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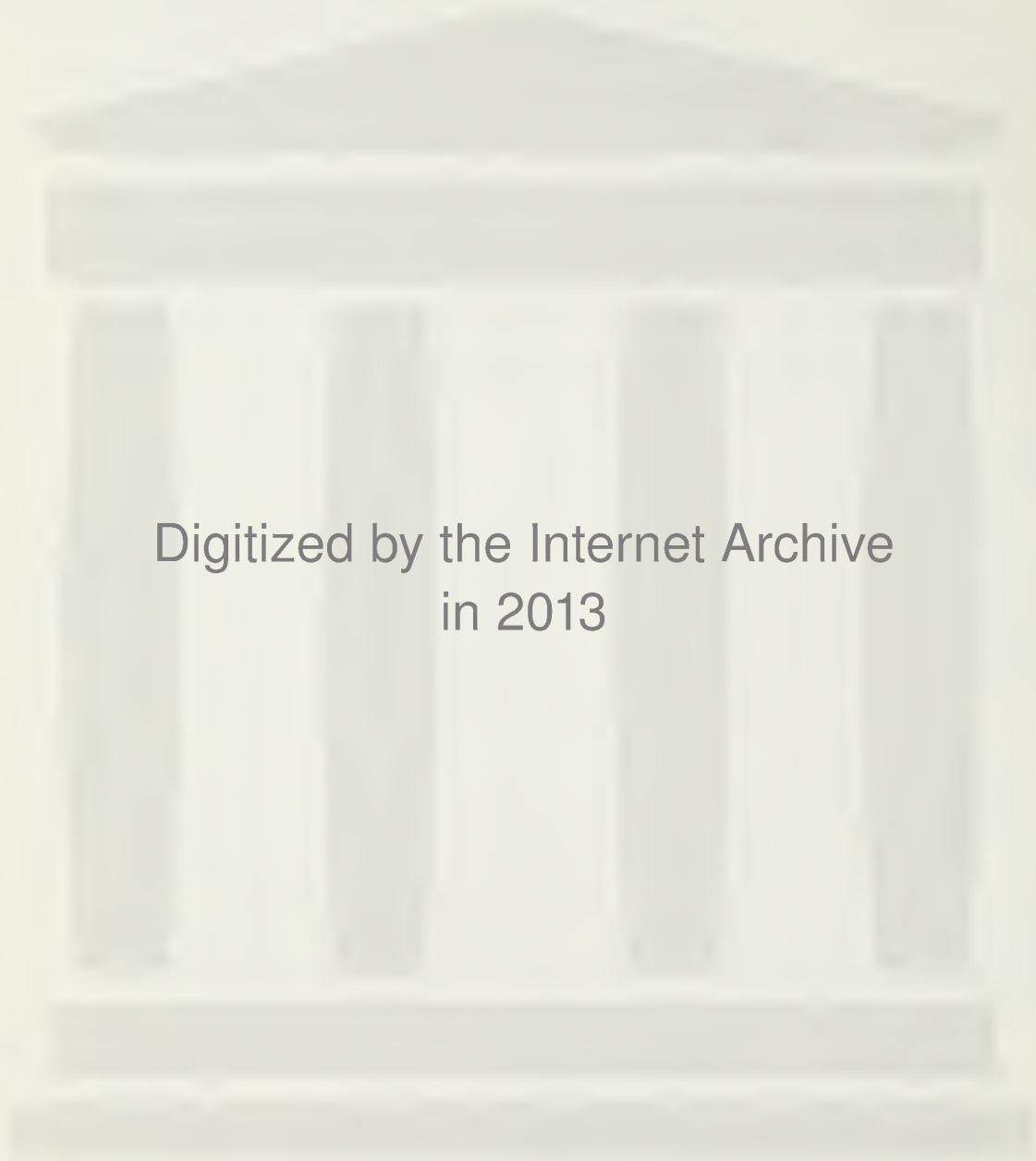
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THE

FRIEND.

A

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PHILADELPHIA.

ISAAC WALKER.

A Short Account of Isaac Walker, who died 1843, *aged eighteen years. York, Eng.*, 1844.

Isaac Walker, the subject of this brief memoir, was the second son of Peter and Mary Walker, of Dean Scales, near Cockermouth, Cumberland; he was born the 7th of Second month, 1825. From a child he was of a sweet disposition, and being endued with a good understanding, and a quickness of perception, he sought the company of individuals of more experience than himself. He was nevertheless fond of play, and was not unfrequently led into childish follies, for which he afterwards endured much heartfelt sorrow.

About the eleventh year of his age, he was sent to Wigton School, where he remained as a scholar, three years, after which he was taken as an apprentice. He fulfilled the duties of this situation in an exemplary manner, and by the propriety of his conduct, and the amiability of his disposition, he endeared himself to all around him.

It was during this period, and when Isaac Walker was rather more than fifteen years of age, that an event of a very impressive nature took place in the school, viz. the removal by death, after a protracted illness, of one of the boys, in whom the power of Divine Grace was remarkably exemplified, and who had been his intimate friend and companion.*

The following extracts are from Isaac Walker's letters, written at this period.

Brookfield, First mo. 29th, 1841.

The time has now arrived, a time which I have long anticipated, when my late schoolfellow, P. W. Hall, is about to be gathered to his rest. In all probability, he is now laid upon that bed from which he will never rise, and his flitting hours are numbered, and his existence here about to be terminated in death; but how pleasing is it to observe his pious resignation, and firm belief in the mercy and long suffering of the One Great Sacrifice, made for mankind, by the Beloved Son, who, to use one P. W. H.'s expressions to day, "Left the bosom of the Father, and came and offered himself for guilty man."

Brookfield, Second mo. 8th, 1841.

Dear Sisters:—I hope soon to have a little more leisure, for since W. A. G.'s departure, much labour has rested upon me. But such times are, or may be, very useful; for it is then, that the mind finding peace from no other source, turns, ardently turns, to the Fountain of All light and life, and seeks the presence of Him, whose arm is strong to deliver, and whose right hand is able to save to the very uttermost. P. W. H. still languishes upon the bed of death, the last, and in some instances, the pleasantest period of life here below; and truly it seems to be such with him. His mind, freed alike from the cares and pleasures of this life, turns to God and to that happy land, on which his thoughts are centred. Ah! happy state! How glorious to leave every cumbrance behind, and to soar in faith to the land of peace, in hourly expectation of quitting this forever, and of being added to the "hundred and forty and four thousand," who are continually praising the Lord God and the Lamb.—

Isaac Walker had a strong predilection for Natural History, and often devoted his leisure hours to the study of it. It is interesting to know, that even in this, his favourite pursuit, he was careful to preserve a very tender conscience, and also to watch over the boys who had a similar taste; instructing them strictly to avoid any approach to cruelty.

About the close of this year, (1841,) he was liberated from his engagement at school, from an apprehension that his health was too delicate, to permit him to fulfil the arduous duties of the situation; indications of pulmonary disease having frequently appeared.

After having been at home some months, his health appeared so far recruited, as to induce him to wish to return to the school, which he did in the Fourth month, 1842, but the symptoms of the disease again making their appearance, and in a more alarming degree, he finally relinquished his situation.

Notwithstanding the blamelessness of his life and conversation in the sight of men, he was made deeply to feel the corruptions of his own heart when brought under "the spirit of judgment and burning." When retiring to rest, on the 7th of Fifth month, he thus expressed himself: "I have sunk deep, very deep, into iniquity, yet I believe, if I should be called away soon, it will not be without a hope of forgiveness."

Fifth mo. 10th. His sister had been alluding to the many advantages he had enjoyed, beyond the lot of most. "Yes," he replied, "whatever use I may have made of them; I feel however, very calm, and so free from temptation, that I am persuaded the Almighty's arms are underneath for my support." Adding, "I have been a great sinner, my sins are more than the hairs of my head, but the blood of Christ cleanseth us from all sin." "Yea, though my sins be as scarlet, they shall be as snow, though they be red like crimson, they shall be as wool." "The Lord is good and gracious, slow to anger, and of great mercy." On his sister remarking to him, that if he were taken in early life, he would escape many troubles, he replied, "Yes, I should escape a flood of iniquity. I scarcely expect to recover, and I scarcely desire it; I have no will of my own; the will of the Lord be done."

On the 26th of Fifth month, he was informed that the medical attendants now considered his case beyond their skill. He received this information with the greatest calmness, and meekly replied, "I thought so: for the last few days I have felt that I must go, and I have no wish that it should be otherwise."

During the day, he was very composed, often dwelling on the love and mercy of God in Christ Jesus; a theme on which he loved to muse. In the evening he expressed himself thus, "I am lost in wonder, when I consider how often I have backslided, after having for some time been enabled to do right; and when again made sensible of my sins, with a desire to turn from them, how ready the Lord has been to receive me! His mercy is unbounded! Oh! what an awful thing it must be, when an unrepenting profligate is informed, that he must die in a short time."

Fifth mo. 31st. He said, "Satan has been tempting me with the query, 'How canst thou be saved, seeing thou hast done nothing to promote the glory of God?' But I have just been thinking, if my life were spared to three score years and ten, I should still have nothing of my own to trust to. No: it is all through mercy, pure, unmerited mercy."

On one occasion, after sitting in stillness for some time, he thus expressed himself, "It is a fearful thing to fall into the hands of the living God; it makes the flesh to tremble, whilst the renewed spirit may rejoice. Oh! the Lord is merciful, ever ready to forgive the repentant sinner." In a time of mental anxiety, he told one of his sisters, that he had very frequently supplicated, that, if it pleased his Heavenly Father, he might have a yet clearer evidence that all his sins were forgiven; and that, during the night before, whilst thus engaged, the query, Where is thy faith? passed quickly through his mind, conveying

* P. W. Hall, of whom a brief memoir was published in 1841. Republished in "The Friend," vol. 17, pages 68, etc.

both reproof and encouragement. Since then all fear of death had been taken away.

Sixth mo. 1st. The dear invalid's spirit was refreshed by an acceptable religious visit from some friends. When they were gone, he remarked, "What a delightful opportunity we have had; oh! it was sweet!" He then spoke of the great love of God, in having drawn him as out of a deep pit, and freely forgiven all his sins: saying, "they are all washed away in the blood of the Lamb. What encouragement there is in the Scriptures of Truth, to the repentant sinner. The promises are all to him, whose heart is changed." He appeared at this time much cheered by the passage, "The Lord looketh at the heart," saying, "How very good we may appear unto men, whilst the heart is estranged from God; but the heart must be changed, and then we may look for forgiveness. It would profit nothing, if we wept for a whole week, if it were only the workings of the passions: we must feel our sins a burden, we must hate all sin; and then, He who died for our sins, has promised to give rest to such as seek Him. When I consider what a few filthy rags I have, to lay in the scales against mountains of sin, I marvel much at the love of God in Christ Jesus."

One day, in the fluctuations of the disorder, it was remarked to him, that he appeared a little stronger; he replied, "I may improve for a time, but I have no thoughts of permanent recovery, neither do I desire it; but not my will be done."

On another occasion, when much exhausted, a person who was present said, it was trying to see one so young so reduced by illness. He replied, "I would not exchange my situation with any one possessing all the health and strength this world can bestow, without the peace of mind I now enjoy."

Seventh month 6th. On one of his sisters saying, she thought his strength was decreasing, he sweetly answered, "Yes, I am getting nearer and nearer to my everlasting rest. Oh! it is a happy thought, that I have nothing to do but to die. Rest assured that whenever the change takes place, whether suddenly or more gradually, I have now no doubt all will be well. I am going to the mansions of endless bliss, 'where tears are wiped from every eye, and sorrows are unknown.' The Lord is indeed very merciful to me, and I firmly believe, He will bear me up above every trial and temptation. Satan does at times tempt me to doubt, but the Lord preserves me above all." At another time, he spoke largely of that sweetly absorbing theme, the love of God in Christ Jesus, saying, "Where could such poor mortals as we look, if it were not for a Saviour? But our finite comprehension can form no idea of this love; we may admire and be lost in amazement, but we can do nothing more whilst here. Oh! there is no joy like the joy which the righteous feel: there may be sensual pleasure felt at times by the wicked, but no real joy or comfort, for they are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. But the righteous are all serene and peaceful, looking forward to a better home."

Some time afterwards he said, "The pains of the body are much easier to bear when there is a peaceful mind. The Lord is merciful, all this that I endure is sent in mercy, yea, all in mercy. His sister expressing a hope that he would be spared much suffering, he quickly replied, "Think what the dear Saviour suffered; what matchless love, to leave so glorious a kingdom, and come down to this earth, even amongst his enemies, who He knew would persecute and slay Him! and what a marvellous display of love is there in that passage, 'Father, forgive them, for they know not what they do!' I have been meditating upon this to-day, and how pleasant it is, followed by a sweet peace." In a little time he added, "I shall be happy forever, and I trust we shall all meet on high; but we must strive."

On its being remarked to him, how insignificant this world would now appear in his view, he said, "The pleasures and treasures of this earth are not worth a thought, but on it there are millions of immortal souls: Oh! that these would consider their latter end, for it is a fearful thing to die unprepared."

Another time, when reduced to a state of great weakness, he said to his mother, and to one of his sisters, "You seem to think my cough is troublesome, but I have always had strength given for all my need; and I trust I shall to the end; and patience fails not, but remember, it is not my own, no, I am nothing, and have nothing;" his sister added, but thou wilt soon have all things. "Yes," he replied, "I have nothing to do but to die."

After this, when asked if he wished to see his medical adviser, he said, "I think not; there is nothing more that he can do; I shall probably be released in a few days, and then what a glorious change!" This day he was unable, for the first time, to come down stairs, after which he survived about a week, in a state of great bodily weakness, but nevertheless he was strong in the Lord, and ready to depart, but patiently waiting his appointed change. He again expressed his full belief that all his sins were forgiven, and that through mercy he should be admitted within the Pearl Gates.

The First-day before his death, he appeared to be in great pain, but no murmur, or impatient word, escaped his lips, nor indeed had such been known to do so, during the whole of his long illness. He maintained a cheerful equanimity of mind, wishing to make his sufferings appear as light as possible. Towards three o'clock next morning, thinking he was going, the family were called to his bed-side, of whom he took an affectionate leave. He then inquired how long they thought he might remain. On being told they did not think he would continue much longer, he gently replied, "I am thankful; all is peace, peace, peace. Yes, rest assured, happy is my end." On seeing his mother and sisters weep, he said, "Nay, weep not, but rather rejoice that I am going to Heaven, where all is joyful, peaceful, happy for evermore. Oh! my dear brothers and sisters, be sure you let me meet you all again." On his father coming into the room, he said with great solemnity and affection, "Father, I have been strengthened to speak to the dear family, concerning the glory of those eternal regions of bliss, to which I am fast hastening. Oh! it is a glorious land, where all is peace, holiness, purity and bliss forever and ever;—where the shadow of a cloud can never come, nor any sorrow,—for God himself shall wipe away all tears from every eye,—may thou, and each of you, so live, that when your end comes, you may be permitted to join me there. Watch over the growing years of Peter and Jane; I believe youth is the most favoured season for giving up the heart to God. It is mostly the case, that an idly spent youth is followed by a blighted and slothful old age. Youth is the season for improvement of all kinds, and I trust that many of you, my dear brothers and sisters, may feel this to be the case, and spend your youth aright, and be ready at all times to meet death in peace. I am happy, happy, happy!" After this he revived a little, and, with the greatest possible calmness, gave directions how he wished his books and other little tokens of affection to be distributed amongst his near relatives. He then said, "Well! I think I have settled all on earth, let me now turn to heaven, and see if all is right there." After a pause, he added, "Yes, all is right there. I think there is no account against me there. And now Lord Jesus, when it is Thy will, I am prepared. Sweet Jesus, if thou hadst not died,—ah! the death-bed of the sinner!" After this he asked how long it was thought he might continue here; he was told he might be taken any moment; he then said, "I am thankful; Oh! happy change." Contrary to all expectation, the dear sufferer was permitted to revive for a short time, and sweetly trusting in Him, who is everlasting strength, he said, "It may be the Lord's will to have another token of resignation, before He takes me. I trust all will soon be over, but we must wait the Lord's time. I feel even more patience than yesterday. How different would be my condition if I knew that after a few moments I must enter those dark abodes, where the worm dieth not, and where there is a fire in the soul that can never be quenched."

When he was informed that his symptoms now indicated his approaching end, he smiled, as if this was welcome information, and then said, "It is pleasant to feel patient and resigned, perhaps leaning more to a wish to go than otherwise." Then to one of his sisters he said, "Oh, Agnes! would it not be sweet to be in heaven?" Soon afterwards, he offered up this petition: "Oh, Lord! grant me strength to endure whatsoever Thou art pleased yet to send, and to bear it in that patience Thou requirest; and grant me thy Almighty support even to the end."

Second-day evening, about seven o'clock, he observed, "Patience is yet granted. I should like us to have a little stillness together; oh! let us praise the Lord to the end."

It was now thought that his close was near, and his soul was lifted up in prayer and praise;—he supplicated thus, "Oh! Heavenly

Father! Almighty God! If it be thy will now to release thy unworthy servant, thy will be done."

A little while afterwards he exclaimed, "All is peace; oh! the Lord is merciful, full of compassion; let us all rejoice in him. A change from an earthly to an Heavenly kingdom, will truly be a glorious one." On observing his mother weep, he said, "Dont weep, mother, but give me up freely, thou hast others to look to."

About this time he said, "I think the hour of my departure is nigh; oh, how sweet! oh, how happy! I believe there is nothing more to accomplish. It may be if I fall asleep, I shall not revive much again in this world; if so, farewell! and mother, and all of you, be ready."

After a time of stillness, he said, "I fear I am not yet to go. It is rather hard to bring the mind back to earth, when it is so near Heaven." He soon afterwards observed, "Satan tempts to break many good resolutions; he has been trying to tempt me, but the Lord has delivered me out of his power." He now regained his wonted composure, and said to his mother, "The Lord has given me resignation again. Oh! the Lord is merciful."

His weakness was now so great, that, in dozing, his mind wandered a little, but still the things of eternity were his continual theme.

Third-day morning, on his sister M. A. going to his bed-side, he smiled sweetly, and said, "Well, Mary Ann, dost thou think that I shall get home to-day?" He sometimes expressed a fear that he was too anxious to be gone, saying, "It would be so sweet to be released. Oh! it is sweet to meditate on the mercies in store for me, but my hours of meditation are well nigh over here. I do not feel much strength given for supplication; pray for me to be patient, willing to wait the Lord's time."

During the day his sister inquired if his breathing oppressed him, it seemed so heavy. He calmly replied, "No; and, if it did, it would but release me. I have been looking at my arm, and see it is getting very thin, there will not be much weight left; but, if the soul strengthens, as the body decays, it is every thing I desire."

At a time of much bodily pain he remarked, "These are but temporary sufferings, and will bring their reward; they are all symptoms of my approaching end." On taking leave of one of his brothers, he said, "I have many dear brothers and sisters;" he then called them all by name, and said, "But these are nothing to heaven." After lying in a suffering state for some time, he gently said, "Come, Jesus, come! Oh, Lord Jesus! receive my spirit."

When the little remains of strength were fast wearing away, it was cheering to notice the state of perfect resignation and lamb-like patience in which he was preserved, frequently repeating in feeble accents, "All is now peaceful, all is now happy. Lord, not my will, but thine be done."

On Fourth-day morning, the nineteenth of Seventh month, the last of his earthly existence, he called his sister S. to his bed-side, then held out his arm, and asked in a whisper "how his pulse felt?" On being told it was very weak, he said, "Oh! yes. I think before another day I shall have done with earth, and then, Oh! Heavenly Father! grant that peace may be my portion, purity and holiness the covering of my spirit, righteousness and goodness the clothing of my mind. And Oh! wilt thou keep my mind from wandering from thee, or in any degree murmuring against thy holy will, and may I in patience wait mine appointed hour." After this aspiration to his Heavenly Father, turning to those about him, he said, "I am happy, very happy, quite ready to enter into the joyous kingdom."

A little before the last conflict of nature, he sweetly uttered these affecting words:—"Happy is the Christian's dying bed; all peaceful, all happy, all ready and longing to be at rest. Oh! when the end seems approaching near, patience is strengthened, all things are strengthened; faith is strong. Oh! a death-bed is well worth waiting for, for sweet are the joys it promises."

Thus filled with all joy and peace in believing, the solemn and long-anticipated moment of release arrived, the conflict ended, and the patient sufferer sweetly slept in Jesus.

The Mediterranean Wheat.—The great advantage of this wheat over any now used by our farmers, is becoming every year more apparent. Besides its superior yield, it is safer from the ravages of the fly, and injury from rust, by its more vigorous and rapid growth. We have received a statement from Mansfield B. Brown of the yield of his last year's crop. The average yield from a field of twenty-three acres was thirty-five bushels to the acre. The wheat weighed sixty-four pounds to the bushel. From one hundred and fifty-eight pounds which he sent to the mills, he received one hundred and twenty pounds of superfine flour, after paying toll. If our recollection serves us right, the most of it was cut early and before it was fully ripe.—*Pitts. American.*

White Daisy.—In the summer of 1837 we observed for the first time, in a field of ten acres, about five completely covered with the white daisy—so much so that no domestic animal which we raise would graze among them, or even look for grass where the daisies grew. They were mowed off that summer, but apparently to no purpose. The next spring, as soon as the grass had started, we turned about one hundred and twenty wethers and yearling lambs into the field, and kept them as long as there was anything green to be seen, when they were driven out until the daisies and grass had again started up, when they were put back and the daisies again eaten off. We continued to change them in and out of that field throughout the summer—our object being to keep the ground where the daisies grew as bare as sheep could be made to gnaw it. The end of this is, that there has not been a daisy there since. We would recommend to those who are troubled with the daisy, to use their sheep, (if they have any) not only for the comfort of themselves and families, but for the labour-saving animals also. They should be confined to the daisy on its first appearance in the spring, and so many of them as to eat all clean in two weeks or less, when they may be changed into another field, till such time as the daisy again springs up. We have never known or heard of daisies being destroyed in this way before.—*Albany Cultivator.*

Mummy Wheat.—A few weeks since we had the pleasure of visiting the grounds of Reid, nursery and seedsman, Derry, and feel bound to add our tribute of admiration to the tasteful manner in which they are laid out. In his garden, among other curiosities which attracted our attention, we saw a quantity of Egyptian wheat in full ear, and giving promise of an abundant harvest, the seed of which was found in the folds of a mummy unrolled in 1840. For the benefit of those unacquainted with the characteristics of this wheat, we take the following very accurate description of its peculiarities from our contemporary, the *Derry Journal*:—"The specimens of the Egyptian bear a much larger and weightier ear than our common wheats, and have a proportionably stronger stem or stalk. The ear itself is full six inches long, and is provided with long awns or beards, like barley; its breadth, taken diagonally, measures in one direction more than an inch, and in the other about half an inch; it has, therefore, a somewhat quadrangular appearance from the base till within one-third of its whole length from the top, from which, till its termination, it resembles the ear of barley. But, in our opinion, its distinguishing peculiarity (which accounts for its great breadth) consists in the disposition of the greatest portion of the grain in earlets, or small ears, which lie so compactly and close to the main ear, that their existence as separate ears is detected only by manipulation. The grain, in size, form, consistency, and colour, is similar to the produce of this country, and, from its being very prolific, its cultivation will merit the attention of our best agriculturists."—*North Whig.*

It is by slow and imperceptible degrees, that the faith of man is undermined. One stone after another is taken from the building, until it falls, and we are crushed in the ruins. —*Waln.*

"*Thoughts for Parents.*—1. Be what your children ought to be. 2. Do what the children ought to do. 3. Avoid what they should avoid. 4. Aim always that, not only in the presence of the children, but also in their absence, your conduct may serve them for an example."

But every man who makes a public declaration of his opinions with the avowed design of converting others, subjects them to pub[lic] decision, and has no right to complain if [they] who believe them to be unsou[nd] countcract their effects.—W

For "The Friend."

Relics of the Past.—No. 34.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

THOMAS NICHOLSON.

(Continued from page 414, last volume.)

In the year 1762, his mind being drawn to Friends in England in gospel love, he believed it right to greet them with the following epistle:

"Dear Friends:—I feel my mind drawn towards you at this time, in a particular manner, with tender desires and breathings to the Father of all our mercies, for the whole family and household of faith. Considering that the Lord was pleased first to cause the everlasting Gospel to be sounded forth from amongst you, according to its primitive purity, after a long and dark night of apostacy, to the awakening of many, who had long been in the sleep of death, and buried in the grave of sin and carnal security; I cannot but conclude, as the eyes of many are on you, to behold your good conduct as lights in the world, that much lies at your doors, as being some of the first fruits unto God in these latter ages. I therefore do the more earnestly press upon you, the great necessity of keeping low and humble in mind and spirit; that thereby you may witness a being guided in true judgment, and be enabled to say, Follow us, as we follow Christ.

"And as it is nothing but the pure and simple Truth which first gathered us to be a people, that is sufficient to uphold and preserve us such, to the praise of God, who hath called us to glory and virtue, I do in much love entreat, that we may all bow in true reverence and stillness of mind and spirit before the Lord, that he may be pleased to preserve us from all mixtures of our own wills, spirits, or wisdom, in the promotion of his good cause, either in the ministry, or discipline of the church. Remembering, that his altar must not be built with hewn stone; and if we lift up our tool upon it, we polluto it; and if we go up by steps of our own contriving, our nakedness will be discovered thereon. (Exod. xx. 25, 26.)

"As the cross of Christ was the beauty and clothing of our worthy ancestors, in the morning of this blessed day of God's spiritual appearance, let all those who profess the Truth, be careful not to cast off the cross, which crucifies to the world, and the world to us; that we may be preserved from ever attempting to build again that which our predecessors found themselves under a necessity to destroy, lest thereby we make ourselves transgressors; but may always manifest ourselves to be the true children of the faithful, by doing the works, or walking in the footsteps of the righteous, so that the Lord may not refuse to be called our God, but may build for us a city, whose walls and bulwarks shall be salvation.

"Thus, my dear brethren and sisters, let us th one heart and mind, look with a single e rock that begat us, that we may be ever entering again into the pit thers were digged. (Deut. xxxii. 18. Isa. li. 1.) And as it was the concern of their minds, in great humiliation to be found in the practice of true patience, resignation and plainness, as became such who professed themselves to be seekers of that city which hath foundations, whose builder and maker is God; let us not sit down short of the same engagement of heart, lest the love of this world, and the present enjoyments thereof, should so far prevail in any of us, as to cause us to become careless in our minds; from whence a Laodician lukewarmness will proceed, and we shall be in danger of becoming conformed to this world, instead of being transformed by the renewing of our mind.

"I am well satisfied that we, as a people, are deeply indebted to the Most High, for the labour and pains he hath bestowed upon us, both immediately, and by instrumental means; and doubt not but there are many painful and faithful labourers amongst you, who are fervently engaged for the welfare of Zion, whose labour of love I much honour and prefer. Yet I do not find myself excused, without casting in my mite with my brethren and sisters; hoping, that from the consideration of the remoteness of my outward situation, my small labour may have somewhat more weight among my friends.

"And now, dear friends, having endeavoured to convey to you some plain and honest hints of that ardent desire which is revived in my heart, for your preservation in the Truth, and the growth and prosperity thereof in all, I conclude with breathings to the Lord, that he may be pleased to bless, with his Divine favour, his seed sown among you, and multiply the fruits of righteousness, love, and true peace, unto the praise and honour of his own name, and your everlasting comfort and consolation, and remain your friend,

THOMAS NICHOLSON.

Little River, in North Carolina,
the 15th of the Ninth month, 1762."

In the year 1769, he addressed the following letter to R. J., of Newbegun creek, in Pasquotank county:

"Little River, the 21st of the Seventh month, 1769.

"Dear R. J.:—The prospect of the imminent danger thou art in of casting off thy education and running headlong to destruction, if thou continuest to harden thyself against immediate and instrumental reproof and instruction, hath often filled my mind with sorrow and pity on thy account. And the more so, when I remember several of thy religious relations, and thy honest tender father, now removed from this lower region, where Satan's seat is; the sorrow that would have possessed their hearts, could they have foreseen thy light and vain conduct. All these things considered, and combining in my mind with a hearty and sincere desire for thy present and future happiness, hath put me upon serious thought what might be the likeliest means to be of real service to thee. On this inquiry, I thought of writing by way of advice, but was discouraged by this consideration, that thou knows already that those light and vain practices are sinful, and must end in sorrow, mourning, lamentation and woe. Thou hast been convinced, in thy most serious moments, that thou art a captive to the enemy of thy soul, under the influence of vanity and folly. In these considerations for thee, I have been brought in some measure to possess the sins of my youth, by having them brought to my remembrance, and also to remember one particular gracious visitation from Heaven, that put me upon a closer consideration of my misconduct than the best advice at that time would have done. My mother was a religious-minded and careful woman, and watched carefully over me; but as my mind was much inclined to vanity and folly, I soon got defiled in a habit of bad words, and went on in this course of vanity and folly for some time. Yet it was not without a fear on my mind what would be the end of those things, for I knew my mother would be grieved if she should know thereof, and I often had secret fears that the Almighty was displeased with me, for I did fully believe, though I could keep them hid from my mother, that he knew these things, and that they were offensive to him.

"In this condition my mind was often in great distress, and sometimes I would conclude that I would endeavour to mend my ways, and seek unto the Lord for mercy and forgiveness, and for strength to bear the cross. These inclinations were but weak, and contrary to my natural desires, and the enemy would often break in at such times like a flood upon my mind, and some of my old follies would be presented in such strength, that they would carry away my mind, and hold me a captive. This did the more convince me of the vanity, folly and sinfulness of all such practices, and at times I was brought to experience the truth of those expressions, viz., When I would do good evil is present, and how to perform I find not. In this distressed and perplexed condition I remained for a considerable time, and knew little or no victory over my lusts and corruptions, until the Almighty was pleased to sound an awakening and amazing alarm to my soul, by a dream or vision of the night, as followeth:—I thought that I beheld a very great and dreadful fire, the flames of which were so powerful, that instead of being quenched by elementary water, the water was as fuel to the flames, which convinced me that this was an uncommon or unnatural fire. Out of this fire I thought proceeded something of a black colour, which I had a sense was the devil. He came towards me, and I concluded it was to no purpose to run from him. So he came up to me, and took me up, and cast me with violence into a dreadful lake of fire, which I then took to be hell. As he cast me in, he said 'there thou shalt lie, and all such as thou art.' I thought I was thus fixed in endless torment, the heat and flames of which, in my apprehension, were so great, that when I awaked my flesh burned all the remaining part of the night. I was under a very great surprise, and thankful for the warning, and to find myself out of endless torment. Then I considered the sentence, 'there thou shalt lie, and all such as thou art,' and concluded it was time for me to become reformed and changed, if I would es-

cape that dreadful place of torment I thought I so lately had been in. But the words 'such as thou art,' 'such as thou art,' 'such as thou art,' seemed to fix in my mind, in such a manner, as to become the secret language of my soul.

"And now, my friend, as I observed before, I had been in such a condition before this singular warning, that when I would do good evil was present, and how to perform I found not; I now plainly saw it would not do for me to continue under this situation, where sin had the dominion over me, for it appeared clearly that my happiness depended upon being changed from such an one as I then was. Notwithstanding the enemy strove hard to keep me a captive to himself, sin was now become exceeding sinful in my view, and I was fully convinced of the evil of using bad words, and vain and foolish jesting, and also of the evil of fiddling, and dancing, and singing. All these things have a direct tendency to divert the mind from serious and religious thoughts, and they estrange the mind from the true fear of God, and are such crooked paths, that they who walk therein cannot know true peace.

"But with thankfulness I have to acknowledge, even to the praise of the Lord Jesus Christ, by whom, and in whose grace, victory over our sins and corruptions can only be truly witnessed, after many strong conflicts between flesh and spirit, I became as a weaned child as to those things that had stood in my way. So that my old vanities and follies became but little or no cross to shun, but a great satisfaction to my mind, in being preserved out of them.

"So that I have this testimony to bear, that God's grace is sufficient to lead and preserve out of these things, and that those who conclude otherwise, are under a mistake and delusion of the enemy.

"And if ever thou comes experimentally to witness this happy change and victory, then thou wilt be capable rightly to distinguish and clearly understand the difference between, as well as different ends, of John's baptism with elementary water, and Christ's baptism of the Holy Ghost and fire, and not before.

"I rest thy sincere and well-wishing friend,

"Thomas Nicholson."

(To be continued.)

For "The Friend."

JOHN PARRISH.

The late John Parrish of Philadelphia, was a man remarkable for his benevolent feelings. John Hunt, a ministering Friend who lived in New Jersey, upon hearing of his death, records in his diary, under date of Tenth month 25th, 1807, as follows:—

"Our acquaintance began in the year 1772; and an uninterrupted friendship has subsisted between us ever since. I mostly lodged at his house during Yearly Meeting time, as well as at other times when in town; and we were well suited in each other's company; never being at a loss for agreeable and profitable conversation when together. Very pleasant and edifying was his company and converse to me; in which he often related anecdotes, or gave accounts of things, wherein were manifest tokens of a hand of Providence. His name stands, and I believe deservedly stands recorded among the first religious characters in Philadelphia. He was a sound gospel minister, though not of abundance of words; very tender-hearted, and very acceptable in his communications; being well-founded in the Truth, and sound in the faith. Great was his tender, fatherly care and sympathy for the poor of every description and colour; especially the blacks and Indians. I think he was foremost in his care and feeling for the poor and the oppressed: and that he has left a clear and blameless character, and a good savour in the city of Philadelphia, where his residence has chiefly been; and everywhere else where he was known, his name is savoury. He went to Baltimore, and attended the Yearly Meeting: and as he was conversing with his friends in the evening of the 16th instant, he was suddenly struck with the palsy, which deprived him of his speech, and he spoke no more, though he continued till the evening of the 21st, when he departed this life, aged near seventy-eight years. It may truly be said, he died in a good old age, as a shock "of corn gathered in in its season."

The testimony of the Monthly Meeting of Philadelphia for the Northern District, concerning him, states, that "he was born in Maryland in the year 1730, on his father's farm, adjacent to the spot whereon the city of Baltimore now stands. Being left an orphan, he was placed to learn a trade in Philadelphia, and served his apprenticeship with reputation. Soon after arriving at man's estate, he became, under the influence of a Divine visitation, more than usually exercised in concern for the welfare of his immortal part; and was for a considerable time under very great depression of mind; in which season of close probation he was mercifully preserved from sinking into despondency, and at length, through deep humiliation and abasement, witnessing this to be a dispensation permitted for his refinement, was graciously relieved from his low, afflicted state, raised to sing of the mercies of God on the banks of deliverance, and was recommended as a minister in the Tenth month, 1777.

"In the year 1773 he accompanied our friend Zebulon Heston on a religious visit to the Delaware Indians, residing westward of Pennsylvania; the performance of which apprehended duty yielded peace to his own mind, and it appears was very acceptable to them.

"The desire for their religious improvement, and to render the situation of the Indian natives of our country more comfortable, by drawing them off from their usual precarious mode of living by hunting, and encouraging them to habits of industry and the cultivation of their lands, was a subject which engaged a considerable portion of his attention; and from having been much amongst them in several visits to their settlements, becoming well acquainted with their habits and manners, he was very useful in endeavouring to forward their civil and religious improvement. Another striking trait of the benevolence of his character, was his early and steady attachment to the cause of the injured black people. Having in younger life had an opportunity of witnessing some scenes of degradation and grievous suffering, incident to their enslaved state, he soon became a zealous and useful advocate for their emancipation; and in addition to his persevering private labours for their benefit, was frequently induced, under a clear sense of religious duty, personally to appear before legislative assemblies on their behalf.

"He travelled, in Truth's service, in several of the governments on this continent, wherein his labours of love were edifying and acceptable. He was naturally of a cheerful disposition, and became, through the aid of Divine grace, remarkable for resignation and patience under trials, of which he had many; and having himself suffered affliction, was frequently a comfortable visiter to those who were in distress, and a true sympathizer in the afflictions of others. His public testimonies were mostly short, and delivered in much brokenness; yet his ministry was clear, sound, and edifying. His concern was great on account of the rising generation, often encouraging them to come, taste and see for themselves that the Lord is good, and to enter in the prime of their days into his service; testifying from his own experience, that they would never have cause to repent serving so good a master.

"In the Tenth month, 1807, with the approbation of our Monthly Meeting, he attended the Yearly Meeting at Baltimore; and, after it was over, was religiously engaged on the 16th to visit the prisoners in the jail of that place. In the evening of the same day, at the house of a friend, he was suddenly seized with a paralytic affection, under the effect of which he continued, without much appearance of bodily suffering, though incapable of expression, until the evening of the 21st, when he was released from this state of trial and probation, and we doubt not is gathered into the fold of rest and peace,—aged near seventy-eight,—a minister about thirty years."

John Parrish was possessed of a house on Third, near Arch street, and a stable on a back lot, with some personal property. He seems to have been very desirous that his estate should be properly disposed of. His last will, written by himself, commences in these words —"In the fear of the Lord there is strong confidence, in whose counsel I desire to be directed in the distribution of my worldly substance, which he has been pleased to entrust me with."

After giving several legacies to his relations, domestics, and others, and providing that his two children should have the income of his house and stable as long as they lived, he states: "And further my will is, that one hundred pounds out of the income of my house rent, together with the stable in the back court yard (which is intended to be added for the within purposes) shall be placed into the hands of my trusty friends, John Elliott, and his two sons, John and Daniel, to be disposed of to such poor persons as they may judge proper objects, but not such as may become

the care of the overseers of the public poor, so that what kind Providence hath been pleased to entrust me with as a steward, may be rightly applied." "And lastly, to conclude, it is my will, that after the aforesaid directions are complied with, that the yearly rent of the aforesaid house and stable, be divided into three equal parts,—one for the use and benefit of poor Friends' children, to be educated at the select school in Chester county, which is under the care of the committee of the Yearly Meeting of Friends in Philadelphia; and that one-third of the aforesaid income I give in trust to my son-in-law, George Aston, Jonathan Evans and Zaccheus Collins, to be applied especially for the schooling of such poor children as before mentioned. And I do give also into the hands of John Biddle and John Morton, Jr., two of the Yearly Meeting's committee for Indian affairs, for the use and improvement of the Indian natives in a civilized life, to be applied as the committee may judge most expedient for the benefit of those poor suffering people. By the produce of the soil of their lands, Friends and others have greatly increased their wealth, so as to enable many of them to leave great estates to their offspring. I also give into the care of my nephew Joseph Parrish, and Nicholas Waln, Jr., in trust, the other third of the income of the aforesaid house and stable, to be applied for the use of the Africans and their descendants within the province and state of Pennsylvania, as a reward, and for the advantages I have received, with others, from the labours of this injured and deeply-distressed race of mankind. I therefore cast in my mite into the treasury, as a small compensation for the coloured people, and the benefit derived from the soil of the Indians' lands, the native owners, and their descendants forever. May it please the Lord of the universe to hasten the day that Ethiopia may more availingly stretch forth her hand unto God, so that they may be redeemed out of captivity, and that the heathen to the uttermost parts of the earth may become the Lord's inheritance!

"JOHN PARRISH."

"Third month 8, 1807."

The legacies left by this worthy Friend having been paid, and his children having deceased, the estate became, a few years since, available for the objects finally designed by the benevolent testator, acting, as no doubt he believed, under superior direction in the distribution of his worldly substance, for their benefit, to the remotest posterity.

JAMES PARNEL.

James Parnel was born at Retford, in the year 1636 or '7, and received a liberal education. Whilst at school, and for a short time after it, he appears to have been of a wild disposition. His account of himself at this period is: "I may well say with Paul, of sinners I was chief; for, according to my years, I was as perfect in sin and iniquity, as any in the town where I lived; yea, and exceeded many in the same." But his mind appears to have been very early visited with the manifestations of the Holy Spirit and Light of Christ; by yielding to which, he became sensible of the exceeding sinfulness of sin, and the vanity of many of the customs of the world. This produced a manifest change in his conduct and behaviour, in consequence of which, those who had loved him in his vain conversation, hated him so much the more in his conversion. Many of his own relations were also much dissatisfied, and he became an object of ridicule in the streets, so that he was accounted as one not worthy to live; and some were so violent as to say, that he who killed him would do God service.

These sufferings he was, however, enabled to bear with great firmness, and dependence on that Divine Power, which had visited his young and tender mind. This he gratefully acknowledges in these words: "He that called me unto himself, that I might no longer follow the vain courses of the world, nor set my delight on things below, but that I might serve Him in newness of life, He by his power kept me, and gave me strength to bear his cross, and despise the shame; so that neither foul words, nor fair words, could cause me to deny what God, by his grace, had wrought in my heart."

In this state of mind he became dissatisfied with the forms of worship then most prevalent, and was desirous of finding a people with whom he could cordially unite. This desire it seems was granted him; for a few miles from the place in which he lived, he met with some serious people, "whom," he says, "the Lord was gathering from the dark world, to sit down together and wait upon his name." To these he joined himself, and they became objects of reproach in the country where they lived—"counting it," as he observes, "greater riches to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

He was now only fifteen years of age;—an extraordinary instance of the operation of Divine grace, in so early a period of life. But all things are possible to him with whom we have to do; and truly He may still be thus addressed, "Out of the mouth of babes and sucklings hast thou ordained strength."

About this time, which was the year 1653, he found his mind drawn to visit some Friends in the North of England, "with whom," he says, "I had union in Spirit before I saw their faces." It was in this journey that he visited George Fox in Carlisle jail. George's account of him is: "J. Parnel, a little lad, about sixteen years of age, came to see me and was convinced. The Lord quickly made him a powerful minister of the Word of Life, and many were turned to Christ by him."

In the year 1655, he published two papers at Cambridge, one against corrupt ministers, and one against corrupt magistrates, for which he was imprisoned, and was confined during two sessions, and afterwards sent out of the town with a pass as a rogue and vagabond; but he was followed by a justice who was convinced of his innocence and took the pass back.

He continued in Cambridgeshire about half a year, and then went into Essex. In both counties he met with much opposition, but many were convinced by his ministry. In Colchester he spent about ten days; preaching in one day, first at his own lodgings, next after the service in one of the public places of worship, and afterwards in a large meeting appointed for him. After all this he disputed publicly with two priests in the French school. Many thousands of people were this day partakers of his gospel labours. One of those convinced by his ministry, who afterwards became an able minister of the gospel, says, "in all which, the wisdom, power and patience of Christ appeared very gloriously; to the convincing myself and many more, who were witnesses of that day's work. He spent that week in preaching, praying, exhorting, and admonishing, turning the minds of all sorts of professors to the Light of Jesus, which did search their hearts and show their thoughts, that they might believe therein, and so might become children of the light."

From Colchester he went to Coggeshall, where his zeal was roused at some misrepresentations made in a sermon preached in his presence, to which he commenced a reply, but was interrupted in his discourse, and committed to Colchester Castle, where he was closely confined and his Friends were not permitted to visit him. He was removed to Chelmsford for trial, being chained together with five criminals, and in this degrading manner, led twenty miles through the country. He was acquitted by the jury of that part of the indictment, punishable by law, the riotous entrance into the place of worship at Coggeshall. But the judge in an arbitrary and violent spirit amerced him in two fines, amounting together to about forty pounds; one for contempt of the magistracy and the other for that of the ministry.

James Parnel not paying the fines imposed, which he would have considered a confession guilt, he was taken back to Colchester jail. This was an old castle supposed to have been built by the Romans. Here he was treated with great cruelty, his victuals were frequently taken from him, and he was not permitted to have a bed to sleep on; in consequence of which he was obliged to lay on the stones, in a cold, damp place on the ground floor.

After some time of confinement, he was put into a hole in the wall of the castle, not so large as some bakers' ovens. His ascent to this was by a ladder, which was about six feet short of the hole he had to enter, and a rope was fixed to remedy this inconvenience. By this ladder and rope he had to ascend and descend on all occasions, nor would his cruel keepers permit him to have a cord and basket, with which to draw up his victuals.

The hole was damp and not capable to be warmed by fire. Winter was approaching, which increased the hardship. One day after he had ascended the ladder, he missed catching the rope, fell to the ground on some stones, by which he was much bruised and supposed to be dead. He was taken up and removed to another hole under the other, which was smaller. The cruel keepers would not permit

him to take the air in the castle yard, but confined him to his small apartment, without access of light or air except by the door. His health, consequently suffered, and his sufferings became too great for nature to support; and after ten or eleven months confinement, his youthful constitution sunk under them. In his last illness, his mind was preserved calm and resigned. To two Friends who were with him at the time of his decease, he said: "Here I die innocently." And again: "This death I must die. I have seen great things. Do not hold me." His last words were, "Now I go!" After which he fell asleep, and in about an hour quietly expired. Thus terminated the life of this pious and zealous young man, when only nineteen years of age. His sufferings he bore with great meekness and patience; and these, together with his gospel labours, were greatly blessed, to the convincement and conversion of many who were witnesses of them.

He was of small stature, and his appearance altogether seems to have been diminutive;—but however his opposers might say that, "his bodily presence is weak, and his speech contemptible," yet it appears from various accounts of him, that he was a powerful and effectual minister of the Gospel; and at the same time a good example to those among whom he laboured; his conduct being adorned with gravity and humility, whilst he was blameless in conversation and unspotted from the world.

Preservation of Apples.—A gentleman from the northern part of Indiana recently communicated to us a fact in regard to the preservation of apples, which will be new to many of our readers, and valuable to all farmers. He says that to keep apples from autumn to June, he places them in a shallow hole, dug as for Irish potatoes, having covered the bottom with cornstalks or straw, and the straw with dirt to the depth of about five or six inches. No shelter is placed over them. As soon as the severe weather arrives, and the ground, and perhaps the apples themselves, become thoroughly frozen, straw is again placed over the frozen heap, and the whole again covered with a coating of earth—this time ten or twelve inches thick.

The object is to keep the first coating of earth frozen until spring, and then to cause it to thaw very slowly.

The same treatment may be given to turnips, Irish potatoes, beets and carrots. Any of these roots may be thoroughly frozen without injury, provided they are then covered well over, and suffered to thaw by slow degrees.

Sweet potatoes are almost the only exception among roots to this rule. They are injured by a small degree of cold, and without being frozen. It is only the sudden thawing that causes the dissolution of the apple or potato that has been frozen. If, in the frozen state, an Irish potato is put into cold water until the frost is out, and then cooked, it will be as good as if it had never been frozen. All these are facts which we know from our own experience, and that of many others.—*Late paper.*

Singular Tree in New Zealand.—One of the most extraordinary trees in the forest in New Zealand is the *rata*, which, originating in a parasite, grows to such a size as to rank amongst the giants of the forest. It first makes its appearance in the form of a tender vine, clasping the trunk of some large tree with its long tendrils, and growing both upwards and downwards, and increasing in bulk at the same time. After a while, the parasite, having killed the parent trunk, establishes itself upon its roots, sends forth numerous branches aloft, which again send forth aerial roots, clasping the neighbouring trees, and ultimately the *rata* occupies a larger space than any tree of the forest. It is under this tree that the vegetating caterpillar is found. The rata is the *metrosideros robusta*, a very handsome plant, and of singular habits, by no means satisfactorily explained.

Raising Turkeys.—Heretofore I have had so much difficulty in raising turkeys as to be almost discouraged, but of late I have been very successful, in consequence of pursuing the following mode, recommended to me by a female, who said that she had no trouble with them.

When first hatched, give no feed for twenty-four hours, then give a little curd, made from buttermilk, increasing the quantity as they grow older, at the same time feeding the hen with whole corn. They should be secured from the wet, and by no means have Indian meal; but with the curd they may have, in moderate quantities, wheat bread soaked in buttermilk, or crumbs of the same. I believe Indian meal is fatal to the greater part of the young turkeys which die in the attempt to raise them. To allow them to wander too much, is attended usually with considerable loss. I have found it a very good plan to make an enclosure of boards six feet square or so, and twelve to eighteen inches high, and set this in a grass field during fine weather, in which to confine the young turkeys. This is removed occasionally from place to place; the chickens thus get all the fresh green food they may need, besides an abundance of insects.

CHARLES STARR, JR.

LIST OF AGENTS.

MAINE.
Stephen Jones, jr., Palermo.
Isaiah Pope, Windham.
Benajah Buffum, P. M., North Berwick.
MASSACHUSETTS.
George F. Read, Salem.
William Hawkes, Lynn.
James Austin, Nantucket.
William C. Taber, New Bedford.
Stephen Dillingham, P. M., West Falmouth.
John M. Earle, Worcester.
Jonathan Beede, Amesbury.
Thomas S. Gifford, Fall River.
VERMONT.
John Knowles, Monkton, Addison Co.
RHODE ISLAND.
Job Sherman, Newport.
Isaac Collins, Richmond.
NEW YORK.
Mahlon Day & Co. city of New York.
Joshua Kimber, Flushing, L. I.
William Willis, Jericho, L. I.
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David Bell, Rochester.
Charles Field, Saw Pit.
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Thomas Townsend, Lowville.
Elihu Ring, Trumansburg.
Thomas Bedell, Coxsackie.
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Hugh Townsend, Plainfield.
Jacob Parker, Rahway.
John N. Reeve, Medford.
Benjamin Sheppard, Greenwich.
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George Malin, Whiteland.
Charles Lippincott, Westchester.
Joshua B. Pusey, Londongrove.
Solomon Lukens, Coatesville.
Jesse J. Maris, Chester.
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James Moon, Fallsington, Bucks Co.
Thomas Mendenhall, Berwick, Columbia Co.
Jonathan Binns, Brownsville, Fayette Co.
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John W. Tatum, Wilmington.
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John P. Balderston, Baltimore.
Dr. Thomas H. Dawson, Easton.
Dr. Thomas Worthington, Darlington, Hartford Co.
VIRGINIA.
William Davis, jr., Lynchburg.
Robert White, Barber's X Roads P. O. Isle of Wight Co.
Aaron H. Griffith, Winchester.
NORTH CAROLINA.
Phineas Nixon, P. M., Nixon's, Randolph Co.
Nathan Hunt, jr., P. M., Hunt's Store.
Lambert Moore, P. M., New Garden.
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MICHIGAN.
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CANADA.
Augustus Rogers, New Market.
Frederick Stover, Norwich.

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Foreign subscribers will receive our paper through Charles Gilpin, No. 5 Bishopgate without, London.

For "The Friend."

BEER-LAHAI-ROI.

How sad, how utterly cast down
And desolate, felt HAGAR, when
The present and the future dark,
She turned her from the haunts of men,
To wander in the wilderness,
With scarce a hope her path to bless.

Yet in that deeply-trying hour
She found the All-seeing eye was there;—
And after, when, 'neath added grief,
Her spirit yielded to despair,
She heard again the blessed voice,
That bade her fainting soul rejoice.

"Thou seest me!"—Oh, how desolate,
How dark soe'er our path may be,
We may look up in faith and hope,
And humbly say, "Thou seëst me!"
Even when sunk in sin, we know
Whence does a healing fountain flow.

For countless blessings, poured around
Our paths, how thankless do we prove,
'Till, blessed Saviour! taught to feel,
In thy deep chastening, thy love.
Finding this world a wilderness,
We learn that thou alone canst bless.

Thou seest us in extremest grief,
Even in such deep agony
As Hagar's, when she turned aside,
Leaving her dearest one to die.
When human strength is powerless,
Thy boundless mercy still can bless.

Oh, to feel this! 'tis Thou alone,
Canst teach it to the stricken heart,
And often, in thy love 'tis taught,
By bidding cherished hopes depart:
Oh! most unworthy though we be,
Grant that we humbly, thankfully,
May say, and feel, "Thou seëst me!"

S. W.

Ninth month, 1844.

Fashion a Tyrant.—"She makes people sit up at night when they ought to be in bed, and keeps them in bed in the morning when they ought to be up and doing.

"She makes her votaries visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

"She invades their pleasures and interrupts their business.

"She compels them to dress gaily, either upon their own property or that of others."

She makes them through life seek rest on a couch of anxiety, and leaves them in the hour of dissolution on a bed of thorns.

"Though a man without money is poor, a a man with nothing but money, is still poorer."

THE FRIEND.

NINTH MONTH, 28, 1844.

AGENTS.

For "List of Agents," see the preceding page.

OHIO YEARLY MEETING.

We have received the following account of Ohio Yearly Meeting from one of its members:—

"It convened at Mount Pleasant on Second-day, the 2nd inst., and continued by adjournments until Sixth-day afternoon. The Meeting of Ministers and Elders being held the Seventh-day previous.

"The meeting was largely attended.

"In considering the state of Society, Friends were exhorted to more faithfulness in the support of our Christian testimonies, particularly in the attendance of all our religious meetings. Being persuaded that if love to God was felt to be our greatest duty, neither the pleasures, nor the lawful pursuits of the world, would be found sufficient to prevent us from assembling ourselves together for the worship of Him, from whom all our blessings flow, both temporal and spiritual.

"Our Boarding School has not been so well supported this year as would have been desirable; but the prospect for the next session is more encouraging. The benefits it has already conferred on many of our youth, will, we hope, be an incentive to our members to send their children, and thus diffuse its advantages more generally through the limits of our Yearly Meeting.

"From the report of our committee on Indian concerns, it appears that the establishment west of the Mississippi river, (under the joint care of Baltimore, Indiana and Ohio Yearly Meetings,) continues to be useful to this much injured people. The school numbers about forty children, of different ages, the most of whom have made considerable progress in learning. The support of this establishment is necessarily attended with considerable expense. Our Quarterly Meetings were directed to raise the sum of three hundred dollars, to forward the concern.

"The reports show an increased care and watchfulness on the part of parents for the guarded literary education of their children. The important subject was again recommended to the attention of subordinate meetings.

"The proceedings of the Meeting for Sufferings the past year were very interesting, as showing the lively concern of that body for the promotion of those objects which tend to alleviate the miseries of our fellow men, and to spread the Redeemer's kingdom on the earth. They prepared a memorial to our state legislature for abolishing capital punishments, which was adopted with great unanimity by the Yearly Meeting, and a committee appointed to have the presentation thereof.

"They have also under their care the subjects of slavery, and the oppressive laws bearing upon our free coloured population; and we are encouraged to believe, that no suitable opportunity for pleading their cause will be permitted to pass unimproved.

"We had the acceptable company of our beloved friend John Pease, of Great Britain, and several Friends from neighbouring Yearly Meetings.

"The concerns of Society having been disposed of harmoniously, the meeting was favoured to experience a solemn covering at its conclusion."

BINDING.

The 17th volume being now completed, the index and title-page having been forwarded to subscribers last week with the concluding number of the volume, those who wish to preserve "The Friend" can have it neatly and well bound, as also any other periodicals or books, by sending them to this office, directed to

GEO. W. TAYLOR.

WEST TOWN SCHOOL.

The Committee to Superintend the Boarding-School at West Town, will meet there on Sixth-day the 4th of next month, at 10 o'clock, A. M.

The semi-annual Examination to commence on Third-day morning, the 1st of the month; and the Committee on Instruction to meet at the School on Fifth-day evening, at 7½ o'clock.

THOMAS KIMBER, *Clerk.*

Phila., Ninth mo. 21st, 1844.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held in the Committee-room at the Bible Depository, on Fourth-day, the 2nd of Tenth month, at 4 o'clock, P. M.

WILLING'S ALLEY EVENING SCHOOL.

The "Association of Friends for the Free Instruction of Adult Coloured Persons," intend re-opening their school for Coloured Men on Third-day evening, Tenth month 1st, in the School-house on Willing's alley, formerly occupied by them. Application for admission can be made to either of the undernamed, or after the school opens, to the Teacher.

John C. Allen, No. 180 S. 2nd st. Israel H. Johnson, No. 36 N. Front st. Nathaniel H. Brown, No. 79 Market st. William L. Edwards, No. 103 Market st. Edward Richie, No. 245 N. 3d st. Isaac C. Stokes, No. 15 S. 2d st. Joseph E. Maule, No. 377 N. 2d st. Edward Brown, No. 61 Prune st.

Philad., Ninth month 24th, 1844.

MARRIED, at Sandwich, Mass., on Fifth-day, the 12th instant, at Friends' Meeting, THOMAS ELLWOOD STEERE, of Providence, R. I., to REBECCA WING, of the former place.

DIED, Ninth month 19th, at the residence of her husband, in East Bradford, Chester county, Pennsylvania, in the 36th year of her age, SUSANNA, wife of Aaron Sharpless, a member of Birmingham Monthly Meeting. During her last illness, which was of many months duration, she was enabled to bear her acute sufferings with patience and resignation to her heavenly Father's will. Having from an early period of her sickness been persuaded that it would terminate in death, she was quietly yet earnestly engaged that her concerns, outwardly and inwardly, might be found in order. She appeared as a servant waiting for her Lord, not knowing the moment of his coming, but yet rejoicing in the belief that he would not tarry, but through redeeming love and mercy would gather her into his mansion of rest.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

THE LAND OF ISRAEL.

It is proposed to make some extracts for "The Friend" from a recent work, entitled "The Land of Israel according to the Covenant with Abraham, with Isaac, and with Jacob, by Alexander Keith, author of 'The Evidence of Prophecy;' 'Signs of the Times;' 'Demonstration of the Truth of the Christian Religion.'" Published in Edinburgh, 1843.

It is stated in the preface, that "The following treatise was commenced with the intention, on the part of the author, of drawing out a few retrospective and prospective sketches of Judea and Judaism. On his return from Palestine, he was urged by the esteemed friend to whom it is inscribed, to publish the substance of an evening's conversation in his hospitable house. He naturally reverted to the covenant with Abraham as the groundwork of such an essay. That subject alone, in connection with kindred themes, called for a more full illustration than he at first anticipated. And as the subsequent essay, which thus originated, may be considered as, in part, a sequel to his Treatise on the Evidence of Prophecy, it may also form the introduction to other Scriptural topics, of momentous import to Gentiles as well as Jews."

The introduction contains the following passages:

"While the Jews have been scattered among all nations under heaven, the land of Israel,—except in history and in the associations pertaining to ancient times, which suffer it not to be dissevered from the minds or memories of Christians or Jews,—was long almost forgotten as an existing country, and its actual condition in a great measure unknown. After the age of the crusades, it ceased to exercise any influence on the world at large, or any peculiar general interest in Asia or Europe. Its political importance was gone. And by the discovery of a new passage to India, the line of communication between these two quarters of the world was turned far from its shores. Its coast, though the cradle of commerce, was desolate, lone, and unvisited, the prey of barbarism, and the resort of wild beasts. And it was only towards the close of the last, and the commencement of the present century, that Syria began to be inquired after, and to re-assert its claim to the notice of the world. *Bereaving the nations of men*, as foretold, and partly fulfilled, it became during the crusades the common grave of Europe, of Asia, and of Africa, yet it could not be rescued from the hands of infidel but not idolatrous Moslems, but was left to the unmarked progress of decay and desolation, till its once vine-clad mountains are bare, and its cities waste, and its plains desolate, and nothing but the scantling of a population left in the land, for the possession of which many myriads had contended, and which in times more ancient had been thickly studded with cities. Yet these, when reduced to desolation, had ruins sufficient in an inquiring age, to attract the traveller, and to command admiration. They were successively searched out, visited, and portrayed, till, strange to say, Tadmor or Palmyra, Baalath or Baalbec—built by Solomon—Petra and Gerasa became in succession novelties to the world. New causes speedily conspired to attach a higher interest than that of curiosity to Syria. Lying at the extremity of the Mediterranean, between Britain and India, its locality in a commercial view raised it, by the invention of steam navigation, into a new importance; and the traffic, or at least communication between Asia and Europe, pointed after the lapse of ages towards its direct and original channels. And as the contest between these quarters of the globe for its possession had rivetted on it in former ages the attention of the world, so all eyes were fixed on it again in the course of the last few years, when the question of its subserviency to the pacha of Egypt, or the sultan of Turkey, was a question of the integrity or existence of the Ottoman empire, and consequently of peace or war throughout Europe or the world."

"But the heritage of Jacob, however desolate it may lie, or by whatever hordes of Gentiles it may be trodden down, has far higher interest attached to it than that of being a field for the inspection of ruins, and a higher destiny to fulfil than that of a bond of peace, or a cause of war, or any apportioning of earthly kingdoms. Of that land, even as of the people whose it is by the covenant of the Lord God of their fathers, we can speak as of no other. Though it had passed as an existing state into oblivion, and men, in familiar phrase, had lost sight of it, and no one bemoaned it, yet 'the eyes of the Lord are always upon it,' even as he hath declared of Zion, 'I have graven thee upon the palms of my hands; thy walls are continually before me; thy destroyers and they that made thee desolate shall go forth of thee.' Not to regard the peculiarity of the land, as well as of the people Israel, in respect to the threatened curses and the promised blessings, is to miss the proper character, and to omit the chief discriminating feature of the one and of the other. It would be as unwise as wicked to qualify a historical statement, or wrest a geographical fact in accordance with a fancy, whether to show that all the history and all the facts pertaining to their land, may be explained without a miracle, or whether, more philosophically we think, it be indubitably held, in illustrating the prophecies concerning both, as miraculous throughout, the hand of the Lord being revealed in it all. The facts are the same, and have to be stated with the same precision and truth, whether predicted or not. The additional *fact*, that they were foretold, adds a new import to them all, and solves a problem otherwise inexplicable. A mystery, in the marvellous transition it has undergone, seems to hang over the land as over the people; and the desolation of the one is analogous in character, and coincident in time, with the dispersion of the other. But the [Scripture] unfolds the future, as it revealed the past, and lays open to the believer's view the declared, but yet unaccomplished purpose of the Lord, which can never be disannulled. The *everlasting covenant* with Abraham, with Isaac, and with Jacob, concerning the land as the everlasting possession of their seed, was made with these faithful fathers of the Hebrew race, before that covenant was made with the Israelites under Moses and Joshua, the curses of which, not heard of till then, have come upon the land. As it preceded, it is destined to survive them all. Coming history must therefore bear its part, like all the past, in the actual and finally palpable development, in the sight of all men, of the counsels of 'the Holy One of Israel, the God of the whole earth, as He yet shall be called.' And all the idol-devotees of a more worldly policy shall be brought to see, as time advances and momentous events ensue with a closeness and velocity hitherto unparralleled, that all their schemes which accord not with the faith that He is the Ruler among the nations, shall lie as low as the once mighty Babylon, of which nothing is left, and which has crumbled into dust before his word."

"The full accomplishment of the judgments that were to come upon the land, is the harbinger of the completion, in the latter days, of the covenant of *promise*. Expatriated for nearly eighteen centuries as the Jews have been, all connection between them and the land of their fathers, were they a people numbered among the nations, might well have seemed, ere now, so far as human foresight could discern, to have ceased forever. And

yet the separate, though similar fates of the land and of the people, are in fact so closely linked together and interwoven in the unerring word of the unchangeable Jehovah, that clearly as the long-continued blindness and dispersion of the Jews were foretold, so clearly does the very degree of desolation to which their father-land should finally be reduced, rank among the measures of the time of their return."

"The land of Israel, as *possessed* and *peopled* of old by the seed of Jacob, and also the neighbouring regions, which, as shown in the following pages, were included within the promised inheritance, are so full of literal illustrations of literal predictions, that, as the author has been enabled to show in successive editions of the *Evidence of Prophecy*, the truth of more than two hundred texts, or upwards of an hundred distinct prophecies, may be read in the history and existing state of the land, and of its desolate cities. The *curses of the covenant* which the Israelites brake, are there as legible, word for word, as in the oracles of the living God, whose covenant it was, and who made it with the Israelites when they first entered into Canaan. They have taken effect till nothing more than the predicted *tenth* is left."

"Earthly sovereigns are the executioners of the judgments of the Heavenly King; and do, even when it is *not in their heart* to think so, *all His pleasure*. Often, as unconsciously, have sceptical writers, like Gibbon or Volney, recorded the things by which His word is illustrated. But it is worthy of remark, as if official evidence were needed here, that the British Government, a few years ago, sent forth a commissioner to make inquiry, and to report on the state of Syria, whose report, when completed, was presented to both Houses of Parliament by command of her Majesty. It supplied some striking additional illustrations, seemingly unconsciously given, of literal prophecies concerning the land. Among these not the least remarkable is the very first paragraph of the appendix, or the report of Consul Moore, an intelligent observer, who has resided for years in the land."

"'Syria is a country whose population bears no proportion to its superfices, and the inhabitants may be considered, on the most moderate calculation, as reduced to a tithe of what the soil could abundantly maintain under a wise system of administration.' And in the body of the report it is stated, that 'the country is capable of producing tenfold the present produce.'

"According to the word of the Lord, 'They that dwell therein are desolate, and few men left.' Isa. xxiv. 6. 'The city that went out by a thousand shall leave an hundred, and that which went out by a hundred shall leave ten, to the house of Israel.' Amos, v. 3. 'Make the hearts of this people fat, and make their ears heavy, and shut their eyes, &c. And I said, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, &c.: but yet in it shall be a tenth,' &c.

"Is it not time, then, to look to another covenant than that which bears the cursos that have indeed *devoured the land*, but have also their term assigned them by the Lord? That which God made with Abraham, of promise and of grace, is everlasting, and knows no other termination than that of the heavens and of the earth."

"In the subsequent pages the perpetuity of that covenant concerning the land, and its connection with that which was made with the Israelites when the Lord brought them out of Egypt, and with the new and everlasting covenant which He will make with the house of Israel, and with the house of Judah, and also with the covenant which the Lord made with David concerning his throne, is, in the first place, brought within the view of the reader. The borders of the land, not as it was anciently possessed, but as set of the Lord, naturally form the immediately succeeding theme, which is treated at so great length as to demand an apology. But so little was the writer aware, ere he entered on the investigation, of the full extent, especially on the north, of the Scriptural boundaries of the promised land, that, when requested at a recent date to mark their limits, for the construction of a map, he drew a line a little to the north of Hamath, conscious that it was included; but, unobservent then of the precise Scriptural definition of the *entrance into Hamath*, he drew it regardless of any entrance, or any natural border whatever, across a double chain of mountains. This obvious error led to a closer examination. And now he can plead only the novelty of the topic in excuse for this lengthened illustration, for which, if he mistake not, a few words may henceforth suffice, without the hazard of a repetition of the error."

"In the sequel of the volume proof is adduced, from its past history and actual condition, of the goodliness of the land; of its natural fertility, not impaired but increased; and also of the facility with which its fallen cities may be *raised from their foundations*, and *forsaken cities*, though not fallen, even *cities* still existing, though *without inhabitants*, and *houses* still standing, though *without man*, may be *repaired* or *restored to dwell in*."

"The land of promise, rightly bearing that title still, when looked at as it is, appears indeed like an oak which the storms of winter have stripped of its leaves. But in taking up the covenant with Abraham, and Isaac, and Jacob, it is not in that aspect that we should view it here; but rather would we look to what it has been, and to the *substance* that is in it still, in order to show what in accordance with the Abrahamic covenant, and many precious promises of Scripture, it yet shall be, when that substance which is in it shall put forth its fullest foliage anew, even richer and more beauteous than ever; and the bare and naked land be covered and clothed again, like an oak of Bashan in summer."

"The desolation of many cities, as illustrative of prophecy, might be told in a word; but the practicability of their restoration demands a closer inspection. Nay, the ruins would all need to be disclosed to view, as has been of late partially the case with some, before a complete idea could be formed of the amplitude of the materials ready for reconstruction. The ruins of Syria are not like those of many other lands; not like those of Egypt, for instance, often buried beneath the sand; nor like those of other countries, where broken fragments of once connected walls encumber the ground, incapable of being *built up* again. But better promises than Israel, or any other nation ever yet inherited, have in these pages to be kept ultimately in view. And we would here drawn from the past, or describe the present, to show how, in respect to the land, all things are ready, or ripening fast for the completion—it may be at no distant day, though other judgments yet intervene—of the covenant with faithful Abraham, to which no curses are annexed; and also how the past and still visible judgments which have come upon the land may be viewed as pointing to, and preparing for the time, when mercy shall rejoice over them, and the world, with all its families, blessed in the seed of Jacob, be a witness that the God of Israel is a covenant-keeping God, who will not suffer his faithfulness to fail, but overrules all things for the final accomplishment of his word, and for the ultimate manifestation of his glory."

(To be continued.)

A Singular Fact.—Dr. Smith, who has recently visited the Forks of the Mississippi, in an editorial article on *Medicine in Iowa*, and other matters, gives a most singular fact, by stating from good authority that no person officially associated with the Indians of the Upper Mississippi ever saw or heard of a deaf Indian, or one whose eye-sight was impaired by age, or whose teeth were essentially decayed. No Indian of the Sioux ever required spectacles, or discovered any advantages from trying those of travellers, because their vision was not impaired, even in extreme old age. Reed and Doe, the practical farmers employed by government to teach them agriculture, both concur in declaring this to be true, after a residence of six years in their midst. Ophthalmia, however, is a common complaint, from which they suffer very considerably.—*Boston Transcript.*

From a Foreign Journal.

Self-Supporting Industrial School.—The Willingdon Self-supporting School is a neat little cottage building, combining, in a very small compass, the attributes of dwelling-house, school, dairy, cow-house, with threshing-floor above, and various conveniences attached. The roof is surrounded by gutters which convey the rain water into a large tank, so that it is not only not wasted, but prevented from running away on the land. The cow house, piggerics, &c. are so constructed, that all the liquid manure runs into a large tank sunk in the ground, and carefully covered over, so as to allow no rain or water to enter. Our visit was made at half-past one, in ignorance of the hours of the school, which we afterwards found to be from nine till twelve, the afternoon work commencing at two, and continuing till five. We first entered the cow

house, where we discovered two little fellows, about seven years of age, waiting to go to work. Their proper hour was two o'clock, but there they were, spade in hand, ready for their afternoon's work. These children were the picture of strong and ruddy health, and of thorough cheerfulness, and certainly quite reversed the usual order of things by the evident alacrity with which they came to their work before their proper time. They were shortly joined by some more playmates; for though it was work in one sense, it certainly was not in another, and they proceeded in a body, and commenced digging on the ground allotted for their afternoon's employment. On questioning them, we found that there was only one boy above nine years old, and he was the eldest son of the master. There were about a dozen children in all, and they were chiefly under eight, one even being but four years of age. We were then joined by the master himself, who, after putting his little band to work, readily replied to several inquiries which we put, as to the rent he paid, the proceeds of his little farm, and the various circumstances connected with it. He stated his position to be as follows:—He rents five acres of land, for which, including the house, he has paid twenty-five pounds a year, and which latter he reckons at ten pounds. He cultivates the land by the help of his little scholars, who barter their labour of three hours for his instruction in the morning, they paying him in addition one penny a-week. He finds himself able to cultivate these five acres thoroughly, and to prove which, he took us into the school-room, where he produced his accounts for the previous year. He has no other source of income than that which he derives from this and from the weekly pence of his scholars. He seems perfectly happy, and is able to earn a good living off these five acres for himself, wife and children. These are his comforts; and now let us see how his little scholars fare as to their share of the bargain, and whether they get efficient instruction in return for their labour. We examined their writing and arithmetic books, and we may honestly state, that some of their work would shame the attainments of many children of the same age in a much higher walk of life. It seems that these children are rarely with him after eleven or twelve years of age, for they have been so well trained in agricultural matters, that they very readily find situations at that age with the farmers in the neighbourhood. They appear fond of their master; and their fondness for their employment is sufficiently evidenced by their alacrity in coming to their work before, instead of at the time appointed.

Such a system as this is certainly worthy of imitation in many rural districts, especially with boys from eight to thirteen years of age. Supposing they have previously learned to read, write, and cipher a little, they might be farther improved in these branches, instructed in mensuration and the keeping of accounts, and taught to know something of the nature of soils, manures, and the cultivated plants. Under a conscientious and well-informed master, a limited number of pupils might make considerable progress in this species of knowledge; while, on the other hand, if their labour was well directed, it would materially assist in the cultivation of the teacher's farm. Aided and countenanced by the proprietors of rural parishes, these schools might be productive of vast advantage; they would lessen the burdens of parents, inasmuch as their older boys might be said to pay for their own education; and they would disseminate through the district a more orderly and intelligent race of labourers. Opposed as we are to every species of 'infant labour,' in the usual acceptation of the term, we see nothing objectionable in the system under review, but think its principles might be advantageously extended to many educational establishments of higher pretensions. Most of our 'charitable institutions,' as they are called, are lamentably deficient in this matter; and though boys of ten, twelve, or even fourteen years of age be apt enough scholars, and though it is known that they must depend, in after life, upon their bodily labour, yet they leave school as ignorant of the world and all that appertains to it, as if they had never been beyond the confines of the nursery. A boy of fourteen, who has been taught to clean his own clothes and apartments, who can handle a spade or pick-axe, a saw or hammer, is a much superior being in every respect to one whose sphere of action has never extended beyond the school-room and play-ground; and this is precisely what the advocates of industrial schools are aiming at. They would stint the tuition of the pupil in nothing necessary to his intended profession, the while they would initiate him into the practice and application of those processes upon which he has to depend in after-life. But, taking the lowest view of schools like that of Willingdon, it is certainly better that children should purchase even a scanty education by their own labour, than that they should remain utterly ignorant, through the poverty or neglect of their parents.

WHAT LONDON IS.

It is the point of inter-communication between colonies which stretch almost from the North Pole—from Canada to the Cape of Good Hope—and which bring the indigo of India, and the wood of Australia from the antipodes, to enrich the manufactures of Leeds. It is the seat of a commerce that would seem fabulous to the merchants of Venice, Tyre, and Carthage in the olden times! You have a population which has doubled since 1801; it was then 888,000 souls—it is now, by the census of 1841, 1,832,000. You have a town which is five miles and a half long, take it where you will, but if you measure it from Blackwell to Chelsea, it is seven and a half miles. It reaches, from north to south, three and a half miles; it is a perfect German principality—a Coburg if you please, or a Hesse Homburg in brick. You have spent five millions sterling on your bridges alone. You have docks to hold all the ships of the world. The London Docks alone cover 100 acres of ground, and the vaults hold 65,000 pipes of wine. The West India Docks cover 290 acres, and can hold 500 large merchantmen with ease. The Commercial Dock covers 49 acres, and is, I believe, exclusively confined to the Baltic trade. There are 2950 ships of the port of London alone, of 581,000 tons total burden, and manned by 32,000 seamen. The vessels engaged in the colonial, Irish, and coasting trades, including the colliers, and also 360 British vessels, were 2335. The tonnage of the foreign vessels which entered this port in 1840, from Russia, Sweden, Germany, France, the Mediterranean, China, and the United States, amounted to 4,167,164 tons. Upon an average of the last ten years, London alone has paid £11,000,000 in custom duties, out of the £23,500,000 which the whole revenue of that department amounts to. There are 2000 merchants and brokers within half a mile of the Exchange. You have 100,000 houses of business, probably half of which have shops attached to them. All the details connected with London are upon the same gigantic scale. The water companies supply 237,000,000 hogsheads every year; and the gas companies furnish 10,000,000 cubic feet of gas every twenty-four hours. In Smithfield market there were 180,780 head of cattle, and 1,500,000 of sheep, in round numbers, sold in the year 1839. Your very paving and sewer rates amount to £630,000 a year. The London newspapers consume 10,000,000 of stamps annually. The steam-boats carry 10,000 passengers every day. There are 1000 miles of railway stretching from London into every part of the kingdom, and bringing its population into contact with all the great cities of the country, completed at an expense of nearly £500,000 sterling. There are 59 canals, which cost £45,000,000. The monthly business conducted by the London bankers alone averages £75,000,000, aed has amounted to £87,000,000 in one month.—*G. H. Ward, M. P.*

In religious concerns, every thing which we do of ourselves, independently of Divine aid, has a tendency to stop us short of the object we are aiming at; and whatever be the substitute we rely on, whether outward or mental, it is an *idol* at the time.—*Dillwyn.*

What a mercy it is that no one ever *sincerely* desires to know the state of his own soul in vain! In the pursuit of all other knowledge, our motives may be too arrogant and selfish to be gratified; but in this, the deeper the research, the more we are humbled, and consequently the better prepared to receive the desired instruction.—*Ibid.*

The graces which the blessed Spirit implants in our hearts, resemble a sun-dial; which is of little service, except when the sun shines upon it. The Holy Spirit must shine upon the graces he has given, or they will leave us at a loss, in point of spiritual comfort, and unable to tell whereabouts we are.—*Toplady.*

Only the power that makes a world can make a Christian.—*Wesley.*

For "The Friend."

LINES

Supposed to be written by one whose early residence was at Muncy, Lycoming co., Pennsylvania.

Muncy! That talesman quickly reveals,
Deep sympathy still for my native fields;
The heart's early tendrils did there put forth;
Young impulse was warmed by the blaze of thy hearth:
"The mother that looked on my childhood" there,
Who soothed by her love, who blessed by her prayer;
Oh! how I remember her tenderness yet;
Her look of reproof, her tear of regret!

The amethyst hue of thy sunset cloud,
When it veils the day, like a glorious shroud;
And the gorgeous leaf of thy forest tree,
When the blight of Autumn is over thee.
Such scenery still in fancy delights;
Thy soft sunny days, and bright starry nights:
E'en now 'tis enjoyment, alike to know
Thy sunshine and shade, thy joy and thy woe.

Farewell to that home, endeared by the love
Of a father fled to the realms above.
Soon vanished the hopes of my girlhood's dream;
They passed like the rush of thy mountain stream.
The flowers I loved and the friends I once wept—
How memory wakes the visions that slept.
What food for thought in the page of the past!
'Tis thus we are taught the joys that will last.

†

Selected for "The Friend."

ELECTIONS.

"Ninth month 1st, 1780.—A general election is coming on; the devil cometh forth and hell from beneath: the heart of man will be moved for him, to meet him at his coming. The present period is important and interesting beyond many others; but if it pleaseth Infinite Wisdom to punish a people for their iniquities, it mattereth not whether it is done by one man or by many: but it becometh not the members of our Society to meddle much in these matters, or to be active in political disquisitions. Our duty and felicity consists in peaceably acquiescing in the all-wise determinations of Him, who ruleth in the kingdoms of men.—In respect to elections, we ought to go no farther than voting for the candidate we best approve, and declaring our preference of them, without endeavouring by any other means to influence others. 'Israel is to dwell alone, and not to be mixed with the people.'

"7th. This day I voted for members to represent the borough of Hartford in the ensuing parliament. To the best of my knowledge I maintained 'a conscience void of offence' in the course of the contested election; only, by attending at the polling-place the second day of the poll, for about two hours, contrary to the dictates of Truth in my own mind, I became wounded; my religious exercise was obstructed, and death and darkness was the covering of my spirit for many days. Thus it pleaseth Infinite Wisdom to visit for our unfaithfulness; sometimes even in what may be esteemed by others little things."—*Samuel Scott's Diary, pages* 12 *and* 13.

He that hath tasted the bitterness of sin, will fear to commit it; and he that hath felt the sweetness of mercy, will fear to offend it. —*Charnock.*

PETRIFIED FOREST, NEAR CAIRO.

There is scarcely, perhaps, a spectacle on the surface of the globe more remarkable, either in a geological or picturesque point of view, than that presented by the petrified forest, near Cairo. The traveller, having passed the tombs of the caliphs, just beyond the gates of the city, proceeds to the southward, nearly at right angles to the road across the desert to Suez, and, after having travelled some ten miles up a low barren valley, covered with sand, gravel, and sea-shells, as fresh as if the tide had retired but yesterday, crosses a low range of sand-hills, which has for some distance run parallel to his path. The scene now presented to him is beyond conception singular and desolate. A mass of fragments of trees, all converted into stone, and when struck by his horse's hoof ringing like cast iron, is seen to extend itself for miles and miles around him, in the form of a decayed and prostrate forest. The wood is of a dark brown hue, but retains its form in perfection, the pieces being from one to fifteen feet in length, and from half a foot to three feet in thickness, strewed so closely together, as far as the eye can reach, that an Egpytian donkey can scarcely thread its way through amongst them, and so natural, that were it in Scotland or Ireland, it might pass without remark for some enormous drained bog, on which the exhumed trees lay rotting in the sun. The roots and rudiments of the branches are, in many cases, nearly perfect, and in some the worm-holes eaten under the bark are readily recognizable. The most delicate of the sap vessels, and all the finer portions of the centre of the wood, are perfectly entire, and bear to be examined with the strongest magnifiers. The whole are so thoroughly silicified as to scratch glass, and be capable of receiving the highest polish.—*Asiatic Magazine.*

Some men will follow Christ on certain conditions—if he will not lead them through rough roads; if he will not enjoin them any painful tasks; if the sun and wind do not annoy them; if he will remit a part of his plan and order. But the true disciple, who has the spirit of Jesus, will say, as Ruth to Naomi, "whither thou goest I will go," whatever difficulties and dangers may be in the way.—*Cecil.*

True religion is a refuge inaccessible to either the fraud or the violence of men: happy are they who know it to be their shelter in the day of their trouble.—*Dillwyn.*

THE FRIEND.

TENTH MONTH, 5, 1844.

We have received a copy of a pamphlet published in London, entitled "Testimonies concerning Deceased Ministers. Presented to the Yearly Meeting of Friends, held in London, 1844." It contains memorials of Sarah Abbott, Elizabeth Robson, William Allen, and Maria Fox. The testimony concerning Elizabeth Robson we republish this week; and shall give the others hereafter. This pamphlet forms part of a parcel forwarded by our attentive Dublin friend, which included also the account of Isaac Walker, inserted last week.

WEST TOWN SCHOOL.

The Winter Term will commence on Second-day, the 28th instant, and stages will be provided, as usual, to convey the children to the school, which will leave the office, sign of the White Horse, Callowhill above Fifth street, on Sixth-day, the 25th instant, at 8 o'clock, A. M., where the names of the children are requested to be entered, in a book kept for the purpose, before that time.

Parents, and others, who wish to avail themselves of the benefit of sending their children to this Institution, would do well to forward their names early to the Superintendent, Pennock Passmore, at the school; or to the treasurer, Joseph Snowdon, No. 84 Mulberry street.

Phila., Tenth month, 1844.

A Meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7 o'clock, on Second-day evening, the 7th instant, at the Committee-room, Mulberry street Meeting-house.

JOSEPH KITE, Clerk.

Tenth month, 1844.

MARRIED, on Third-day, the 1st instant, at Friends' Meeting-house North Sixth st., Philadelphia, CHARLES L. SHARPLESS, to ANNA R., daughter of Richard Williams, all of this city.

DIED, on Third-day, the 10th ultimo, in the 77th year of her age, ELIZABETH DICKINSON, a member of the Western District Monthly Meeting.

——, of a lingering consumption, on the 10th of last month, ELIZABETH, widow of the late Thomas Bacon of Philadelphia, in the fifty-first year of her age. During her illness, amid great bodily suffering, deep mental conflict was permitted; but her confidence being fixed in Him who died that we might live, she was sustained in patience to the end; giving evidence to those around her, that the Everlasting Arm was underneath. Great was her concern on account of many of her dear friends and relations, some of whom she sent for, and was favoured to impart such matter to their different states and necessities, as she was furnished with for each, to the relief of her conflicted spirit. On one occasion she said to a friend, after a season of proving, when faith and patience seemed ready to fail, "Here I am, a poor creature, yet; pray for me, that my faith fail not." The friend said she believed the enemy would be put to flight, and her blessed Redeemer would enable her to obtain the victory. She assented, and added, "I believe there is a mansion prepared for me." At another time, she said, "There is but one saving knowledge; there is but one way: the Lord Jesus is the way." "Oh! that I may be strengthened to endure all that my heavenly Father sees meet to lay upon me—my cup of suffering is not yet full. I do not see the end." Again, "Thy will be done."—She continued the struggle, until in her dear Lord's time, she was favoured with an unshaken assurance, that through the mercy of God in Christ Jesus, she would be permitted to join that innumerable multitude which no man could number, who are now surrounding the throne, and with palms in their hands are ascribing salvation and strength to him that sitteth upon the throne, and unto the Lamb forever and ever!

For "The Friend."

Relics of the Past.—No. 35.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

THOMAS NICHOLSON.

(Continued from page 5.)

Respecting R. J., to whom the preceding letter was addressed, he afterwards makes the following memorandum:

"He went out from among Friends, and joining with loose and libertine company, cast off his education, was chosen a burgess, obtained a commission of the peace, and was chosen clerk of the committee of Pasquotank. Being visited with illness, on the 31st of the Twelfth month, 1775, he sent a message to me, desiring I would come and see him. Finding freedom in my mind so to do, I went the next morning. He was weak of body and distressed in mind, under, I believe, a humbling sense of his outgoings and unworthiness. We had a short open conference on religious matters. I thought there appeared in him tokens of sincere repentance, which left a pleasant impression upon my mind. He seemed desirous of the lengthening of his days, in order to give him an opportunity to lead a better life, and to show his former companions a better example. The thread of his life was cut the 6th of the Seventh month, 1776, by that Power which knows the best time. I had a clear freedom to attend his burial, where I had good satisfaction of mind."

The consideration of slavery pressed very heavily upon the mind of Thomas Nicholson, attended with many reasonings as to its lawfulness or unlawfulness for a Christian. His exercises on this subject are in part set forth in some "Considerations on Slavery," written by him about the year 1770.

"I have been deeply distressed in my mind for several months, principally on account of the unjustifiableness of the practice of keeping negroes in slavery. During this time of trial, I met with many strong reasonings, both for, and against, the practice; and at last was brought into, and for some time felt that condition, described in the third verse of the 116th Psalm: 'The sorrows of death compassed me, the pains of hell gat hold upon me. I found trouble and sorrow.' In this condition I have had to consider the following Scriptures in a very close and awful manner:—'When ye make many prayers, I will not hear; your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed.' Isaiah, i. 15, 16, 17. 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.' Micah, vi. 8. 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.' Matthew, vii. 12. 'For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' Matthew, xvi. 26. 'Babylon the great is fallen, is fallen, and is become the habitation of devils.' Revelations, xviii. 2. 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' 4. Her merchandize was in 'slaves and souls of men.' 13. 'And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.' 24.

"As I have been very deeply dipped into a state of suffering about this matter, I have been gradually led into the following considerations, viz.:—

"A law made to allow one man to lay hold of a fellow mortal, a brother by creation, and entail slavery on him and his posterity, without his consent, or any forfeiture of his liberty on his part, is contrary to true Christianity, and a violation of that golden rule commanded by the great lawgiver, Christ Jesus, 'All things whatsoever ye would that men should do to you, do ye even so to them.'

"If another law is made to perpetuate this slavery, by ordering that if any person set a negro free, excepting for meritorious causes, such negro shall be sold,—will it not lay us under the guilt of obeying men more than God, if we shall forbear to set them free because of the law, whilst our consciences condemn us for holding them in bondage.

"Will not such as seek to prevent those who, from conscientious motives, would set their slaves free, be in danger of falling under the woe pronounced against such as will not enter the kingdom of heaven themselves, and seek to hinder such as would enter?

"By setting them free, contrary to the law of this country, we may open a door for a more cruel bondage to be entailed upon them, by their being sold into the hands of others, who will not use them with so much tenderness as their present masters would do. But if this should be the case, will not the burthen and the sin lie on the heads of those that are the cause thereof, and be required at their hands, whilst those that have set them free are clear, when they have done all that is in their power to do?

"Those who have thus cleared themselves, may answer their opposers,—'We have faith to believe, that the Lord whom we endeavour to serve, is able to preserve those whom we set free from falling into the hands of cruel and wicked men; but whether he will or not, we will no longer be concerned in that cruel Babylonish practice, which by human laws only is allowed of, nor partake with you in that merchandize of 'slaves and souls of men.'"

In the Twelfth month, 1771, he set out agreeably to an appointment of the Yearly Meeting, with several other Friends, to present an address to the assembly sitting at Newbern, on account of matters relating to the Society; and also to visit divers Monthly Meetings, in order to promote good order in conducting the discipline of the church. They found an openness in Friends to receive advice, which rendered their visit satisfactory. They had meetings at divers places, among a mixed company, which were open and comfortable. In this journey he travelled upwards of four hundred miles in the space of about three weeks, and returned with a peaceful mind, and was thankful in finding his family had been preserved in his absence.

Friends in North Carolina, under a sense of religious duty, had set many of their servants free, and had settled them upon small patches of ground, which they tilled with cheerfulness and industry. But through the influence of cruel and avaricious men, a law was passed by the assembly of that state, directing that those so set at liberty should be taken up and sold into slavery. To an individual particularly active in carrying out this unrighteous law, Thomas Nicholson wrote the following letter:

"Perquimons county, the 6th of the Eleventh month, 1779.

"Friend B. H.—As I have long borne with patience thy frequent, cruel, barbarous and unjust behaviour towards myself and family, I am now determined to break silence in great plainness, in order to be clear of thy blood, if thou dies in thy sins. Open rebuke is better than secret love. I have ever retained a great regard and love for the name of thy family, which I believe that thyself and two brothers have greatly lessened by your violent and shameful conduct towards the poor oppressed negroes. I suppose you justify yourselves under the pretended sanction of a cruel and barbarous human law, which is a violation of the present constitution, and a shame and reproach to our great pretensions to liberty and freedom. In considering the subject, the following questions and answers do very pertinently arise, viz. Can law, human law, change the nature of things? can it change darkness into light, or evil into good? By no means! Notwithstanding ten thousand laws, right is right, and wrong is wrong. As to the law under which the negroes were sold, it is evident to every wise and impartial man that fully considers it, that it hath not the strength of a spider's web in it, and is void of itself. I am fully satisfied that the courts which ordered the sales of the negroes, had no more legal power or justice on their side, to support their proceedings therein, than I have to order thyself and wife to be sold for slaves during your natural lives, and to entail cruel slavery and bondage upon your posterity to the end of time. I have been informed that as thou was once passing by my plantation, thou said that it made thy heart glad to see so many young negroes. If thy gladness arose from an expectation of a further prey to thy greedy, if not bloody hands, and if thou expects to get thy living by freebooting and the gain of oppression, it is time to turn thy view some other way. I fully believe that thou never hereafter will be able to drink any more that deadly poison in the one-fifth of the sale-money of any more of the negroes that I have manumitted, as I shall endeavour to guard them from ever falling into thy avaricious hands. As thou hast put thyself upon a level with some of the lower class to carry on thy cruel purpose, I do tell thee plainly, that although hand hath joined in hand therein, the wicked will not go unpunished. Therefore it is my ad-

vice to thee, to submit thyself to so deep a purgation, as to cause thee to vomit up again the portion of the gain of oppression, which thou hast greedily swallowed, otherwise I much question whether thou ever dies in peace of mind. That thou may happily experience this by true godly sorrow, which works repentance to salvation, never to be repented of, is the hearty prayer of thy sincere friend,

THOMAS NICHOLSON."

Note. The above-named B. H. departed this life within a few months after the date of the above letter.

(To be concluded.)

For "The Friend."

ON PERFECTION.

The doctrines of the religious Society of Friends, form one harmonious whole, and have a perfect adaptation of parts for that end; yet it sometimes happens that a necessity exists for bringing more prominently into public view a particular portion: and believing the subject of Perfection might be profitably revived at the present juncture, the following extracts from Robert Barclay are offered for insertion in "The Friend."

H.

God, out of his infinite love, who delighteth not in the death of a sinner, but that all should live and be saved, Ezek. xviii. 32, and xxxiii. 11, hath so loved theworld, that he hath given his only Son a LIGHT, that whosoever believeth in him shall be saved; (John iii. 16;) "who enlighteneth EVERY man that cometh into the world," (John i. 9,) "and maketh manifest all things that are reprovable," (Ephes. v. 13,) and teacheth all temperance, righteousness, and godliness; and this Light enlighteneth the hearts of all for a time, in order to salvation; and this it is which reproves the sin of all individuals, and would work out the salvation of all, if not resisted. Nor is it less universal than the seed of sin, being the purchase of his death, "who tasted death for every man: for as in Adam all die, even so in Christ all shall be made alive." (1 Cor. xv. 22.)

This most certain doctrine being then received, that there is an evangelical and saving light and grace in all, the universality of the love and mercy of God towards mankind, both in the death of his beloved Son the Lord Jesus Christ, and in the manifestation of the Light in the heart, is established and confirmed, against all the objections of such as deny it. Therefore Christ hath tasted death for every man; (Heb. ii. 9.) not only for all kinds of men, as some vainly talk, but for every man of all kinds; the benefit of whose offering is not only extended to such who have the distinct outward knowledge of his death and sufferings, as the same is declared in the Scriptures, but even unto those who are necessarily excluded from the benefit of this knowledge by some inevitable accident: which knowledge we willingly confess to be very profitable and comfortable, but not absolutely needful unto such from whom God himself hath withheld it; yet they may be made partakers of the mystery of his death, though ignorant of the history, if they suffer his seed and light, enlightening their hearts, to take place; in which light, communion with the Father and Son is enjoyed, so as of wicked men to become holy, and lovers of that power, by whose inward and secret touches they feel themselves turned from the evil to the good, and learn to do to others as they would be done by, in which Christ himself affirms all to be included.

As many as resist not this light but receive the same, it becomes in them an holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits which are acceptable to God: by which holy birth, to wit, Jesus Christ formed within us, and working his works in us, as we are sanctified, so are we justified in the sight of God, according to the apostle's words; "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11.

In whom this pure and holy birth is fully brought forth, the body of death and sin comes to be crucified and removed, and their hearts united and subjected to the Truth; so as not to obey any suggestions or temptations of the evil one, but to be free from actual sinning and transgressing of the law of God, and in that respect perfect; yet doth this perfection still admit of a growth; and there remaineth always in some part a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord.

Although this gift and inward grace of God be sufficient to work out salvation, yet in those in whom it is resisted, it both may and doth become their condemnation. Moreover they in whose hearts it hath wrought in part to purify and sanctify them in order to their further perfection, may, by disobedience, fall from it, turn it to wantonness, (Judc, 4,) make shipwreck of faith, (1 Tim. i. 19,) and after having tasted the heavenly gift, and been made partakers of the Holy Ghost, again fall away; (Heb. vi. 4, 5, 6;) yet such an increase and stability in the truth may in this life be attained, from which there can be no total apostacy.

The preceding have been taken from the fifth, sixth, seventh and eighth Propositions of Robert Barclay's Apology, as exhibiting the Christian doctrine of Perfection; the following are some of the arguments used by him in that work to uphold their truth.

Since we have placed justification in the revelation of Jesus Christ formed and brought forth in the heart, there working his works of righteousness, and bringing forth the fruits of the Spirit, the question is, How far he may prevail in us while we are in this life, or we over our souls' enemies, in and by his strength?

We believe, that to those in whom Christ comes to be formed, and the new man brought forth, and born of the incorruptible seed, (as that birth, and man in union therewith naturally doeth the will of God,) it is possible so far to keep to it, as not to be found daily transgressors of the law of God.

We do not place this possibility in man's own will and capacity, as he is a man, the son of fallen Adam, or as he is in his natural state, however wise or knowing, or however much endued with a notional and literal knowledge of Christ, thereby endeavouring a conformity to the letter of the law, as it is outward.

But we attribute it wholly to man, as he is born again, renewed in his mind, raised by Christ, knowing Christ alive, reigning and ruling in him, and guiding and leading him by his Spirit, and revealing in him the law of the Spirit of life; which not only manifests and reproves sin, but also gives power to come out of it.

By this we understand not such a perfection as may not daily admit of a growth, and consequently mean not as if we were to be as pure, holy, and perfect as God in his divine attributes of wisdom, knowledge, and purity; but only a perfection proportionable and answerable to man's measure, whereby we are kept from transgressing the law of God, and enabled to answer what he requires of us; even as he that improved his two talents so as to make four of them, perfected his work and was so accepted of his Lord as to be called a good and faithful servant, nothing less than he that made his five ten. Even as a little gold is perfect gold in its kind, as well as a great mass, and a child hath a perfect body as well as a man, though it daily grows more and more. Thus Christ is said (Luke ii. 52) to have increased in wisdom and stature, and in favour with God and man; though before that time he had never sinned, and was no doubt perfect, in a true and proper sense.

Though a man may witness this for a season, and therefore all ought to press after it; yet we do not affirm but those that have attained it in a measure may, by the wiles and temptations of the enemy, fall into iniquity, and lose it sometimes, if they be not watchful, and do not diligently attend to that of God in the heart. And we doubt not but many good and holy men, who have arrived to everlasting life, have had divers ebbings and flowings of this kind; for though every sin weakens a man in his spiritual condition, yet it doth not so as to destroy him altogether, or render him incapable of rising again.

Though I affirm, that after a man hath arrived at such a state, in which he may be able not to sin, yet he may sin: nevertheless, I will not affirm that a state is not attainable in this life, in which to do righteousness may be so natural to the regenerate soul, that in the stability of that condition he cannot sin: as it seems to be so clearly asserted by the apostle, 1 John, iii. 9; "Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

The doctrine, that the saints nor can nor ever will be free of sinning in this life, is inconsistent with the wisdom of God, and with his glorious power and majesty, who is of purer eyes than to behold iniquity; (Hab. i. 13;) who having purposed in himself to gather to

him that should worship him, and be witnesses for him on earth, a chosen people, doth also no doubt sanctify and purify them. For God hath no delight in iniquity, but abhors transgression; and though he regard man in transgression so far as to pity him, and afford him means to come out of it, yet he loves him not, neither delights in him, as he is joined thereunto. Wherefore if man must be always joined to sin, then God would always be at a distance with him; as it is written, (Isa. lix. 2,) "Your iniquities have separated between you and your God, and your sins have hid his face from you;" whereas on the contrary, the saints are said to partake, even while here, of the Divine nature, (2 Pet. i. 4,) and to be one spirit with the Lord. (1 Cor. vi. 17.) Now no unclean thing can be so. It is expressly written, That there is no communion betwixt light and darkness. (2 Cor. vi. 14.) But God is light, and every sin is darkness in a measure: what greater stain then can there be than this upon God's wisdom, as if he had been wanting to prepare a means whereby his children might perfectly serve and worship him, or had not provided a way whereby they might serve him in any thing, but that they must withal still serve the devil no less, yea more than himself? For he that sinneth is the servant of sin, (Rom. vi. 16,) and every sin is an act of service and obedience to the devil. So then if the saints sin daily in thought, word, and deed, yea, if the very service they offer to God be sin, surely they serve the devil more than they do God: for besides that they give the devil many entire services, without mixture of the least grain to God, they give God not the least service in which the devil hath not a larger share: and if their prayers and all their spiritual performances be sinful, the devil is as much served by them in these as God, and in most of them much more, since they confess that many of them are performed without the leadings and influence of God's Spirit. Now who would not account him a foolish master among men, who being able to do it, and also desirous it might be so, yet would not provide a way whereby his children and servants might serve him more entirely than his avowed enemy; or would not guard against their serving of him, but be so imprudent and unadvised in his contrivance, that whatever way his servants and children served him, they should no less, yea, often much more, serve his enemy? What may we then think of that doctrine that would infer this folly upon the Omnipotent and only wise God.

It is inconsistent with the justice of God. For since he requires purity from his children, and commands them to abstain from every iniquity, and since his wrath is revealed against all ungodliness and unrighteousness of men, it must needs follow, that he hath capacitated man to answer his will, or else that he requires more than he has given power to perform; which is to declare him openly unjust, and with the slothful servant, to be an hard master. But blessed be God, he deals not so with those that truly trust in him, and wait upon him; for such faithful ones find of a truth that his grace is sufficient for them, and know by his power and spirit to overcome the evil one.

(To be concluded.)

ELIZABETH ROBSON.

A Testimony from Hardshaw West Monthly Meeting concerning Elizabeth Robson, deceased.

This, our beloved friend, the youngest daughter of Isaac and Elizabeth Stephenson, of Bridlington Quay, in Yorkshire, was born there on the 25th of the Sixth month, 1771. Of her early religious impressions we have but few particulars, but there is reason to believe that when very young her mind was preciously favoured with the visitations of Divine love. On one occasion, whilst but a child, her parents being absent from home, her youngest brother was much distressed at being left without them; observing this, and participating in the same feeling, she knelt down and fervently implored the Divine preservation, which had a calming influence upon their tender minds.

After the decease of her parents, she resided with her brother, Isaac Stephenson, at Stockton-on-Tees, until the year 1796, when she was united in marriage with our friend, Thomas Robson, then of Darlington, a union which they were permitted to enjoy for the space of nearly forty-seven years.

For several years she had to pass through many spiritual exercises and conflicts of mind, a preparation, no doubt, for that service to which she was afterwards called. As the work of Divine grace progressed in her own soul, her interest in the eternal welfare of her fellow-professors increased also, and she was at times constrained to give expression to her feelings in meetings for discipline. In the year 1808 she was made willing, in a meeting for worship, to express her desire "that those who were qualified for service in the church might come forward in their ranks in righteousness." After this act of dedication, she told her husband that her mind felt "clothed with the garment of praise." Being faithful in the little, she became ruler over more; yet she was deeply solicitous that, in so solemn an engagement, she might be preserved from moving without the renewed putting forth of the Heavenly Shepherd.

In the year 1810, she was recorded as an acknowledged minister, and in the following year removed with her husband and family to Sunderland, within the compass of Newcastle Monthly Meeting. From a very early period, after this time, she was for several years largely engaged in religious service in many parts of England, and in 1813, in company with her brother, Isaac Stephenson, she visited Ireland. Of one of the services on this journey, she thus writes: "We have had about one hundred and twenty family-sittings at Cork; the cup which hath been handed to us hath been mixed, both bitter and sweet; but without the former we cannot expect to enjoy the latter, so that I desire to be thankful for both." She also visited the Scilly Islands, and had extensive labour amongst the miners and sea-faring men in Cornwall, Northumberland, and Durham, amongst whom, it is believed, that seals to her ministry remain to this day.

In the year 1816, she was deeply exercised under a belief that it was required of her to visit some parts of the continent of Europe, and in company with Elizabeth Fry, (daughter of William Storrs Fry,) she entered upon this arduous engagement, in which they were joined by William Allen and his wife. After travelling through part of the Netherlands, Holland, Germany and Switzerland, this little company was brought into much affliction at Geneva, by the illness of Charlotte Allen, whose decease soon afterwards took place in that city. This was to Elizabeth Robson and her companion a distressing and discouraging circumstance; but their friend, William Allen, in the midst of his own affliction, was made instrumental to their help, and encouraged them to proceed with their religious engagement, remarking, that "we ought not to dispute in the dark what we have seen in the light." Upon leaving Nismes, whilst on this journey, she thus wrote: "Soon after we set off, I felt my mind drawn into silence, and such a flow of peace filled my heart for a considerable time, as I have seldom experienced, in which I rejoiced, and a song of praise was raised in my soul for the many favours extended in divers ways to me, a poor unworthy creature." In the certificate from the Friends at Minden, this visit is recorded in the following terms: "By their ministry, received of the Lord, both in meetings and in families, they have enlivened, watered, watched, and strengthened the seed of the kingdom of God, so that we have cause to be humbly thankful to the Great Father for this extension of his favour."

During the five following years, she was much engaged in religious service, having in that period visited Scotland, the Orkney Islands, the southern counties of England, and some parts of Wales, also Ireland a second time.

In the year 1821, she removed with her husband and family to Liverpool, and thus became a member of this Monthly Meeting. Respecting this change of residence she remarks, "I soon found an extensive field of labour opened for me, not only among Friends, but also among the people generally." Many public meetings were soon afterwards held in Liverpool and its vicinity, and in other parts of Lancashire. The sweet peace and cheerful composure which usually attended her at the conclusion of these engagements, evinced, as she frequently remarked, that she had not expended her own strength, and that He whom she was endeavouring faithfully to serve, was a good and gracious Master.

With that dedication which marked her services, she continued to labour diligently amongst Friends and others in various parts of this nation, until the year 1824, when she entered upon a visit to the continent of North America. This engagement occupied four years, during which she had many deep baptisms and conflicts to endure. These were greatly increased by having to contend against the unsound principles so mournfully prevalent

there at that time; herein she had often to encounter much opposition, yet she was enabled, in the spirit of meekness, unflinchingly to uphold our belief in the divinity and atonement of our Lord and Saviour Jesus Christ. Referring to this engagement, she remarks: "Thus, after many perils by sea and land, and amongst false brethren, I was permitted through adorable Goodness, to reach my own dear home, and to meet my beloved husband and children in sweet peace, to our humble rejoieing; everlasting praise be ascribed to the Lord for his care and protection to one of the least of his flock."

In 1831, accompanied by her husband, she again visited some parts of the continent of Europe, holding meetings with those under our name, and with serious persons of other denominations in Germany, Switzerland, and the south of France. From the year 1832 to 1837, she continued to be diligently engaged in the discharge of various religious services; and in the year 1838, accompanied by her beloved husband, she embarked a second time for America, in which country she laboured abundantly, much to the comfort and edification of Friends. She also held numerous meetings with the inhabitants, both white and coloured, in many parts, not only where Friends are settled, but in other districts of the United States, remote from any of their meetings. We find the following memorandum written during the course of this journey: "The pure seed of life seems to lie very low in many places, and much obscured by an earthly mind and a spirit of ease; and sometimes, after fecling entirely divested of all sense of good, when there seemed to be nothing but death to be experienced, I have found that by keeping my eye directed to my gracious Master, a little light has arisen out of the darkness, like a little spring of life, which, by attending to it, has increased, and strength has been afforded and matter supplied to advocate the precious cause of Truth; and in the fresh opening close doctrine has been handed forth in gospel authority, in love, and without fear of giving offence, the slavish fear of man being taken away. After such seasons of great exercise, sweet peace has been my portion, and my spirit at times has bowed in reverent thankfulness to my heavenly Father, in that He is pleased to make use of so unworthy a creature, and desires have been renewed that I might be increasingly prepared for his most blessed work and service." She returned from this extensive field of labour in the year 1842, in the possession of that peace and comfort which abundantly compensated for all her labours, and for which her heart was often filled with gratitude to her gracious Lord.

She regarded this as an evening sacrifice, and with the exception of paying a visit to the families of Friends in her own Monthly Meeting, a visit to Friends in Scotland, and attending the Yearly Meeting in London, she spent the short remainder of her life in the quiet enjoyment of home, to which she had naturally a peculiar attachment. This, however, did not prevent her from being again made willing to forego her domestic comforts for the service of her Divine Master, and at the Monthly Meeting, held on the thirtieth of the Eleventh month, 1843, she acquainted her Friends that she apprehended it was required of her to visit Friends of the Quarterly Meeting of London and Middlesex, intimating, at the same time, her sense of the diminution of her bodily powers, but desiring that her little remaining strength might be spent in the service of her Lord. She was cordially liberated for this work, but on the following day, whilst making preparations for the journey, she was seized with an attack of paralysis, which suddenly reduced her to a state of helplessness, and nearly deprived her of the power of speech. Under these circumstances, almost precluded from any expression, and awakening but at distant intervals to a transient state of consciousness, the patient endurance of her affliction, the calmness and serene repose which rested upon her countenance, and the precious feeling attending, furnished abundant evidence that all was peace within.

In this state she continued until the 11th of Twelfth month, when her purified spirit, freed from the shackles of mortality, was permitted, we reverently trust, through the mercy and mediation of our holy Redeemer, to join the general assembly and church of the first-born which are written in heaven, and the spirits of just men made perfect.

She died in the seventy-third year of her age, having been a minister about thirty-six years. Her remains were interred in Friends' burying-ground at Liverpool, on the 17th of the 12th month, 1843, on which occasion a large and solemn meeting was held, and many testimonies were borne to the power and efficacy of that grace by which she had become what she was.

Our dear friend deeply felt the need of renewed baptisms preparatory to any public service in the cause of her Divine Master, and it was only to those most intimate with her that what she experienced on these occasions was known, she being cencerned to observe the injunction, "But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret."

She was largely gifted for religious service, sound and scriptural in doctrine, firmly upholding the religious testimonies more peculiar to our Society, and never shrinking from the faithful declaration of them. She was often led to unfold and explain the important doctrines of the Gospel, her illustrations of which were strikingly appropriate, and we believe that to many her Gospel labours were blessed. In expostulating with the careless, the lukewarm, the worldly-minded, or the rebellious, she was earnest and persuasive. In religious meetings, with those not of our own Society, she was eminently qualified, and in her private labours in the families of Friends, (a service in which she was often engaged during the whole of her course as a minister,) she was frequently led to exhort them to simplicity and moderation in all things, setting forth the safety of such a state, and how greatly it tends to relieve the mind from undue anxiety and unnecessary burdens.

In the diligent occupation of her time, our dear friend was a striking example, being always careful, when not called into public religious service, that it should be constantly and usefully employed. In her private walk she was careful to observe that simplicity and moderation which she was often engaged to recommend to others, and she was much beloved for her humility and meekness. She deeply felt for, and sympathized with those in affliction, whether of body or mind, and amongst the many outward trials which it was her own lot from time to time to endure, she was preserved in much patience and resignation, and favoured to maintain great equanimity and cheerfulness.

In her dedicated course has been fulfilled that declaration of Holy Writ, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Given forth by the said meeting, held at Liverpool, this 28th day of the Third month, 1844.

Power of the Gospel.—The scruple is often heard, and sometimes from good men who have taken but short views on the subject, "What after all can you accomplish? Iniquity abounds, and the wicked seem to multiply, and wax bolder." True, sadly true; but they fail to inquire, what the world would become without restraints, abandoned to its chosen course, and the rein of indulgence thrown on the neck of every passion. The Christian religion is healthy, and wherever it is inculcated it will be to substantial purpose. It is adapted to the temporal, intellectual and moral wants of our race; it harmonizes with the constitution of our physical and moral nature, and if its influences ever become disastrous, it is because by perverting it we have made them such. There is nothing in all the united universe that can so elevate and refine the soul. Take the most degraded from the haunts of vice, and let the Spirit of God seal the gospel in his heart, in the assurance that the Lord waits to be gracious, and notwithstanding all his vileness, will be reconciled and remit all, and forgive all his rebellion and ingratitude, and his soul rises at the blessed thought; his bosom will begin to expand with noble pulses, as the love of God in the great scheme of redemption warms his soul. Now he hates his chains, abhors his vileness; his spirit breaks away from his bondage, and he rises to the liberty and purity of the sons of God. There is an energy and power in crucified love, that when it beams on the soul, melts, humbles, and exalts it. Such sympathies felt and such sacrifices made for this living mysterious faculty within me. Heaven and earth moved in concert for the immortal principle that beats and breathes here. Ah, exclaims the conscious sinner, I will revere my being. I will cherish my hopes. This mighty motive will yet bring a world of rebellion to submission and obedience in filial confidence and love.—*Theodore Frelinghuysen.*

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THE FRIEND.

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PHILADELPHIA.

For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 10.)

Chapter 1st, treats of "the covenant with Abraham respecting the land," and "its perpetuity."

"The name of 'the land of Canaan,' is nearly coeval with the deluge. And the names of ancient cities, still attached to the same localities, serve at once to fix the site of the territory possessed by the Canaanites, when 'the nations were divided after the flood.' *Sidon*, the father of the *Sidonians*, was the eldest son of Canaan, the grandson of Noah. 'The border of the Canaanites was from *Sidon*, as thou comest to Gerar unto *Gaza*,' &c. (Gen. x. 19.)

"The families of the Canaanites were spread abroad, and they speedily occupied extensive regions in Syria."

"The dwelling of the families of Shem, of whom came the Hebrew race, was in the east. (Gen. x. 30.) Abram dwelt in Ur of the Chaldees, beyond the Euphrates." (Gen. xv. 7.)

"From the time that God blessed Noah, after the deluge, there is no record that his voice was heard by man, till he appeared unto Abram, when he was in Mesopotamia. (Acts, vii. 2.) Four hundred years subsequent to the establishment of the covenant with Noah, and his seed, the word of the Lord came unto the son of Terah, a descendant of Shem, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto *a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.* So Abram departed, as the Lord had spoken unto him. And Abram took Sarai his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the *land of Canaan* they came. And Abram passed through *the land unto the plain of Sichem, unto the plain of Moreh.* And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, UNTO THY SEED WILL I GIVE THIS LAND: and there builded he an altar unto the Lord, who appeared unto him.' (Gen. xii. 1—7.)

"A grievous famine prevailing afterwards in Canaan, Abram went down into Egypt, to sojourn for a season. After his return, as on his first entrance into Canaan, the promise was confirmed and renewed more amply than before:—'And the Lord said unto Abram, after Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, *to thee will I give it, and to thy seed forever.* Arise, walk through the land, in the length of it and in the breadth of it: for I will give it unto thee.'" (Gen. xiii. 14, 15. 17.)

"Again, after Abram had long sojourned in the land, the repeated promises of the Lord assumed the form of a covenant, confirmed by visible signs, by which, as it were, the Lord pledged himself to their fulfilment; and He set the bounds of the destined inheritance of his seed. 'The word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield and thy exceeding great reward.' (Gen. xv. 1.) Already had he shown his faith by his works; he had left his own country at the Divine command, not knowing whither he was to go, but as the Lord would show him; and when the aged and childless pilgrim was told that his own son, and no other, should be his heir, and that his seed should be numerous as the stars of heaven, *he believed in the Lord, and He counted it to him for righteousness.* A Chaldean, dwelling in the midst of idolaters, had been called by the Lord, and had left his country, his kindred, and his father's house, at his command: he had gone childless for many a year, till hoary hairs were upon him, a wandering pilgrim in a land of strangers; and the steward of his house was Eliezer of Damascus. Had not the Almighty otherwise decreed, his name, in a few short years at the farthest, would have been blotted out from under heaven. But when the word of the Lord came to him, saying, 'This shall not be thine heir; but he that shall come forth of thine own bowels shall be thine heir,' he believed. And when the Lord brought him forth abroad and said, 'Look now towards heaven and tell the stars, if thou be able to number them,' the childless man lifted up his aged head, and, in a pure and cloudless atmosphere unknown in gloomy regions, he looked upon the untold and numberless stars that thickly studded the whole firmament of heaven: and when the word of the Lord said unto him, *so shall thy seed be, he believed in the Lord; and He counted it to him for righteousness.* And He said unto him, I am the Lord, that brought thee out of Ur of the Chaldees, to give thee this *land to inherit it.* (Gen. xv. 1—7.) It was enough for Abram that the Lord had spoken. It was counted enough by the Lord that Abram believed. And the time was come when the Lord made a covenant between himself and Ahram.

"Believing the promise, and not distrusting the power of God, but knowing that all things were possible unto him, 'Abram said, Lord God, whereby shall I know that I shall inherit it?' He was commanded to take a heifer, a goat, a ram, a turtle dove, and a young pigeon; and he took them and divided them in the midst, and laid each piece over against the other. All that Abram could farther do, was to drive away the fowls from the carcasses till the going down of the sun. Then a great horror of darkness fell upon him. 'And when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp, that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, *Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates,*' &c. (Gen. xv. 7—12. 17, 18, &c.)

"Finally, when Abram was ninety years old and nine, a year before the birth of Isaac, and when Ishmael was thirteen years old, the covenant was renewed with Abraham, called Abram no more, but destined to be, as designated, a 'father of many nations.' The boundaries of the promised land having been fixed by the covenant, the perpetual duration of the inheritance, as previously promised, came also specially within its bonds:—'I will establish my covenant between thee and me, and thy seed after thee, in their generations, for an *everlasting covenant*, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the *land wherein thou art a stranger, all the land of Canaan*, for an *everlasting possession*; and I will be their God.' (Gen. xvii. 7, 8.)

"At the same time, circumcision was instituted as a perpetual token of an everlasting covenant, which it was also called: 'This is my covenant which ye shall keep, between me and you, and thy seed after thee: every man-child among you shall be circumcised; and it shall be a token of the covenant betwixt me and you: He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an *everlasting covenant.*' (Gen. xvii. 9—13.)

"After the death of Abraham, and after Esau had sold his birth-right to Jacob, a famine arose again in Canaan, and Isaac, once in

his life, purposed to leave the land of promise. And once, too, at that very time, the Lord appeared unto him and said, 'Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: *for unto thee and unto thy seed, I will give all these countries;* and I will *perform the oath which I sware unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries;* and in thy seed shall all nations of the earth be blessed,' &c. (Gen. xxvi. 1—4.)

"Jacob abode not always, like his father Isaac, in the land of Canaan. His mother Rebekah, alarmed for his life, because of the fury of his brother, and his father, fearful lest he should take a wife of the daughters of Canaan, charged him to go to Padanaram to the house of Bethuel. 'God Almighty bless thee,' said Isaac to his departing son,—'and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.' (Gen. xxviii. 4.) Stranger in the land as he was, Jacob left it not without far more than a paternal and patriarchal blessing. 'He went out from Beersheba, and went towards Haran:' but he did not rest the first night on his journey, nor reach the borders of the land, till the God of Abraham and of Isaac gave him to know that He was also the God of Jacob. And, when stones were his pillow and the earth his bed, the destined father of the twelve tribes of Israel received the promise that the land should be theirs. 'I am the Lord God of Abraham thy father, and the God of Isaac: *the land whereon thou liest to thee will I give it and to thy seed:* and thy seed shall be as the dust of the earth; and *thou shalt spread abroad to the west, and to the east, and to the north, and to the south;* and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: *for I will not leave thee, until I have done that which I have spoken to thee of.*' (Gen. xxviii. 13—15.)

"God did not leave Jacob; but did bring him again into the land, and appeared unto him a second time when he came out of Padanaram, and blessed him, and said, *The land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.* (Gen. xxxv. 9—12.)

"And when Jacob, in extreme old age, took his journey, with all that he had, to go down to Egypt to his son Joseph, to return no more, as a living man, to Canaan, the Lord at the last, as at the first, suffered him not to reach the border of the land, without a renewal of his promise and re-assurance of its truth. 'And God spake unto Israel in the vision of the night, and said, Jacob, Jacob; and he said, here am I. And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will make thee there a great nation. I will go down with thee into Egypt; and I will also surely bring thee up; and Joseph shall put his hand upon thine eyes.' (Gen. xlvi. 1—4.)

"Israel full of faith, before his eyes were closed in death, charged all his sons, and made Joseph swear unto him, not to bury him in Egypt, but to carry him out from thence, and bury him in the field of Machpelah in the land of Canaan, in the burying-place of his fathers: (Gen. xlix. 29—32:) and he recounted the promise of the Lord: 'Behold I will make thee fruitful and multiply thee, and will make of thee a multitude of people; *and will give this land to thy seed after thee, for an everlasting possession.*' (Gen. xlviii. 4.)

"Joseph also, dying in the faith, 'said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto *the land which He sware to Araham, to Isaac, and to Jacob;* and Joseph took an oath of the children of Israel, saying, God will surely visit you, *and you shall carry up my bones from hence.*' (Gen. l. 24, 25.)

"Such is the heaven-chartered right of the seed of Israel to the land of Canaan. And such is its confirmation, by the clear promises, attested covenant, and repeated oath of the Lord, as recorded in the first book of the Bible."

(To be continued.)

LORD ROSS'S TELESCOPE.

We are informed by a gentleman who lately visited Birr Castle, and experienced the courteous attention of its owner, in being conducted by him through his extensive workshops, and in a minute examination of the 'monster' telescope—a stupendous monument of scientific skill and mechanical contrivance—that the colossal tube, in length about fifty feet, and in diameter nearly eight feet, is now suspended in its permanent position, between two walls of solid masonry, built to correspond with the architecture of the castle. It is attached, at its lower extremity, where the speculum, weighing four tons, is to be placed, by a massive universal joint of beautiful workmanship, and weighing nearly three tons; and its counterpoise, about seven tons weight, is so skilfully contrived and adjusted, that it easily adapts itself to every alteration or depression of the instrument. At the time of our informant's visit, the speculum was in the actual process of being ground, which, together with the subsequent polishing, would occupy perhaps a fortnight; so that in about a month or six weeks from the present time the public anxiety will probably be gratified in learning the first results, upon which it is impossible to calculate, of an undertaking, which we may confidently expect will redound no less to our national honour than it already does to the acknowledged talents and munificent liberality of the patriotic proprietor.—*Belfast Chronicle.*

Reason can never show itself more reasonable, than in ceasing to reason about things which are above reason.—*Flavel.*

The depths of misery are never beyond the depths of mercy.—*Sibbes.*

APPEAL,

On the iniquity of Slavery and of the Slave-trade, issued by the Yearly Meeting of the Religious Society of Friends, held in London, 1844.

The sins of slavery and of the slave-trade have long and very seriously claimed the attention of the members of our Religious Society. So far back as the year 1761, this meeting condemned the unchristian traffic in negroes, and enjoined that all who persevered in a conduct so reproachful to Christianity, should be pleaded with, and if they did not desist from it, no longer be considered as members of the Society.

From that period to the present, a testimony has been uniformly borne against these abominations, and we have repeatedly felt it to be a duty publicly to set forth the unrighteousness of such practices: and also, from one time to another, to petition our legislature on behalf of those who are so cruelly treated under this system of oppression and wickedness.

Our hearts are afresh affected with sorrow in contemplating the extent to which slavery still exists; and we feel it to be once more our religious duty to plead the cause of these suffering victims of avarice and cruelty, and to advocate the principles of righteousness, mercy and truth.

Slavery is a grievous sin against God, who is the Almighty Ruler of the universe. "He hath made of one blood all nations of men for to dwell on all the face of the earth." In his infinite love and goodness, He has mercifully designed that the whole family of man should, without distinction, enjoy both liberty and happiness. But the human race are not only brethren of one family by creation; they are all the objects of that redemption which comes through the Lord Jesus Christ: He tasted death for every man. The light of the Spirit of God shineth upon the hearts of all: "Jesus Christ enlighteneth every man that cometh into the world." The religion which he taught enjoins us to love all men, and to do good to all. His commandment is, "All things whatsoever ye would that men should do to you, do ye even so to them."

With the full and free enjoyment of these great inalienable blessings of the gospel, by his brethren of the African race, the slaveholder dares to interfere. He buys and sells his fellow-men, as he does the beasts that perish. He takes possession of their offspring, and presumptuously calls them his property, thus preventing the exercise of those parental duties which God in his providence has appointed. The slaveholder exacts the unrequited labour of the slave, according to his own caprice or pleasure, cruelly subjecting him to the torture of the whip. Holding and treating man as chattels, he so assumes the control of his will, his understanding, and his other faculties, that he interferes with the free performance of the worship of his Creator, and debars him from the full enjoyment of the gospel of life and salvation. Man, without distinction of clime or colour, is placed on the earth as a moral, responsible being;

but the slaveholder deprives the slave of the means of fulfilling the duties which devolve upon him in this character. Man is endowed with talents which he is to employ and improve for the good of his race, and the glory of the gracious Giver; but the slaveholder prevents the cultivation and the use of these talents; and thus frustrates the purposes of Him who bestows them.

Other gross infractions of the Divine law are the consequences of this unrighteousness. The conjugal, parental, and filial affections are cruelly lacerated, and utterly disregarded. The tortures and indignities to which the slave is subjected, depress and debase his mind. But such treatment does not deprive him of the conviction that he possesses the faculties of a rational being: hence a most humiliating sense of his degraded condition is often painfully felt. He sees those who are around him in the full enjoyment of their personal liberty; and his native love of freedom, his conviction that this is also his just and natural right, render his situation intolerable.

This system, by which "great numbers of mankind, free by nature, are subjected to inextricable bondage, hath often been observed," to use the language of this meeting in the year 1758, "to fill their possessors with haughtiness, tyranny, luxury, and barbarity, corrupting the minds and debasing the morals of their children, to the unspeakable prejudice of religion and virtue, and the exclusion of that Holy Spirit of universal love, meekness and charity, which is the unchangeable nature and the glory of true Christianity." These evil consequences of slavery, which are thus forcibly set forth by a former generation, are equally descriptive of its effects at the present day; and such we believe will ever be the fruits of this complicated sin.

But a multiplied and an indescribable amount of cruelty and wickedness, is perpetrated to uphold and to continue the crime of slavery. To its existence all the horrors of the slave-trade may be traced, which is carried on by the continual practice of falsehood, deceit, and cunning; and which gives rise to, and fosters plunder, barbarity, and murder, and the exercise of all the wicked passions of the evil heart of man. The ravages and the wars which have been going on for centuries, for the purpose of procuring slaves; and the consequent death of millions of human beings, are all to be attributed to the upholding of slavery. The heart-rending sufferings on the voyages from the shores of Africa to the countries where slavery prevails, have been often vividly depicted, though these descriptions are far below the reality; and these miseries still continue, the certain effects of such wickedness. May the Lord Almighty, in his infinite power and love, be pleased to hasten the day when they shall cease to exist.

In contemplating these wide-spread calamities, we rejoice with gratitude to the Author of every good, to be able to say that, with *very* little exception, slavery is abolished by law throughout the colonies and dependencies of the British empire. Other European nations, however, possess colonies in which this crime has long existed. It is estimated that there are about three hundred and fifty thousand slaves in the colonies of France, and Holland, and Denmark. We observe, with sincere satisfaction, that the subject of slavery is claiming the increased attention, both of the governments and the people of those countries. Spain still holds hundreds of thousands of Africans in cruel unmitigated bondage in her colonies of Cuba and Porto Rico, and carries on a dreadful slave-trade to the African shores, to supply the places of thousands who annually die under the cruelties of slavery. It is estimated that in the extensive and fertile empire of Brazil, where the slave-trade still rages to a fearful extent, there are upwards of two millions of slaves.

[Remainder next week.]

Apples for Hogs.—Apples are as cheap food for hogs as farmers can raise: though in some sections it is more profitable to raise the best of fruit for sale. We have wintered hogs mostly on apples, and we have fattened them on food in which apples were the principal ingredient, and they throve and fattened well, and the pork was good. They should have some apples raw, and these should be, if convenient, sweet, or mild sour, lest their teeth be sore.

Apples should generally be cooked for hogs and mixed with other fruit; pumpkins being sweet, are excellent for this purpose. Potatoes and other roots are good to boil with apples, and when well cooked, stir in while hot, some meal or bran. Meal of every kind of grain, and of peas and beans is good.—*Cultivator.*

Salt and Soot.—The effect of salt when combined with soot, is extraordinary; E. Cartwright found, that in one row manured with this mixture, he obtained two hundred and forty potatoes; while in an adjoining row of the same length, treated with lime, the yield was only one hundred and fifty.

Railways in Prussia.—The Prussian government, in order to avoid as far as possible accidents upon the railroads, has founded a school at Berlin for teaching the art of directing and managing locomotives; and an ordonnance has been issued that, from and after the first of January, 1846, no persons shall be employed as drivers of locomotives on the railways of the kingdom, but those who have been taught in this school, and obtained a certificate of their capacity.

How small a portion of our life is it that we really enjoy! In youth we are looking forward to things that are to come; in old age we are looking backward to things that are gone past; in manhood, though indeed we appear to be more engaged in things that are present, yet even that is too often absorbed in vague determinations to be vastly happy on some future day, when we have time.—*Anon.*

Head knowledge and heart experience are not always concomitant.—*Dillwyn.*

For "The Friend."

ANONYMOUS ARTICLES.

When I read an interesting article, (and I have read a number such in "The Friend" the past season,) it loses somewhat of its power to edify my heart when I find that its author has chosen to retain his name. However well written, or however excellent the sentiment of a nameless article, it can scarcely fail to raise in the mind of the reader some suspicion in regard to the motives of the writer for omitting to sign it. I am persuaded that his sentiments, whose life and character are unimpeachable, carry a far greater weight with them when written over his own signature, than when thrown anonymously before the people. He who is rightly zealous for the promotion of the cause of Truth, never need to be ashamed of it. Why then should not one who is redeemed from the world and its pleasures—who has overcome the fear of man, and feels himself called upon to let his light shine, stand forth fearlessly, in his own name and person? I know it is very fashionable for those who mingle only in the strife of the day, to publish their articles without name; but I am not aware that this practice was ever followed at all by our early Friends, and I can see no advantage to be derived from it. I hope, therefore, it will not be taken amiss if I invite "The Friend," or those who contribute to its pages, to consider the subject, and if found to be in accordance with the rule of right, I have no objection to it.

Isaac C. Kenyon.

Earthquake in the West Indies.—On the 30th of August, Demarara was visited by an earthquake more fearful than any before experienced. The course of the tremulous motion was from N. N. E. Many of the chronometers stopped, and all the crews of vessels on the river thought they were run foul of by other vessels; brick buildings were rent apart; the inhabitants were in great terror. It all happened on a bright moonlight night.

This earthquake was felt with the most severity at the penal settlement, the site of which is rocky. The concussion of the buildings themselves, and the heavy iron fastenings of their doors and gates, created a tremendous uproar, high above which, however, rose the screams and bellowings of the prisoners, praying to be released. One of them, an obdurate ruffian, told the guard who opened his cell as the day dawned, that he had never before known that there was an Almighty. While the fit of terror lasted, an infant might have led him.

Grenada, St. Vincent and St. Lucia suffered violent shocks at the same time.—*Late Paper.*

Let Christ be your only comfort, who will teach you to think rightly and to live happily. The world indeed accounts this to be mere folly and distraction; yet happy that fool who is wise unto Christ, and miserable folly is it not to know him.—*Erasmus.*

We will not be convinced how basely and foolishly we are busied, though in the best and most respected employments in the world, as long as we neglect our best and noblest trade of growing rich in grace and the comfortable enjoyment of the love of God.—*Leighton.*

THE FRIEND.

TENTH MONTH, 12, 1844.

We very willingly give place on the preceding page to the communication of our respected correspondent from New England, and yet we have little expectation that his desire will be realized. If we should insist on attaching the names of the various authors to their respective productions, we fear we should lose some of our assistants, particularly among our female friends. Sound religious truths, and clear doctrinal expositions, will commend themselves to the unbiassed mind without the aid of names to enforce them. In regard to facts, the editor of a paper may require the name of the narrator to substantiate them, but the warning or instruction to be derived from them is altogether independent of him who first makes them public.

Whilst making these remarks, we would not wish to discourage any who may feel so disposed, from attaching their names to their communications. We shall gladly welcome whatever we believe has a tendency to promote the moral and religious welfare of our readers, and not the less heartily because of the signatures of old and valued friends.

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WEST NOTTINGHAM SCHOOL FOR GIRLS.

The Summer Term will close with an Examination, on Sixth-day, the 18th inst. The Winter Term will commence on Second-day, the 4th of next month. The course of instruction comprises the usual branches of a solid English education. Persons intending to enter their children as boarders the ensuing term, are desired to make early application, before the seats are given to day scholars.

Price of board and tuition per quarter, of twelve weeks, twenty-three dollars.

Stationery furnished at the usual prices.

Address, WILLIAM WARING,
Rising Sun, Cecil co., Md.

—

HENRY LONGSTETH, No. 347 Market St., has now a full supply of the "Brief Account of William Bush; including his correspondence with Daniel Wheeler." 48 pages. Price ten cents per single copy, or one dollar per dozen.

This interesting little work is well calculated for general distribution, but may be peculiarly useful for circulation among seamen.

He also informs Friends in the country that he has on hand a number of copies of Samuel Fothergill's Life and Correspondence.

Any one remitting ten dollars will be entitled to six copies.

HAVERFORD SCHOOL.

The Winter Term of this institution commences this day, Tenth month 12th.

—

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street.

Visiting Managers for the Month.—Samuel Bettle, Jr., No. 73 North Tenth street; William Kinsey, Frankford; Josiah Dawson, No. 318 Arch street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

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WEST TOWN SCHOOL.

The Winter Term will commence on Second-day, the 28th instant, and stages will be provided, as usual, to convey the children to the school, which will leave the office, sign of the White Horse, Callowhill above Fifth street, on Sixth-day, the 25th instant, at 8 o'clock, A. M., where the names of the children are requested to be entered, in a book kept for the purpose, before that time.

Parents, and others, who wish to avail themselves of the benefit of sending their children to this Institution, would do well to forward their names early to the Superintendent, Pennock Passmore, at the school; or to the treasurer, Joseph Snowdon, No. 84 Mulberry street.

Phila., Tenth month, 1844.

MARRIED, on Sixth-day, the 30th of Eighth month, at Friends' meeting-house in Leicester, Mass., JAMES CLAPP, to EMILY T., daughter of John Wheeler, deceased, all of Pomfret, Conn.

———, on Fifth-day, the 12th of the Ninth month, at Friends' Meeting-house, Goose Creek, Loudon county, Virginia, JOHN B. CRENSHAW, of Henrico county, Va., to RACHEL HOGE, of the former place.

DIED, on the 25th of the Fourth month last, of a lingering illness, which she bore with Christian resignation, SARAH, wife of Benjamin Cloud, in the 70th year of her age, a worthy and consistent member of Woodbury Monthly Meeting of Friends, New Jersey.

——, on the 15th of Seventh mo. last, in the eighty-first year of his age, JESSE BAILEY. For many years he filled the station of elder of Stillwater Monthly Meeting, Ohio. In the exercise of his gift he was mild and unassuming. Careful in his transactions among men to do nothing by which his profession of the Truth would be tarnished, it may with propriety be said of him, "Whose ox, or whose ass have I taken? or whom have *I defrauded or oppressed?* or of whose hand have I received any bribe to blind mine eyes therewith?"

——, on the 21st of Seventh month last, in the thirty-seventh year of her age, SARAH, wife of Nathan Hall, near Harrisville, Ohio.—Through submission to the sanctifying power of Truth, she was at an early age prepared for usefulness in the Church in the sphere allotted her by the blessed and Holy Head thereof. For a number of years she acted as clerk to the Monthly Meeting of which she was a member, both previous to, and since her marriage; and of late years acceptably filled the station of overseer. In her last illness, which was of several months duration, she passed through some deep mental conflicts, which tended still further to prepare her for the "habitation of God, the house not made with hands, eternal in the heavens." Her end was calm and peaceful, affording the hope, that, although but arrived at about the meridian of life, she was "gathered as a shock of corn fully ripe."

——, at his residence in Chatham county, North Carolina, the 8th of Ninth month last, JOAB HODGIN, in the forty-ninth year of his age, a member of Cane Creek Monthly, and Rocky-river particular meeting of Friends, after an illness of about two weeks. He suffered great bodily pain, but was favoured with a composed frame of mind. On the morning of the 5th he advised his family and friends to prepare for the solemn change; and told them that in the silence of the night previous he had been permitted to behold a most beautiful and glorious place. He said that every thing was done that he had to do, and he was waiting for his dear Lord to take him home. On being asked at one time if he desired to be turned, he intimated that he wished no change of position, as he was as happy as he could be here. At another time being queried with if he was in much misery, he answered, "No misery here; all is peace." His family, though they are bereaved of a kind husband and father, are comforted with the belief that through adorable mercy his redeemed spirit is now in the enjoyment of perfect felicity.

——, at her residence, Orange county, North Carolina, on Third-day, the 10th of Ninth month last, MARY W., widow of John Long, Sen., deceased, a member of Cane Creek Monthly and particular meeting of Friends.

——, Ninth month 20th, 1844, at her residence in Willistown township, Chester county, DEBORAH PASSMORE, in the eighty-sixth year of her age. For many years she was not often able to attend public meetings, yet she expressed to her friends that she was permitted in her chamber at times to mingle in feeling with those assembled for worship. She repeatedly bore this testimony, "If I have any sense of right feeling, heavier trials than we have yet known await us. Friends are too high. There is too much aspiring after, and imitating the world. There is great need of coming down into the simplicity the Truth leads into. If Friends would be faithful, I believe they would see brighter days than we have seen. This is my faith: but what it will take to bring it about, I know not. I fear it will be heavy things. The dear youth who have been scattered I mourn for." Although no stranger to poverty of spirit, she was enabled to speak well of the Lord's mercy to her,—saying, "How can any one disbelieve in the divinity and power of Jesus Christ? I have been favoured beyond what I had thought would ever be enjoyed on this side the grave." A few evenings before her departure, she said, "It is above the power of human language to set forth the happiness I have felt. He has appeared unto me, and promised if I held out to the end, he would give me a mansion in his Father's kingdom." Her close was quiet and peaceful, like one falling into a sweet sleep.

——, suddenly, and without previous sickness, at his residence, Rocky River, Chatham county, North Carolina, on Fourth-day, the 25th of Ninth month, 1844, JOHN CARTER, a member and elder of Cane Creek Monthly, and Rocky River particular meeting of Friends, in the eighty-sixth year of his age.

——, on the 4th instant, at his residence in East Fallowfield, Chester county, Pennsylvania, aged nearly eighty-two years, ISAAC HAYES, a member of Fallowfield particular, and London Grove Monthly Meeting. He was a firm and consistent Friend, attached from conviction to the doctrines and testimonies of our Religious Society. He faithfully occupied the stations of overseer and elder for a number of years, under a sense of their weight and importance. During his last illness, which was of about four weeks continuance, he endured much bodily suffering; but his mind was graciously supported, and he was at times engaged in vocal prayer, praises and thanksgivings to his Creator and Redeemer. He imparted counsel and advice to his children and grandchildren, and occasionally to some of the friends who called to see him; and at length departed, leaving the consoling evidence to survivors that his end was peace.

For "The Friend."

Relics of the Past.—No. 36.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

THOMAS NICHOLSON.

(Concluded from page 14.)

In the year 1757, Thomas Nicholson published a defence of the doctrines of the Society of Friends in relation to baptism, in answer to an anonymous writer. Towards the close of his life he drew up the following brief remarks, which he left for the benefit of his children and friends.

"As it has been my lot in the course of my pilgrimage in this world, to pass through many difficulties, trials, afflictions, and temptations, it hath been upon my mind to leave some advice and council behind me, for the instruction of my children, grandchildren, and friends. These remarks I shall introduce by several texts of Scripture.

"'No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.' Mat. vi. 24.

"'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' 1 John, ii. 15.

"'Whosoever therefore will be a friend of the world, is the enemy of God.' James iv. 4.

"'His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.' Rom. vi. 16.

"Mammon signifies the god of plenty or riches. Now the question of greatest importance to us is, which of the two, God or Mammon, is our master? The answer is clear—He whom we obey. It is a narrow passage to use the world as a servant, to be preserved from being glued to the love and the cares of it, so as to witness the love of the Father shed abroad in our hearts. If we witness this, our minds will be redeemed out of inordinate care as to what we shall eat and what we shall drink, and wherewithal we shall be clothed, and how we may get along with honour, and obtain a competency for ourselves and families.

"A wrong use of lawful things is one great snare the enemy makes use of to eclipse the service, and wound many Friends in this age. The love of outward things insensibly grows upon them, covered with specious pretences of getting along reputably, that the Society may not be dishonoured by their failing to meet their engagements, that they may have a sufficiency to entertain Friends decently, in the style and manner that others do, and that they may have something to bestow for charitable and pious uses. Such desires, if rightly grounded, and held under the cross which mortifies self-seeking, which crucifies to the world, and the world to us, may be useful and of service.

"It too often happens that those who do accumulate riches, are so entangled in the cares of this world, that they are not qualified to use them aright; their duties are neglected, and their promising views disappointed. If we were truly careful to keep our eyes single unto the Lord, our helper, he would enable us by his grace to keep this world as our servant, whilst we were servants to Him. Our fervent desires would be that he would help us to bring our minds to our circumstances, and to be content with our stations, instead of being anxious to bring our circumstances to our minds, and to be like the rich and great in the world. The apostle says, 'they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' (1 Tim. vi. 9.) For want of due bounds being set to our minds in this respect, mammon becomes our master, and we cannot serve the Lord in our generation. The love of the world possessing us, we so far become despisers of the Lord, his church and people, that if we do not prove troublesome members, we at least are useless ones.

"Having for many years seriously considered these things, and believing there is great danger of the enemy's attacks on this point, and fearing many Friends are caught in the snare, I leave these lines as a caution and a warning."

The last illness of Thomas Nicholson was long and painful. He bore his sufferings with much patience, being greatly blessed with the sensible evidence of Divine regard. To his friends who visited him he was very affectionate, and as he was enabled, imparted religious counsel and advice. Having filled up his measure of service and suffering, he quietly departed, without struggle or groan, on the 4th of Third month, 1780. He was sixty-five years of age, and was about forty-four years in the ministry.

For "The Friend."

ON PERFECTION.

(Concluded from page 15.)

If, then, thou desirest to know this perfection and freedom from sin possible for thee, turn thy mind to the light and spiritual law of Christ in the heart, and suffer the reproofs thereof; bear the judgment and indignation of God upon the unrighteous part in thee as therein is revealed, which Christ hath made tolerable for thee, and so suffer judgment in thee to he brought forth into victory, and thus come to partake of the fellowship of Christ's sufferings, and be made conformable to his death, that thou mayest feel thyself crucified with him to the world by the power of his cross in thee; so that that life that sometimes was alive in thee to this world, and the love and lusts thereof, may die, and a new life be raised, by which thou mayest live henceforward to God, and not to or for thyself: and with the apostle thou mayst say, (Gal. ii. 20,) "It is no more I, but Christ liveth in me;" and then thou wilt be a Christian indeed, and not in name only, as too many are; then thou wilt know what it is to have put off the old man with his deeds, who indeed sins daily in thought, word, and deed; and to have put on the new man, that is renewed in holiness, after the image of him that created him; (Eph. iv. 24;) and thou wilt witness thyself to be God's workmanship, created in Christ Jesus unto good works, and so not to sin always. And to this new man Christ's yoke is easy, and his burden is light; though it be heavy to the old Adam; yea, the commandments of God are not unto this man grievous; for it is his meat and drink to be found fulfilling the will of God.

This perfection or freedom from sin is possible, because many have attained it, according to the express testimony of the Scripture, some before the law, and some under the law, through witnessing and partaking of the benefit and effect of the gospel, and much more many under the gospel. As first, it is written of Enoch, (Gen. v. 22. 24,) that he walked with God, which no man while sinning can; nor doth the Scripture record any failing of his. It is said of Noah, (Gen. vi. 9,) and of Job (i. 8), and of Zacharias and Elizabeth, (Luke, i. 6,) that they were perfect; but under the gospel, besides that of the Romans, chapter 6th, see what the apostle saith of many saints in general, (Eph. ii. 4, 5, 6,) "But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," &c. I judge while they were sitting in these heavenly places, they could not be daily sinning in thought, word, and deed; neither were all their works which they did then as filthy rags, &c. See what is further said to the Hebrews, (xii. 22, 23,) "Spirits of just men made perfect." And let that of the Revelations (xiv. 1, 2, 3, 4, 5,) be considered, where though their being found without fault be spoken in the present time, yet it is not without respect to their innocency while upon earth; and their being redeemed from among men, and no guile found in their mouth, is expressly mentioned in the time past.

God hath given to many of his saints and children, and is ready to give unto all, a full and certain assurance that they are his, and that no power shall be able to pluck them out of his hand. But this assurance would be no assurance, if those who are so assured were not established and confirmed beyond all doubt and hesitation; if so, then surely there is no possibility for such to miss of that which God hath assured them of. And that there is such assurance attainable in this life, the Scripture abundantly declareth, both in general and as to particular persons. As first, (Rev. iii. 12,) "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out," &c., which containeth a general promise unto all. Hence the apostle speaks of some that are sealed, (2 Cor. i. 22.) Who hath also sealed us, and given the earnest of the Spirit in our hearts; wherefore the Spirit so sealing is called the earnest or pledge of our inheritance. (Eph. i. 13.) In whom ye were sealed with that Holy Spirit of promise. And therefore the Apostle Paul, in the sense and feeling of God's holy power, and in the dominion thereof, finding himself a conqueror

therethrough over sin and his soul's enemies, not only declareth himself to have attained that condition, and maketh no difficulty to affirm; (Rom. viii. 38;) "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord;" but (2 Tim. iv. 7,) he affirmeth in these words; "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of rightcousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing:" which also many good men have and do witness. And therefore, as there can be nothing more evident than that which the manifest experience of this time showeth, and therein is found agreeable to the experience of former times, so we see there have been both of old and of late that have turned the grace of God into wantonness, and have fallen from their faith and integrity; thence we may conclude such a falling away possible. We see also that some of old and of late have attained a certain assurance, some time before they departed, that they should inherit eternal life, and have accordingly died in that good hope, of and concerning whom the Spirit of God testified that they are saved. Wherefore we all see such a state is attainable in this life, from which there is not a falling away; for seeing the Spirit of God did so testify, it was not possible that they should perish, concerning whom he who cannot lie thus bare witness.

Blessed then are they that believe in him, who is both able and willing to deliver as many as come to him through true repentance from all sin, and do not resolve to be the devil's servants all their life-time, but daily go on forsaking unrighteousness, and forgetting those things that are behind, press forward toward the mark, for the prize of the high calling of God in Christ Jesus; such shall not find their faith and confidence to be in vain, but in due time shall be made conquerors through him in whom they have believed; and so overcoming, shall be established as pillars in the house of God, so as they shall go no more out. (Rev. iii. 12.)

SARAH ABBOTT.

A Testimony from the Western Monthly Meeting of Devonshire, concerning Sarah Abbott, *who died at Plymouth the 1st of Seventh month,* 1843, *and was interred in Friends' Burial Ground there the 7th of the same, aged* 84 *years; a Minister about* 49 *years.*

Whilst recording a few particulars of the life and last hours of a devoted servant of the Lord, and noticing the Christian virtues that adorned her character, it is not our intention to eulogize or exalt the creature, but to show forth the efficacy of that Divine grace which brings salvation; that by her example, survivors may be animated to pursue the same blessed course, and enabled to reap the same reward of righteousness, peace, and joy, ascribing the honour and praise to Him alone to whom they are due.

The subject of this testimony, our much beloved and valued friend, Sarah Abbott, was the daughter of Isaac and Rachel Wilson, of Kendal, whose religious characters and services are well known in our Society. She was born there the 11th of the Sixth month, 1759, and is described by an elderly Friend who remembers her when young, as being naturally of an amiable disposition, manifesting early a serious state of mind, and much interested in the spiritual and temporal welfare of those around her; visiting and relieving the poor, particularly in sickness, and evincing that alacrity in doing whatever her hands found to do, which so remarkably characterised her in after life.

It does not appear that our deceased Friend has left any memoranda of her religious experience, but she has frequently been heard to say, that "from early childhood she had mercifully known the drawings of the Father's love, through the Spirit of his beloved Son, our blessed Advocate and Mediator, and that she could testify to the all-sufficiency thereof, to sanctify and redeem, to strengthen and lead along, in the way of safety and of peace;" and having found the yoke of Christ easy, and his burden light, she was earnestly desirous that others might taste and see that the Lord is good. She expressed an humble opinion of herself, and observed, she could feelingly unite with the truth of the declaration, it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."

It appears, by the minutes of the Monthly Meeting of Kendal, that she was acknowledged a minister in the year 1794, and that whilst she was a member of it, she was frequently engaged in religious visits to the meetings and families of Friends in different parts of the kingdom, and occasionally had meetings with others not professing with us, in all which we believe her labours of love were highly acceptable.

On her marriage with our late dear friend, John Abbott, in the year 1806, she came to reside in Plymouth, and it may be truly said, that her example, both in a religious and social capacity, has been a blessing to many among us. The predominant feature of her mind was universal love—it was manifested in her daily walk through life, and was strikingly conspicuous in her ministry, qualifying her to impart counsel and encouragement to the rightly exercised, consolation to the afflicted, and warning to the lukewarm and the transgressors.

During her residence at Plymouth, she was several times liberated with certificate from her Monthly Meeting, for religious services in various parts of the kingdom, and we believe these engagements tended to the edification of others and to her own peace. She was much interested in the right administration of our discipline, esteeming it essential to the good order and Christian character of the Society; and although considerate toward human infirmity, she saw the need that moral delinquency should be subjected to right judgment. Whilst confidently believing in the truth of our Christian principles, she was charitable in judging others who differed from her in religious profession, and evinced a due regard for the sincere of all denominations.

In the domestic circle, she was kind, affectionate, and considerate, and this extended to every branch of her household. Being naturally of a cheerful disposition, her society was both pleasant and instructive to young people, many of whom, connected with her own and her late husband's families, she had, at different periods of her life, taken under her immediate protection, to whom her warm affection, unceasing solicitude, and truly parental kindness, greatly and deservedly endeared her.

She was an example of Christian disinterestedness in the ordinary affairs of life. She sympathized deeply with the poor in their distresses, and was a liberal benefactor to them and to institutions for their benefit, experiencing, we doubt not, the truth of our Lord's declaration, "It is more blessed to give than to receive."

About the seventy-second year of her age, she met with an injury from a fall, which occasioned lameness the remainder of her life. This was peculiarly trying to one of her active habits, but it was borne with exemplary patience and resignation, under the belief, that "all things work together for good to them that love God." Notwithstanding this infirmity, she was diligent in the attendance of our meetings, although it subjected her to great personal inconvenience and suffering, regarding it as a *peculiar privilege*, and believing that many sustained great loss from the neglect of it.

With advancing years her bodily strength gradually declined, but she was favoured to retain her mental faculties with great clearness. About five years previous to the close of her life, she had an illness, apparently near unto death, during which she was mercifully preserved in patience, uttering many impressive observations. On one occasion, after much bodily suffering, having obtained some hours of refreshing sleep, her lively sense of gratitude was expressed in these words of elevated thanksgiving: "Adoration unto Him who is above all knowledge and beyond all praise;—magnified be his name who has so helped me this night." Another time, being asked by one of her daughters if she did not feel the everlasting arms underneath, she replied, "*Yes*:—I have remembered the language, 'He upholdeth all things by the word of his power.'" A remark being made as to the desirableness of being able to say "Thy will be done," she responded, "It has been my desire:—Not my will, but thine be done, O God!" Another time she said, "I am not anxious about getting better, but desire to leave every care to the Judge of all—my great concern is, that love may prevail over all." Being for a short time supported in bed, she broke forth in a strain of devotional fervour ever memorable to those around her, "Fear not, I am with thee; be not dismayed, I am

thy God. The eternal God is my refuge, and underneath are the everlasting arms; yes, this is his assured language. Trust in the Lord at all times, and no disappointment will attend. I have no anxiety, but if it please Infinite Wisdom to sustain me a little longer in this dark valley, all is safe. The good Shepherd has been with me all my life long." On the words in Revelations being repeated to her, "Worthy is the Lamb," she instantly, in a sweet and powerful voice, continued the context, "that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," for evermore.

The illness which terminated the life of our beloved friend was only of ten days' continuance, during which, from the oppression of disease, she was incapable of much conversation of any kind, yet at intervals, not a few precious and consoling expressions fell from her lips, evincing that her soul reposed in peaceful humble confidence in her God and Saviour, whether for life or death, being enabled to commit all into the Divine hand, to cast herself in the full assurance of faith upon Him who she thankfully acknowledged had helped her even from early youth. Gratitude for present mercies seemed to be the covering of her spirit, and solicitude for the spiritual and temporal welfare of her household, continued prominent even in this state of weakness. To one of her young relations who kindly attended her, she said with much fervour, "My dear, seek the Lord and his strength; seek his face evermore;" and clasping her hands, repeated, "Seek his face evermore." During much of the last night of her life, those who had the privilege of being with her were impressed with the persuasion, that whilst the redeemed spirit yet lingered here, something of a foretaste of the heavenly joy on which she was about to enter, was already granted her. That universal love which had distinguished her character and conduct through life, was still conspicuous as she approached the immediate presence of Him who is love itself. On being asked whether she had any particular message to her friends, she answered, "Love to all," adding with affectionate emphasis, "most sincerely, I wish none may be lost." Not many hours preceding the close, she uttered the vocal tribute, "Render unto the Lord thanksgiving and praise," and remarked, in evident allusion to the prospect of dissolution, "His own appointed time is best; I hope my head will be kept above the waters;" which was indeed graciously realized, and we doubt not she was found among the number of those servants, who, when their Lord cometh are found watching, with their loins girded about, and their lamps burning; that to her, death is swallowed up in victory, and that she has entered into the joy of her Lord.

Signed on behalf of our Meeting aforesaid, held at Plymouth the 1st of Eleventh month, 1843.

One rose upon the bush, though but a little one, and though not yet blown, proves that which bears it to be a true rose-tree.—*Burgess.*

For "The Friend."

FRANCIS HOWGILL'S PREDICTION.

Had the older and influential members every where shown an unshaken attachment to the Society and its Christian testimonies, exalting them instead of holding up the works of hireling preachers, and palliating or weakening in any way our testimony against a man-made ministry and outward ceremonial performances, many of the young people would have a very different estimate of their own Society, and its superior spiritual views of the gospel dispensation, from what they now have. But familiarity with the writings of others, and the disposition to fritter away those testimonies which come in collision with a system of worship instituted and sustained by human efforts and pecuniary means, have blinded the eyes of not a few to the importance of their own religious community, and the obligation which rests upon Friends, to carry out in practice, and uphold with strict integrity, the doctrines which the Great Head of the Church gathered us to promulgate to the world. The slight which some have cast upon their own Society, speaking of it as of insignificant moment in the Christian family, and its duration as a distinct body of little consequence in the support of the great principles of Christianity, has not only tended to stumble and turn away inexperienced youth, but brought much suffering and exercise upon those who cannot forsake the Truth, as revealed to them by their blessed Lord and Saviour, nor adopt the opinion that a people whom he raised up for his praise and for a blessing to others, should, in the course of two centuries, go down and be merged again amongst other professors. The same Almighty hand which raised up will preserve this people, who will maintain the same doctrines which George Fox and Robert Barclay preached, over the heads of all gainsayers, whether pretended friends or open enemies—and the unfaithful will lose the life they may once have had, and be gathered like withered branches by the men of this world into their fellowship and friendship, which is enmity with God—but the humble cross-bearing servants of Christ will grow in the life and power of godliness, and flourish in the courts of our God.

The testimony of that devoted man of God, Francis Howgill, though perhaps despised by the worldly-wise, will be acceptable to the children of our Heavenly Father, who are keeping their habitations in the blessed Truth. It is as follows:

"The cogitations of my heart have been many, deep and ponderous, some months, weeks and days, concerning his people which he hath raised to bear testimony to his name, in this the day of his power. And intercession hath been often made for them to the Lord, and a patient waiting to know his mind concerning them for the time to come, which I often received satisfaction in, as to myself; but still something I was drawn by the Lord to wait for, that I might comfort and strengthen his flock by an assured testimony. And while I was waiting out of all visible things, and quite out of the world in my spirit, and my heart upon nothing but the living God, the Lord opened the springs of the great deep, and overflowed my whole heart with life and love, and my eyes were as a fountain because of tears of joy because of his heritage; of whom he showed me and spake unto me, in a full, fresh, living power, and a holy, full testimony. So that my heart was ravished therewith, with joy unspeakable, and I was out of the body with God in his heavenly paradise; where I saw and felt things unutterable beyond all demonstration or speech. At last the life closed with my understanding, and my spirit listened unto him; and the everlasting God said, shall I hide any thing from them that seek my face in righteousness; nay, I will manifest it to them that fear me. I will speak, do thou listen, and publish it amongst all my people, that they may be comforted and thou satisfied. And thus the living God of heaven and earth said: The sun shall leave its shining brightness, and cease to give light to the world, and the moon shall be altogether darkness and give no light to the night, the stars shall cease to know their office or place, my covenant with day and night, times and seasons, shall sooner come to an end, than the covenant I have made with this people, into which they are entered with me, shall end or be broken, and my word is unchangeable. Yea, though the powers of darkness and hell combine against them, and the jaws of death open its mouth, yet I will deliver them and lead them through all. I will confound their enemies as I did in Jacob, and scatter them as I did in Israel in the days of old. I will take their enemies, and will hurl them hither and thither from me, even as stones are hurled out of a sling; and the memorial of this nation which is holy unto me, shall never be rooted out, but shall live through ages as a cloud of witnesses in generations to come. I have brought them to the birth; I have brought them forth; I have swaddled them, and they are mine. I will nourish them and carry them as on eagle's wings; and though clouds gather against them, I will make my way through them; and though darkness gather together on a heap, and tempests gender, I will scatter them as with an east wind, and nations shall know that they are my inheritance, and they shall know that I am the living God, who will plead their cause with all that rise up in opposition against them. These words are holy, faithful, good and true. Blessed are they that hear and believe unto the end. And because of them no strength was left in me for a while; but at last my heart was filled with joy, even as when the ark of God was brought from the house of Obed Edom, when David danced before it for gladness, and Israel shouted for joy.

FRAN. HOWGILL."

"28th of Third month, 1662."

Nothing can be very ill with us when all is well within; we are not hurt till our souls are hurt. If the soul itself be out of tune, outward things will do us no more good than a fair shoe to a gouty foot.—*Sibbes.*

In all worldly joys there is a secret wound.

For "The Friend."

WEST TOWN SCHOOL.

West-town, that beautiful and delightful spot, has been greatly blessed with healthfulness during the session of the school now just terminated. It is a most relieving picture to the care-worn spiritual traveller, whose mind is often contending with spirits arrayed in opposition to the blessed kingdom of his divine Lord. To take a turn into this garden of tender plants, and mingle with the vivacious and comparatively innocent youth, opens visions of future dignity and usefulness, which the vigilent care and affectionate efforts of religious superintendent, and matron, and teachers, constantly and conscientiously extending will contribute to produce in their beloved and interesting charge. How it animates their older and exercised friends to see them coming up in the fear of the Lord as plants in their youth which the Heavenly Father has planted, and will nourish and protect as they love and obey Him.

Much is due to those who are devoting the strength of their day to the bests interests of the seminary, but their greatest and most enduring reward will be the peace of mind in advanced and retiring life, arising from the retrospect, that while endeavouring to instruct the rising generation in the various branches of their studies, they kept an eye to the right guiding and imbuing of their minds with a proper sense of the great design of their creation, to occupy spheres little lower than the angels in this life, and in the end to join the heavenly host in praising Redeeming love and mercy. There is no sweeter or more noble employment than this—striving to bring the children to Christ. We do not wish religion to be made repulsive by sullen austerity, or to lose its loveliness by being the subject of light and common-place talk. It is more effectually enforced by example, properly tempered by cheerful intercourse; which takes its object by Christian guile, and almost imperceptibly leavens the spirit into its excellent nature.

I understand there is a prospect of a pretty full school the coming session, which is encouraging; and it may be hoped that the children will co-operate with their parents in maintaining the plainness of dress which the rules of the school require, and which the late Yearly Meeting so decidedly enjoined. It afforded their friends much satisfaction that the scholars had so generally adopted the grammatical use of *thee* and *thou* in their conversation, and which will no doubt be continued. There is much more softness and affectionate expression in it than a different dialect, which is commonly adopted when people are angry with each other; and moreover it is the language of the Bible, which patriarchs, prophets, our Lord and his apostles, and the early Christians used.

The School-house will, we presume, undergo its usual purifications during the vacation, and a large new furnace for supplying the boy's end with heated air having been recently erected, this, with the furnace in the girl's end, will contribute to warm and dry the rooms which are supplied with heat from them; and measures will be taken to have other parts of the building ventilated and warmed, so as to guard the children from taking colds at the beginning of the session.

A Friend of North Carolina writes, their Boarding-school is still small, the number of students about forty, and part of them are day scholars. There is, however, a prospect of some addition soon to the gratuitous fund for defraying *part* of the expense of several students for one year, which will probably increase the school and stimulate some to send their children who are unable to pay the whole expense themselves. He further says, "I do not know what we are to do for a male teacher, after Yearly Meeting, when the one now in charge desires to be released." We insert the above in the hope that some qualified Friend may feel himself drawn to offer to supply the expected vacancy.

We have little late information respecting the New England or the Nine Partners Boarding-schools, but the impression respecting the latter is, that it has been better filled the last year or two than some years ago. Ohio Boarding-school, though small the two last sessions, has the prospect, we understand, of an increase of pupils this fall and winter. It would give the friends of the Society's welfare much satisfaction to learn that these Boarding-schools, with that under care of Philadelphia Yearly Meeting, were well-filled with the children of Friends, and conducted by properly qualified teachers. Is there not a want of public spirit among ourselves to induce us to support our own institutions, and thus sustain and advance the great cause of home education and the spreading of the Christian doctrines we hold. Let every one bring the question to his own heart.

For "The Friend."

"THE FRIEND."

The eighteenth volume of "The Friend," recently commenced, furnishes us with a variety of valuable interesting selections, which, without such a channel, hundreds of readers would scarcely have the opportunity of seeing. Notices of the short but pious lives of those who have died in their youth full of days of exemplary righteousness and love to God,—memorials of aged and laborious Christians, who have served their generation according to the Divine will,—and sketches of the various religious engagements of men devoted to the service of Christ and the welfare of their fellow beings, such as Thomas Nicholson, are not only entertaining, but a spiritual repast which cheers and invigorates those who desire to be found in the same path and warring a good warfare under the same glorious banner. The article at the head of the second number, on the Land of Israel, written in an easy and captivating style, while it introduces a general view of the present condition of their former country, commands our attention by the evidences it gives of the truth and exact fulfilment of Scripture prophecy. It may be the intention of Divine Providence to assemble the scattered tribes of the Jews upon the land given to Abraham by covenant, and should it be accomplished, doubtless there will be other results of higher moment than the mere proof of the certainty of ancient prediction; but we can hardly contemplate such an event with pleasure, unless a radical change were made in the moral and spiritual condition and religious faith of that people. To see Palestine even thickly populated with multitudes of traffickers and bankers, exerting their cunning and sagacity to accumulate and horde up money, would afford little wholesome reflection for the Christian. Were their hearts changed, and brought into the faith of the gospel of Jesus Christ who died for them and for all mankind, and it was evidently the will of God that they should go there to exhibit in their lives the holy fruits of his pure and undefiled religion, where their fathers had crucified the Lord of life and glory, it would to Christians be a very interesting event, in the progress of the kingdom of their Divine Master in the earth. But would it not be equally so if all Jews were brought to relinquish their attachment to the rituals of the Mosaic law, and to confess Christ before men by sanctified lives wherever they are located? The subject is one of deep interest to the believer in the Divine authority of the Holy Scriptures, let it eventuate as it may; and we wish to hear more on the subject through our kind and welcome messenger "The Friend."

There are many other pithy articles in the last number, which had a quickening and refreshing effect; among them Dillwyn's sententious spiritual sayings; the dignified Apologist's defence and elucidation of the doctrine of Christian perfection, and our worthy friend T. Frelinghuysen's excellent testimony to the power of the Gospel in freeing from bondage and exalting and ennobling the soul of man.

Although this periodical has now completed seventeen annual volumes, without failing in one week's emission, to me it maintains its original value and importance, and is regularly looked for with an appetite for its wholesome contents as the Seventh-day of the week comes round. Indeed we should much miss the visits of such a Friend; and while we take delight in perusing its columns, we cannot but desire that its benefits may be spread through the Society in this land generally. Another point connected with its increasing value is the opportunity it furnishes to Friends to convey through it useful hints to their fellow members, in which their writing faculties would strengthen by reason of use, and good be diffused to the body at large. We hope that talented individuals may not indulge in procrastination, intending to do, but deferring until they lose the subjects with which their minds have been impressed. Consider how little each one is doing to promote the Redeemer's cause, and let every one be animated to increased diligence. Time and opportunity once passed cannot be recalled, and many are declining instead of ascending the hill of their life.

A WELL-WISHER TO THE PAPER.

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For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 18.)

Chapter two is concerning the "boundaries or borders of the land, given by covenant to the Israelites, as defined in Scripture. 'A good land and a large.' (Exod. iii. 6.)

"Abraham, obedient to the word of the Lord, having left his country, his kindred, and his father's house, went from Haran to Canaan. Having entered it, not knowing whither he was to go, or where he was to take up even a temporary abode, he continued his journey, and passed through the land unto the place of Sichem, unto the plain of Moreh. There 'the Lord appeared unto him and said, Unto thy seed will I give this land.' (Gen. xii. 7.) The first act of Abraham was to build there an altar unto the Lord, who appeared unto him. From thence no longer journeying onward, he removed unto a mountain on the east of Bethel; and there, as we read for the first time since he left his father's house, he 'pitched his tent,' having Bethel on the west, and Hai on the east; and, though he had no city, or house to dwell in, 'he built an altar unto the Lord, and called on the name of the Lord.' (Gen. v. 8.) On the plain of Moreh, where his journey from his father-land was stayed, the first promise was given him of another land unto his seed, even that to which he had come at the command of the Lord. That promise was renewed, after his return from Egypt, when he had come again unto 'the place where his tent had been placed at the beginning, unto the place of the altar which he had made there at the first.' Appearing to him there, not on the plain of Moreh but upon a mountain east of Bethel, from whence the land, afterwards called Holy, stretched on every side to the farthest extent of view, 'the Lord said unto Abram, *Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.*' (Gen. xiii. 14, 15. 17.) On so elevated a site, and in so pure an atmosphere as that of the land of Canaan, places far distant seem comparatively near, and a large territory is encircled within range of view. But no where, on any side could the patriarch see a single spot, though the peak of a far-distant mountain, that formed not a portion of the land, given by that word to him and to his seed forever. The Canaanite and the Perizzite then dwelt in the immediately circumjacent lands, but his eye could reach to other regions, as yet to himself unknown. And he was commanded to walk through the land in its length and in its breadth, as his own by the promise of the Lord, whose voice he had obeyed in coming forth from Ur of the Chaldees, never to return. The Lord had promised to show him the land whither He would have him to go: and now He gave that land in all its extent to him and to his seed forever.

"Again, still more specifically and extensively, and farther than the eye of man could any where reach, or circumscribe, the already repeated promises were confirmed by a covenant, at the time when the Lord announced to the aged patriarch that He would give unto him a son for his heir, the heir—no less than the land—of *promise*. Abraham believed in the Lord, and He counted it to him for righteousness; and the land, no longer undefined, was marked out more clearly and largely by the word of the Lord, than before it had been by the eye of the houseless stranger to whom He gave it. With no stinted bounds assigned, it was a boon, rich and *large*, worthy of the Lord of the whole earth to give to Abraham his servant, and as such his friend. 'In the same day the Lord made a covenant with Abraham, saying, *Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Repaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.*' (Gen. xv. 18–23.) All the countries possessed by these various inhabitants were given unto the the seed of Abraham; and while the places in which some of these nations dwelt, might in after ages be unknown, the farthest borders of the inheritance were named, and every intermediate region was included in the land of promise. Abraham had not a child, nor a foot of ground. He believed in the Lord, and trusted in Him as his portion. Lest the king of Sodom should say that he had made Abraham rich, the faithful patriarch, appealing to the Most High, the possessor of heaven and earth, refused to take from a thread even to a shoe-latchet of any thing that was his, (Gen. xiv. 23,) though he might have retained the spoils which he had retaken from the kings he had vanquished, and which were freely offered him. He continued a stranger and sojourner in the land, which in faith he already held as his own, and the inheritance of his seed forever, from *the river of Egypt to the river Euphrates.*

"The covenant with Abraham had no terms, but those of a free and full gift, *Unto thee and to thy seed will I give this land from the river of Egypt to the river Euphrates.* There is no restriction, nor condition, nor reservation whatever; nor is there any exclusion even of a foot breadth of the wide-extended region that lies between these far separated rivers. Such is the covenant of the Lord with Abraham concerning the inheritance—the land which He lifted up his hand to give unto the fathers.

"The same covenant was renewed, alike unconditionally, in all its freeness and in all its fulness, *to Isaac and to Jacob, the heirs with him of the same promise.* And uniformly too, when renewed with them, as when made with Abraham, the covenant of the Lord—comprehensive as that of the God of the whole earth, who had called Abraham in order to the final execution of his purposes of grace and mercy, not to one nation only, but to all—associated with the *gift* of the land in its fullest extent to their seed, *a blessing* in their seed to all *the families of the earth.*

"Unto Isaac the Lord said, 'Unto thee and unto thy seed will I give *all these countries;* and I will perform the oath which *I sware unto Abraham thy father:* and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed *all these countries;* and *in thy seed shall all the nations of the earth be blessed;* because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.' (Gen. xxvi. 3—5.) Abraham believed and obeyed; and Isaac, though famine prevailed, sojourned in the land, at the word of the Lord.

"Again, when the covenant concerning the land was confirmed to Jacob for a law, and to Israel for an everlasting covenant, the assigned extent of the inheritance was large and undiminished; and the same blessing as before, and from the same source, was ultimately destined to be shed abroad throughout the world, till it should reach all the families of men from the seed of Jacob. The Lord said unto the father of all the tribes of Israel, 'I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will *I give it, and to thy seed;* and thy seed shall be as the dust of the earth, and *thou shalt spread abroad to the west and to the east, and to the north and to the south, and in thee and in thy seed shall all the fam-*

ilies of the earth be blessed.' (Gen. xxviii. 1, 3. 14.) 'The land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.' (Gen. xxxv. 12.)

"When the Lord first appeared unto Moses, with the declared purpose of fulfilling his promise, as the God of Abraham, of Isaac, and of Jacob, He said, '*I am come down to deliver my people—and to bring them up out of the land of Egypt, and to bring them unto a good land* and a LARGE.' (Exod. iii. 8.) And before any part of their inheritance passed into the possession of the children of Israel, the limits of the land were farther defined. 'By little and by little I will drive them out before thee, until thou be increased, and inherit the land. And I will *set thy bounds by the Red Sea*, even unto the sea of the Philistines, and from the desert unto the river; for I will deliver the inhabitants of the land into your hand; and *thou shalt drive them out before thee.* Thou shalt make no covenant with them, nor with their gods. *They shall not dwell in the land*, lest they make thee to sin against me.' (Gen. xxiii. 30—33.) 'If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord *drive out all those nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.* There shall no man be able to stand before you; for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you. Behold, I set before you this day a blessing and a curse,' &c. (Deut. xi. 22—26.)

"After the tribes of Reuben and of Gad, and the half tribe of Manasseth, had received their inheritance on the east of Jordan, the land of Canaan was assigned to the remaining nine tribes and a half. Its borders, or those of the Israelitish possessions which were then farther allocated, as specified in the 34th chapter of Numbers, do not include, (as sometimes represented) the whole of the land of Israel, for they passed not the Jordan, instead of reaching to the Euphrates. The western, and partly the southern and northern borders of the land are defined; but not the eastern, except as marking the bounds between those who then had, and those of their brethren who had not received their inheritance. On the south, the land of Edom was also excluded, as 'the brotherly covenant' was not to be broken. But on the north, there was no such nor any other cause of limitation, and they were thus left free to reach the utmost bounds assigned to Israel. What these on every side were, the irrepealable charter, as written in the Scriptures, alone can determine.

"*As for the western border, ye shall have the great sea for a border: this shall be your west border. This shall be your north border; from the great sea ye shall point out for you Mount Hor,* (hor-ha-hor.) From *Mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad. And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border. And ye shall point out your east border from Hazar-enan to Shephan; and the coast shall go down from Shephan to Riblah, on the east side of Ain,*' &c. (Numb. xxxiv. 6—11.)

"Again when all these tribes had dwelt in Canaan till Joshua was old and stricken in years, the land that remained to be possessed was defined, according to the word of the Lord, who had promised it to their fathers; and the definitions of these territories show, as the Lord himself declared, that VERY MUCH LAND pertained by covenanted right to the seed of Jacob, besides that which they inherited in the days of Joshua. (Josh. xiii. 1.)

"'This is the land that *yet remaineth;* all the borders of the Philistines, and all Geshuri, *from Sihor, which is before Egpyt*, even unto the borders of Ekron northward, which is counted to the Canaanite; five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites. From the south, *all the lund of the Canaanites*, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites: and *all the land of the Gibbites, and all Lebanon* towards the sun-rising, from Baal-gad under Mount Hermon, *unto the entering in to Hamath;* all the inhabitants of the *hill country*, from Lebanon unto Misrephoth-maim, and all *the Sidonians*, them will I drive out before the children of Israel; only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.' (Josh. xiii. 2-6.)

"But the borders of the land, which was finally and forever to be inherited by the twelve tribes of Israel, were as expressly and explicitly defined, after the last of them had been plucked from off it, and while Judah was captive in Babylon, and Ephraim in Assyria, as they were thus marked out by the word of the Lord to Joshua, when all the seed of Jacob dwelt in Canaan; and when the large portion that remained was divided among them by lot, as if they had held it in actual possession, while, yet faithful to the covenant of their God, 'the land was subdued before them.' Moses, a wanderer in the wilderness, and Ezekiel, an exile in Chaldea, were alike privileged to record the *sure word* of a covenant-keeping God, by which the borders of the inheritance are defined, and the perpetuity of the covenant declared; whether in the one case, its truth had, for the first time, to be tried, or in the other, it seemed to have ceased forever, when all the tribes of Israel were exiled bondsmen, in countries far distant from Jerusalem and Samaria.

"'Thus saith the Lord God, This shall be the border whereby ye shall inherit the land according to the twelve tribes of Israel; Joseph shall have two portions. And ye shall inherit it one as well as another; *concerning the which I lifted up my hand to give it unto your fathers:* and this land shall fall to you for inheritance. And this shall be the border of the land toward the *north side*, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the *north side.* And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, *from the border unto the east sea.* And this is the *east side.* And the south side southward, from Tamar to the waters of strife in Kadesh, the river to the great sea. And this is the *south side* southward. The west side also shall be the great sea *from the border, till a man come over against Hamath.* This is the *west side.* So shall ye divide this land according to the tribes of Israel. Now these are the names of the tribes. From the *north end* to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus *northward*, to the coast of Hamath, (for these are his sides east and west,) a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher,' &c. (Ezek. xlvii. 13—23; xlviii. 1.)

"The territory, secured by such charters to Israel, is not undefined, and cannot be forever doubtful. Its peculiar position, in relation to the other kingdoms of the world, as well as its peculiar features, and qualities, or capabilities, as anciently exemplified, or yet more fully to be developed, require to be separately considered: but these Scriptural records at once attest, that its bounds are ample, and that it is a *large*, as it will also be shown in the sequel that it is a *goodly* land. The terms of a covenant, were it only man's, are not to be tampered with, nor is their plain significancy to be at all abated. That of the Lord is not to be explained away in any manner that does not give a full meaning to every word of promise it contains. It is not needful, and it is not meet to qualify the words of the Holy One of Israel, whose promises to the fathers cannot fail. His word has its vindication in itself,—its infallible certainty in his own Almighty power. He who set the bounds of the people according to the number of the children of Israel, at the time when He divided among the nations their inheritance, and separated the sons of Adam, or the whole race of man, fixed such borders of the inheritance of Israel, as best befit an everlasting possession, and such as, though questioned or displaced in ages past, shall assuredly be known of all men, when the covenant shall be fulfilled, and the whole earth shall be filled with his glory.

(To be continued.)

All the snares and temptations of the world are allied to some one or other lusts within us, that suits them as tinder to the fire. —*Boston.*

From the North American.

AN OLD GARDEN IN MIDSUMMER.

Every one has observed, in fine old Flemish paintings of still-life, that we are pleased in a high degree with some of the rudest and most common objects. A broken vessel, a domestic animal, a dish of victuals, a huge ungainly weed, provided only that it be true to nature, shall win our attention no less than the noble building or stately tree. And the same thing holds in descriptive composition. There is scarcely anything which if depicted with absolute adherence to fact will not give some pleasure; and it is philosophical as well as trite to say, that truth is more interesting than fiction. Believing this, I am emboldened to attempt a simple account of a scene which was not without its interest to myself, and which I believe may awaken some tender associations in the mind of the gentle reader.

Be it known, then, that I am one of those who call themselves by courtesy, decayed gentlemen. That is to say, I am the poorest of a long line. My father was well to do in the world; my grandfathers were both wealthy, and of my more distant ancestors the aged servants used to tell tales which made my childish soul reckon them among the knights of England; for my descent is from that honourable stock.

The family estate has been dissipated, the only relic of it being a small tract of exhausted land which is nominally my own. Happily, this contains all that is left of the ancient homestead, and is tilled by the grandson of my father's Scotch gardener.

Not long since, in the month of July, which on the eastern shore is a torrid season, business carried me, for the first time in twenty years, into the neighbourhood of Vine-Oaks, my native place. Being under the necessity of waiting a day or two upon the Court of —— county, I was seized with the notion of going down to the old spot. In a few moments I was bestriding my good roadster Robin, and after an hour's riding, awoke from a reverie in a path which I had traversed a thousand times, twenty years ago, on my way to school. I was now very near the scenes of my infancy. In a few minutes I began to catch a glimpse of one or two spindling and decayed lombardy poplars, marking the very spot where I was born. This tree is going out of favour; and it has great faults, being shadeless, and apt (what Swift so feelingly deprecated) *to die at the top.* Yet I can forgive it—for the sake of its associations, and because its spiry form, seen afar, always betokens civilization and usually a mansion.

My horse stopped at the opening of a long and wide avenue; it was the principal entrance to the pleasure grounds of Vine-Oaks. Four rows of gigantic, gnarled, black-limbed cherry trees served to define the road. They were planted by my grandfather, who came to this country from Marestead, Hants. The carriage-way was completely overgrown with matted grass, showing, however, by a gentle indentation in the greensward, the track by which the lumbering old coaches used to roll in to the revels of the olden time. Finding that the ancient inlet to the garden was blocked up, I returned and made my way round to what used to be the stable-yard, but which was now the chief entrance. The mansion house was not long since taken down as ruinous, and part of its materials had been used in dressing up the old brick stables into a habitable place for the tenant. It is not my purpose to sentimentalize, or describe feelings. I will only say that there was not a tree or a stone which carried not its recollections to my soul. The general impression was that of ruin and desolation; then a disgust at the profanation of every thing by the luxuriant intrusion of weeds and briers.

Amidst a forest of burdocks and elder I discerned the stone-column on the top of which the dial used to stand. It was green with moss and lichens. In entering the once sumptuous garden, I was glad to see that in the way of positive infraction, nothing had been attempted. The changes were chiefly those of time, and of intrusive beasts and fowls. The boundaries, the walks, and much of the growth had been left unmeddled with. The more delicate plants and trees had died away, and the officious and rank weeds had supplanted many a frail flower, set out scores of years ago, by fair hands which have long been dust. But there was still much to remind me of the high and palmy state of the old garden. Thousands of bees were running riot, under the beams of the July sun. The old turfed alleys stood where they did, and had even gained by manifold encroachments on the borders. The ornamented iron gate was unmoved, and I believe immovable. The hedges of box had shot up to colossal dimensions, and wantoned in the most grotesque shapes, giving a deep sequestration to the narrow shady walks. The cedars, which a century ago were shorn into shape as duly as their owner's head, were now sadly out of proportion. Wherever there had been vines, there was a prodigious growth spreading over ten times the original allotment. Here the grapes were hanging for yards along the relics of a fence: there they had crushed a rotting arbour down to the earth. The pear trees, which I could once reach, were now towering, and lording it over the domain; and a few rheumatic quince trees looked as if they had been past bearing for an age.

In former days, when English customs were followed without regard to the difference of climate, the apricot, and even the peach, used to be cultivated as wall-fruit; there were some luxuriant specimens along the blind wall of the old hot-house. By-the-bye, this edifice was now roofless and doorless, and was filled with the last cutting of hay.

In old gardens, especially of the Anglo-Americans of the last century, it was common to mingle fruit, flowers and kitchen-stuff, with a utilitarian confusion. Our fine modern parterres banish many a savoury and balsamic herb, of which the sight and flavour comes to us laden with youthful reminiscense and antiquarian legends. These simples used to enter largely into the composition of the old-time housewife, who was always notable as an herbalist. No hoe or weeding-hook had trenched on the liberty of these benign plants, and they had increased and multiplied marvellously, so that the air, under the hot sun, was redolent of their compounded fragrance. Their good old English names are refreshing after the Babel of a modern Conservatory. There is Rosemary, famed since the days of Sancho; and Rue, which Burton saith tends "to expel vain imaginations, divels, and to ease afflicted souls;" and Summer-savory, justly so named; and Burnet, or pimpernell, which my uncle Roger used to put into his cool tankard of sack and water; and Lavender, which reminds me to this day of my mother's laundry, where the maids used to strew it among the linen. There is Sage, of which the proverb tells marvels:

"Cur morietur homo cui Sagina crescit in horto?"

and Thyme, of which a sprig was always tied up with pinks and roses in a nosegay; and Chervil, or Cicely the sweet, and Speedwell, Sweet Basil, and Balm, of which the virtues are such "to help concoction, to cleanse the brain, expel all careful thoughts and anxious imaginations." Ah! I have taken both balm and the rue; but I cannot add, in the terms of the old books, *probatum est.*

There is a fashion in flowers, as in dress. Not that nature changes her favours, but that we are capricious, cherishiug one and neglecting another. How different is an old-style garden, such as this, in the style of the plants! Here are no costly Tulips; the gorgeous Mexican Dahlia had not found its way into these retreats, nor the Verbena, nor the pensile Fuchsia, nor the Oleander, nor the Camellia, nor any of the host of *parvenus*, whose names betray their alien origin. But on every side I behold the gay but now despised flowers, with honest old English names, which I learned to lisp thirty years ago. There is the Pink and the Sweet-William, the Hollyhock and the Honeysuckle, and twenty different Roses, among them the fragrant Eglantine. There is the Cockspur and Larkspur, the Orange Lily and Lady's Slipper, the Jonquil, the Marygold and the Carnation, the Monkshood, the Pœony and the Poppy. There are native American plants from the woods, some of them grown double in this rich soil; the Anemone, the Virgin's bower, (*Clematis Viginiana*), just in bloom, and spreading its odorous white flowers over rods of the old wall; and the pretty little Orchis, whimsically called Priest-in-the-pulpit. (*Orchis Spectabilis.*)

Even the sunny Nasturtium, welcome both as flowers and as fruit, and the old-fashioned black-currant, served to fill me with the thoughts of my boyhood. But I forbear. Perhaps some reader has found my lines not without a charm, simply from their truth and their resemblance to his own experience. To such a one, it will not be venturing too much to add, that I sought out the cool holly shade, under which my sainted mother used to read to me from the Bible; no temple could be more hallowed. The thick undergrowth of prickly branches forbade my near approach, but the glossy foliage and the "shadowing shroud" were as a sanctuary. "Grant," I

cried, "that I may exercise the faith she enjoined upon me in the Saviour of sinners!"

I left the grounds, penetrating through a labyrinth of thorny bushes and vines, and musing upon the hackneyed theme of the changeableness of fortune. The old lines of Shirley were ringing in my ears:

"The glories of our blood and state
Are shadows, not substantial things;
There is no armour against fate,
Death lays his icy hand on kings;
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade."

COLUMELLA.

Vegetable Oils.—Linnean Society, Eng.—June 18. A paper was read by E. Solly on the solid vegetable oils. These oils were characterized by possessing stearine, the solid principle of all oils, in such quantity as to render them solid at the ordinary temperatures of the atmosphere. They were of the consistence of animal fats, and in many instances were used as substitutes for the fat of animals in the making of candles, and as substitutes for butter, as articles of diet. There was some difficulty in distinguishing these oils from wax; but the latter was produced in much less quantities. The various plants yielding solid oils were pointed out, with the modes of obtaining the oils, and the uses to which they were subservient in the various parts of the world. Few or no British plants yield solid oils. The plants yielding butter, tallow, and solid oils, which were mentioned, are as follows:—Theobroma cacao, chocolate nut-tree, yielding cacao butter; Vateria Indica, producing a solid semicrystalline fat, used for various purposes in India, where the tree is called tallow-tree; Pentadesma butyracea, the butter or tallow tree of Sierra Leone. Several species of plants belonging to the natural order Lauraceæ, as Laurus nobilis, Tetranthera sebifera or Litsea sebifera, Laurus cinnamomum, &c., yield solid oils, in addition to their volatile fluid oils. The Myristica moschata, the common nutmeg, with the M. sebifera, both yield a solid oil, sometimes called nutmeg butter; Bassia butyracea, the Mahva or Madhuca-tree, gives out a kind of butter which is used in India. The butter-tree of Mungo Park, found in Africa, is the Bassia Parkii of some writers, though others have doubted if the butter-tree of Park is a Bassia at all. The butter is also called Shoa butter, and specimens were exhibited procured by Dr. Stanger during the late Niger expedition. Several palms yield solid oils; the principal of these are the Cosos nucifera, cocoa-nut tree, and the Elæis guineensis; the former yields the cocoa-nut oil and butter; the latter, the palm-oil of commerce. All the fruits, however, of Palmaceæ are capable of yielding more or less solid oil, and many other species than those named, yield the palm oil of commerce.—*Athenæum.*

Mending a tree.—We saw at Isaac Frost's, Newton, a tolerably large apple tree, that had the bark eaten all around by the mice, some years ago, and of course would have died without some extra pains to save it. I. Frost set about a dozen scions in the tree, one end in the green bark and wood below, and the other above the wound. They all took at both ends and grew well, excepting one which took only at the bottom, and is forming a little tree by itself. The scions are now about two inches in diameter, and are touching each other. The tree is in a fine flourishing condition. This method of mending a tree, is attended with some trouble, but by this simple means, which can be done in a few hours, a valuable tree may be saved, as has occasionally been the case.—*Maine Farmer.*

APPEAL,

On the iniquity of Slavery and of the Slave-trade, issued by the Yearly Meeting of the Religious Society of Friends, held in London, 1844.

(Concluded from page 19.)

In the United States of North America, within the Federal Government, which professes to be founded on the principles of equality, liberty, and justice, more than two millions and a half of slaves are held as property by their fellow-men. In addition to this, an extensive slave-trade is carried on from one part of the Union to the other. Tens of thousands of men, women, and children, sometimes in families, at others, by the forced and cruel separation of the tenderest ties of nature, are annually sold as merchandise, and sent from the old states, where they are reared for sale in large numbers, and where the soil has been exhausted by slave labour, to the more newly-settled states in the south-west; there to continue subjected to the wretchedness and the miseries of slavery. What an outrage to all law, moral and divine!

The same system extensively prevails in many of the states on the southern shores of the Mediterranean, and in Egypt, with the inseparable appendages of cruelty and tyranny. But what can those who call themselves Christians, say to Mahometans, when they have not cleared themselves of the sin? If, on the other hand, they had wholly delivered themselves of this evil, what could they not say, and that with powerful effect, to those states, and to other parts of the world where man is held in degrading bondage by his fellow-man?

This review comprehends a very brief notice of the sufferings of six millions of our brethren, exclusive of the countless thousands who annually die, either at the period of their capture, on their way to the coast, on their passage across the Atlantic, or on their arrival at their destined port. And let it be ever remembered that these miseries are inflicted upon men who are the innocent victims of such injustice.

So long as slavery exists, there is no reasonable ground to expect but that the slave-trade will in one form or another also continue to exist. Armed vessels, to which we as a religious body can give no countenance whatever, have for thirty years been fitted out at an enormous expenditure of money, and the loss of the lives of multitudes thus employed. But the slave-trader pursues his course to as great an extent as when these measures were first attempted, and that in defiance of the efforts of governments, and in utter disregard of humanity and justice.

We therefore feel ourselves engaged, in the love of Christ our Saviour, to call upon all men everywhere, and especially upon those who profess to believe in Him, to do what is in their power, in the spirit of the gospel, to promote the utter and immediate extinction of slavery; to consider what it is their duty to do, as in the Divine sight, to set the oppressed free, and to avail themselves of every suitable opportunity to plead their cause with those in authority. The iniquity of this practice has of later years been much more clearly and fully exposed; and in proportion to the light bestowed on the extent and the enormity of any sin will be our guilt, if we neglect to make use of this light.

We respectfully appeal to the rulers, and to all in authority, in those nations which sanction slavery; and we entreat them to use the influence entrusted to them by effecting the speedy adoption of those measures which would completely accomplish the object in view. We would remind the rulers of the responsibilities attached to them by the high stations which they hold in society. As they dare to do right, it will be much easier to accomplish the work than they may at present think. In this labour of love, of justice, and of mercy, they may ask for the blessing of God upon their efforts, and humbly trust that He will not withhold it.

We further entreat the intelligent and the humane everywhere; all, indeed, who love their fellow men, to apply themselves to a patient, full, and impartial examination of the real character and extent of slavery,—to give themselves up to feeling and to pity, for the unhappy and innocent sufferers under this system of iniquity.

We earnestly beseech those to whom such an appeal more immediately applies, not to be influenced by prejudice against any of their fellow men on account of the colour of their skin. All the unrighteous distinction, which is the result of this prejudice, tends to alienate that feeling of brotherhood which ought to prevail throughout the whole family of man. In those countries where it is cherished, it forms one of the greatest barriers to the abolition of slavery, and the removal of its injurious consequences. And we believe it to be contrary to the will of God, to deprive any one, on account of a difference of colour from ourselves, of the entire and free enjoyment of all the civil and social rights and privileges of man.

All men may exercise an influence for good, if they act uprightly. We therefore invite our brethren, in our own country and elsewhere, to take a part in diffusing just and correct views of slavery and the slave-trade, and of the dreadful evils inseparable from them; they may thus essentially serve the cause of the suffering and the oppressed. It is as the

community at large in any country are brought to act from conviction upon the eternal principles of righteousness, that the governments of such countries are strengthened to enact and to carry out wise legislative measures for the removal of national sins, and the increase of the true happiness of man.

We fervently desire that every one who labours in this cause of justice and mercy may be concerned and strengthened to act in the spirit of love, with a sound mind, in Christian firmness, in the fear of God, and in humble, continual dependence on his blessing.

Our hearts turn with pity and with sorrow to the slaveholders. Such are too generally and too mournfully the demoralizing effects of slavery and the slave-trade on those who are involved in this system of unrighteousness, that their consciences become seared, and their hearts hardened by a continual familiarity with the circumstances by which they are surrounded. But we remember that the slaveholders also are our brethren. In some instances, they may have been introduced into their present situation by circumstances over which they had no control; in others, the mind may be more enlightened than it once was, to see the sin of slavery; and then great must be the bitterness of their souls, when their consciences accuse them of living in continual violation of the law of God. If these pages should fall into the hands of a slaveholder, we earnestly entreat him, in the love of the gospel, to be willing that his eyes should be fully opened to see, and his heart to understand, his real position. May the Lord be pleased, by the light of his Holy Spirit, to show him the true character of slavery and the slave-trade, to bring home to his feelings and to his judgment the extent to which he is thus individually involved in these iniquities, and to give him strength utterly to clear himself from them.

May the Father of Mercies, in his boundless love and power, direct and bless every effort made to put an end to this iniquity. And may the day be hastened, when violence and oppression shall no more be heard within the borders of Africa,—when slavery shall wholly disappear from the face of the earth.

Signed in and on behalf of the Yearly Meeting of the Religious Society of Friends, held in London, by adjournments, from the 22d of the Fifth month, to the 31st of the same, inclusive, 1844, by

GEORGE STACEY,
Clerk to the meeting this year.

For "The Friend."

FISHING CREEK.

My attention has been drawn to a short poetic effusion in "The Friend" of the 5th inst., headed "Muncy:" and although there was nothing in the place which called forth peculiar interest, yet there is in association connected with it, which produced in my mind deep feeling. The incidents were these:

Business had induced me to take a journey from Philadelphia beyond Muncy. On my return homeward, a few days after, I engaged lodgings at the house of a friend at Fishing Creek. While there, I was informed of the arrival in the vicinity, of a few Friends from Philadelphia, who would attend their meeting on the following day. The prospect of meeting so unexpectedly with a minister I greatly esteemed, was productive of much pleasure. She, with her companions on that occasion, are all centered, I humbly trust, in that beatific state, which her communication so beautifully described. At the appointed hour we went to the meeting-house. The precious hand-maiden (S. C.) arose in the early part of the meeting, and in one of her sweetest strains of tender entreaty invited the hungry to partake of the bounties of the Lord's table; and gradually drew the humble worshipper from the contemplation of the Lord's gracious manifestations on earth, to their consummation in heaven; introducing these striking passages: "I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The unexpected comfort and consolation derived from so favoured a meeting, far outweighed the object of the journey, and induced the writer to adopt the conclusion, "that if no other benefit should result from the journey, than the sweet recollection of that solemn season, it was a full compensation for the undertaking."

Tenth mo. 8, 1844.

For "The Friend."

Relics of the Past.—No. 37.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

In the library at West-town school there is an old collection of Indian Treaties, made between the years 1744 and 1758. Appended to this is a manuscript account of the visits of certain religious Indians with Papoonung, their chief, to Friends in Philadelphia. The book was presented by Anthony Benezet to John Parrish. A kind friend having copied for us the narrative of these visits for publication, it was thought a suitable time to prepare a biography of the said Papoonung.

LIFE OF JOHN PAPOONUNG.

The life of John Papoonung furnishes a remarkable illustration of the universality of the love of God to the children of men, and that the saving visitations of his Holy Spirit are not confined to any class or condition of the human family. It also clearly manifests that in the truly-awakened mind the historical truths and essential doctrines of the gospel of our Lord and Saviour Jesus Christ find ready belief.

John Papoonung was an Indian of the Delaware nation, and during his younger years was a drunken, dissolute man. About the year 1756 his father died; and this proved the first step towards the reformation of the son, who was at this providence overwhelmed with sorrow. A deep melancholy took hold of his mind, to which the thoughts of his own former wickedness added anguish and bitterness. He looked around on the world, and wherever he was acquainted, sin and folly abounded. As he considered these things, still deeper despair seemed to settle on all his prospects. Whilst in this state, he believed that there was a Great Spirit who had created this world, and all things in it, and a strong desire was quickened in his mind to come to a further knowledge of him and his will. His soul learned to thirst after God earnestly and intensely; and although his almighty Parent was pleased to veil himself from him, yet he gave him still further to feel the desperate wickedness and hardness of his heart. He believed he should live after these earthly scenes were over, and the inquiry was raised in his mind, what would then become of his soul. In the agony and anguish that was upon him, he had no enjoyment of life, and no desire to be with his fellow mortals. He wished acquaintance with the God of his life, and earthly communion was no object to him. He longed after a softer and better heart; and until such a change might be wrought, he could see no prospect of comfort, or even of patient endurance. In this condition of mind he forsook the Indian settlement, and wandered off into the wilderness, where he remained for five days, during which time his heart in strong desire was crying after the knowledge of God. At the end of that period, he found a change wrought in him; and was satisfied that the Great Spirit was revealing himself to him. He found his heart softened, the hardness of which he had complained was taken away, the evil desires were removed, and love to all mankind seemed to be its constant covering. He now, through the mercy of his heavenly Father, became acquainted in measure with his own heart, and he felt that man 'stood in the nearest relation to God of any part of the creation.'

Missing John from the village, his friends became alarmed, and made an extensive search after him, but were not able to find him, until having received the knowledge he had longed after, he came home rejoicing. Now he believed it right to endeavour to practice according to that which had been made known to him. He felt his heart filled with love to all, and he was enabled to bear reviling and

abuse without anger. Nay, he felt compassion towards such as abused him, knowing that the ill-usage he received from them was because their hearts were still hard, and under the dominion of that evil nature, which had so long borne rule in himself. A sense of the corruption of human nature, with a constant aspiration to the Good Spirit to take away the sinfulness and hardness of the natural heart, was what he called religion. This he soon became concerned to exhort his brethren to seek after for themselves. He was made sensible that the spirit of religion is a spirit of love, and that those who are really religious will feel love towards all, and desire and seek the good of all. As he contemplated the actions of men, he became convinced that the evils that abound in the world, the wars, contentions, and wicked practices, all arose from mankind having departed from this spirit of religion and love.

He felt there was an evil spirit still striving within him to control his actions, and to oppose the spirit of purity and peace, but he was made to believe that those who were obedient to what they knew to be right, would be strengthened by their Heavenly Father more and more to walk in that light and that love which characterises true religion. He was now fully convinced of the necessity of every one passing through a season of trouble and sorrow inwardly, a state such as is termed in Scripture a baptism of the Holy Ghost and fire, that self might be slain, and the root of sin destroyed. In describing this trying probation of spirit, he represented it as a fire through which it was necessary to pass, to obtain purification. He said there was a narrow path beside it, in which some walked who did not go into the fire, but wished to obtain a name among men as having passed through it. These were esteemed wise, but had not been inwardly purified.

Papoonung resided at Machwihilusing, and preached among the Indians there. He soon had many followers. One of them soon after entered on the work of the ministry, but Papoonung finding this fellow labourer was not redeemed from the corruptions of fallen nature, desired him to be silent, saying, "You will spoil the people by speaking from a bad heart. Go get your own heart made clean first, and then come and speak to the people."

In the year 1757, the Christian Indians under the care of the Moravians, made a settlement about a mile from Bethlehem and called it Nain. "Brother John Rothe" was their teacher and minister. The village rapidly increased, and by 1759 had become quite a pleasant place. In the fall of that year, Papoonung paid the settlement a visit, and for the first time heard the doctrines of Christianity preached. Jesus Christ, and him crucified, presented no unpleasant views to his mind. The same Spirit which had been his teacher and leader out of his old heathen habits, now testified within him the truth of the doctrines he heard preached. He said to this effect, "I have always believed in a Supreme Being, yet I never knew that from love to man, God himself became a man, and died to save sinners. But I now believe that this is the saving doctrine I wanted." He then, bursting into tears, exclaimed: "O God! have mercy upon me, and grant that the death of my Saviour may be made manifest unto me." He remained some time near Nain, visiting Bethlehem, and conversing with the brethren. He told one of the Moravians, that on one occasion he had felt something in his heart to say, but that he could find no words in the Indian language to express his feelings in. But that his fervent prayer was that the God their minister had described might reveal himself unto his spirit.

On his return to Machwihilusing, he collected his people together, and with great tenderness and pathos described to them what he had heard and felt. He told them that although he had made known to them many good things, and pointed out a good way, yet that there was one still better—concluding his discourse with these words: "If we wish to be saved, we must look to that Jesus whom the brethren preach."

Early in the summer of 1760, Papoonung, with his wife, and thirty-three of his followers, visited Nain on their way to Philadelphia. Some Friends in this city, hearing that there were Indians religiously disposed, who refused to join their brethren in warlike proceedings, had said they should like to see them. This remark was reported to Papoonung, and after thoughtful consideration about it, he deemed it would be right for him to accept the invitation thus implied. When he stopped at Nain, the Moravians were glad to find that the doctrine he had heard among them had found ready entrance into his heart, and they rejoiced over him as over a convert from heathenism. Not sufficiently understanding, that he who is under the government of the Spirit of Christ Jesus, and acknowledges its divinity, cannot properly be called a heathen, although he may not have an historical knowledge of the mighty manifestations of the love of God for his creature man, in the land of Judea and on the mount of Calvary.

Papoonung and his followers had redeemed three white prisoners that they found captive among the other Indians at their place of residence, and some horses stolen from the whites. These they brought with them, and on their arrival at Philadelphia, requested a conference with the governor, to show their respect to him, and officially to deliver up the prisoners and horses. A conference was accordingly held in the council chamber, early in the Seventh month.

Papooning, being the acknowledged chief of that tribe, addressed the governor to the following effect, viz.:

That Tedyuscung called at their town, and had held a council with them, and had applied for their assistance in a matter which he had much at heart,—the redemption of the prisoners, captives among the Indians. They had willingly complied with this request as far as was in their power, by giving up the only three which had been among them, and that they now delivered them to the governor. By a string of wampum he further declared,—

"Now we have delivered all the captives that were in the hands of the Indians belonging to our town, for we desire to do justice, and love God, and wish it were in our power to assist, so that all the prisoners scattered in the woods every where, might be brought back."

By another string of wampum he spoke again:

"Brother, I am well pleased to hear of that good peace that is so well established. I heartily join in it, and desire to live in it. Hearken, brother! I pray you would have some pity on us, and let us who live at the place called Machwihilusing have no strong liquor whilst here. And if any of our young men come down, ask them where they come from, and when they say from Machwihilusing, I pray you not to give them a drop of liquor: I hope you will hear us."

"Brother, though we are poor, we want no recompense for the prisoners, or for the horses. We do not return them to you from a desire of gain. You are welcome to them, and we are glad of the opportunity of obliging you."

Papoonung then sat down, and the governor returned a kind answer, and concluded with saying he had prepared a few things for them of which he desired their acceptance.

Papoonung arose—

"Brother, I dont come here to do any public business with the governor. I am not in that character. I came on a religious account, on an invitation sent me by some religious people about twelve months ago; therefore it frightens me to hear what you have just now spoken, 'That you have provided some goods for me, and mean to make us a present of them.' I thank you for your kindness, but I cannot allow myself to take them, since this would look as if I was come, as other great ones, to receive presents. No, brother, I am perfectly satisfied with the many good things I have heard in the religious conferences we have held, since we came here, with the Quakers.

"Brother, I will tell you the reason why I say I am frightened. Should I lay my hands on your presents, it would raise a jealousy in the breasts of those round about me, who transact the public business, and are used to receive presents on such occasions. It would moreover be apt to corrupt my own heart, and make me proud, and others would think I wanted to be a great man, which is not the case. I think on God who made us: I want to be instructed in his service and worship; I am a great lover of peace, and have never been concerned in war affairs. I have a sincere remembrance of the old friendship which subsisted between the Indians and your forefathers, and shall always observe it. I love my brethren the English, and they shall ever find me faithful. I was invited to come down, and for these reasons did come, and not to receive presents, which spoil and corrupt the receivers of them. Many have misbehaved after they have received them, and many I fear come only to receive them."

(To be continued.)

MARIA FOX.

A Testimony from Tottenham Monthly Meeting, concerning Maria Fox, who died at Tottenham on the 15th of the First month, 1844, and was buried there on the 23rd of the same, being nearly 51 years of age, and a minister upwards of twenty years.

In reviewing the life and character of this our beloved departed friend, we desire to bear our testimony to the sufficiency of Divine grace, by which she was what she was; to set forth the dealings of the Lord with his servant, and the efficacy of that power which sustained her, whilst passing through the valley of the shadow of death.

Maria Fox was the daughter of Benjamin and Tabitha Middleton, of Wellingborough, in Northamptonshire; friends who honoured God in their lives, were honoured of Him, and whose circumspect example, and Christian care and counsel, were eminently blessed to their beloved daughter. They exercised a wise care in the choice of her associates, and enjoined plainness of language and attire as a constituent part of gospel simplicity; filial obedience, strengthened by filial love, led her to yield ready submission to their wishes; and these restraints, which at that period were sometimes felt to be irksome, afterwards obtained the assent of her matured judgment. Our dear friend was early accustomed to useful domestic employment, and trained in habits of order and industry. She was of an amiable disposition, and possessed much natural vivacity, an ardent mind, and a warm imagination, pursuing whatever she engaged in with great earnestness and perseverance. Her judicious and watchful parents provided her with suitable reading, and other means of acquiring useful knowledge, and she diligently and profitably availed herself of these advantages. She delighted in contemplating and studying the works of creative Wisdom, with a heart warmed with love and gratitude to their almighty Author; but she felt that such pursuits do not satisfy the wants of an immortal soul. In reference to this interesting period of her life, it is instructive to observe, how, in deep humiliation of soul, she delineates her earlier days in the following review of the first forty years of her life.

1833, Third mo., 30th.—"This day, being my birth-day, could not fail to bring with it many serious reflections. The charge of Moses to the assembled tribes of Israel, when he recounted to them the mighty acts of God, has been much in my mind. 'Remember all the way by which the Lord thy God led thee these forty years in the wilderness.' O my soul! thou art, indeed, especially called upon to consider and to admire, with humble and adoring gratitude, the way by which thou hast been led; the difficulties, the temptations, the deliverances, and, above all, the multiplied and abounding mercies thou hast experienced.

"In the ten years of childhood I enjoyed the tender care of pious parents, whose unremitting endeavour it was to train up their children in the nurture and admonition of the Lord, to introduce them early to an acquaintance with the Holy Scriptures, and by wise and judicious culture, to prepare the soil of the heart for the operations of the heavenly Husbandman. Being of a high spirit and volatile temper, my disposition rendered restraint as needful as it was irksome, and often brought my tenderly affectionate parents into deep anxiety on my account. Many and fervent were their prayers, I doubt not, that I might be brought under the regulating influence of the Holy Spirit, and be led to see the beauty of the truth as it is in Jesus; and these, their petitions, I have often since considered as the richest inheritance they could bequeath to their children. Very early was my heart made sensible of the love of God, and strong desires were at times raised in my soul to become one of his children. But notwithstanding these good impressions, and my love of the Holy Scriptures, which I read much and with great delight, the next ten years were, for the most part, years of inconsideration and levity. In the course of them we were deprived of our excellent mother, whose example was peculiarly instructive, and her counsels prudent, judicious, and affectionate. My thoughts often recur, with bitter anguish, to the few years which immediately followed her death, when I might have afforded so much solace to my tender and deeply-sorrowing father, had but my heart been duly subjected to the restraining power of the cross of Christ: and O! what cause have I to adore the preventing grace which saved my feet from the path of destruction, at a time when my own folly and inconsideration would have made me an easy prey of our soul's enemy; then, perhaps, were those prayers of my beloved parents, which had for so many years been offered up, permitted to descend on their unworthy child, in the blessing of that God who heareth and answereth prayer, and who in his tender mercy was pleased to follow me with the reproofs of instruction.

"The ten years subsequent to this were years of chastisement and discipline, variously administered. Our inestimable father was taken from us, under circumstances which, even now, move every feeling within me, when they are vividly brought to remembrance. After his redeemed spirit had joined its beloved companion in the world of rest and purity, a series of trials, some of my own procuring, for want of prayerful dependence on an Almighty Saviour; some, more directly in the course of providential dispensation, were made the means of humbling and softening, in some degree, my hard, obdurate heart. I was brought to feel my own sinfulness, helplessness, and misery, and to cry, I humbly trust in sincerity of soul, 'God be merciful to me a sinner;' to lie prostrate at the feet of Jesus, my compassionate Saviour, and in a precious feeling of resignation to his will, to beg that he would do with me whatsoever seemed good in his sight. Then was the love of Christ felt to be a constraining principle, and after many deep conflicts of spirit, I was made to bow before the Lord, and brought to a willingness to testify to others what He had done for my soul. In our Quarterly Meeting at Poole, a few days after the completion of my thirtieth year, I first spoke in the character of a minister. The sweet peace I was permitted to enjoy for a short time afterwards, no language can describe; a sense of the pardoning love of God, in Christ Jesus my Lord, seemed to swallow up my spirit, and leave nothing to disturb the soul's repose on his infinite, everlasting mercy. 'Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.'

"And now what shall I say of the last ten years? What a record would they present of the faithfulness of God, of the tender care and matchless mercy of my covenant Lord and Saviour, and of my own ingratitude, unfaithfulness, and negligence! My cup, has, indeed, been made to overflow with blessings. To me belongeth only blushing and confusion of face, but I trust I may acknowledge, with reverent gratitude, that to these temporal mercies my Heavenly Father, in his abounding goodness, has been pleased to superadd somewhat of the blessings of the heaven above, to show me more clearly the sinfulness and depravity of my own heart, and to give me stronger and fuller views of the glory of that gospel, which is the 'power of God unto salvation to every one that believeth:' here then let me set up an Ebenezer, and say, 'Hitherto hath the Lord helped me.' Whether days or years may be added to the fleeting span of life, is known only to Him who seeth the end from the beginning: wonderful in counsel and excellent in working, He doeth all things well: to this only wise God, our Saviour, I desire to commit myself and those dearest to me."

Soon after the death of her mother, the health of our dear friend became very delicate, and continued so with some variation through the remainder of her life. In the apprehension that a change of residence might prove beneficial, she removed, in the year 1821, with her only and beloved sister, Hannah Middleton, to Southampton. Here, as elsewhere, her benevolent heart was often brought to feel deeply for the poor and the afflicted, and she was actively engaged in efforts to alleviate their sufferings, and to improve their moral condition. In 1825 she was acknowledged as a minister, and in the following year, in company with her sister, and her valued relative, Ann Alexander, she visited some parts of Holland and Germany, as well as the Friends of Pyrmont and Minden, and was afterwards engaged in further religious service.

(To be concluded.)

LOSS IS LOSS.

It may be well to advert to a very prevalent error of the popular mind with regard to insurance. When any great fire takes place, such as those which have lately happened in Liverpool and Manchester, the paragraphist usually closes his account of it with the consoling words, "We are happy to learn that the property was insured to the amount of £30,000, which will nearly cover the whole loss!" The reader, previously much distressed by the details of the event, now cheers up, and goes on to the next paragraph with a re-

assured mind, thinking to himself, "Well, after all, there's no loss; that 's a blessing!" So also, when it is stated that the average loss of British shipping per annum reaches about two and a half millions, and is attended by the average loss of fifteen hundred lives, the public mourns for the poor men who have perished in the cause of mercantile enterprise, but takes complacent views of the pecuniary part of the calamity, for "all that comes upon the underwriters, you know." Because the owners of the property are not the losers, because the loss comes upon a company of insurers, it is supposed by the bulk of the public to be no loss at all. Now the fact is, that the houses burnt, and the ships sunk or dashed to pieces, with all the goods concerned in both instances, are as much *lost* in the one case as the other. The loss is not concentrated, as it would have been in early times, upon one or a few persons, but it is fully and unequivocally a loss nevertheless—that is, a destruction of the products of human industry, and a diminution of the possessions of the community; the only difference is, in its being diffused over a large surface. How truly loss is loss to insurers, could, we believe, be most pathetically shown in the state of several companies for sea-risks at the present time, suffering, as they are, from the unusual amount of maritime disaster which has marked the last three years. It is easy, with a little reflection, to see how the loss of capital to the shareholders in such concerns will tell upon the public interest, as all diminutions of the capital of a country are so much taken from the means of employing labour and producing further wealth. And it is equally easy to see how even the owners of shipping, however fully they may insure, have an interest in minimizing loss at sea, as the smaller the average of such loss, the smaller must be the premiums required for insuring sea property. The losses, therefore, of marine and fire insurance companies, are losses in which the public is reasonably called to sympathize, and which it is their interest to see reduced to the smallest possible amount. —*Chambers's Journal.*

Water-melon Syrup. — Uriah Johnson, a citizen of Carolina, has extracted from water-melons a syrup equal to molasses, which would produce sugar of good quality. The syrup is obtained by boiling the juice three hours in a common iron pot, eight gallons making one gallon of excellent syrup. He thinks one acre of common sand-hill land would produce water-melons enough to make 200 gallons of syrup equal to the best molasses. The refuse of the melon makes capital food for hogs, and thus nothing is lost.

Tracts.—The New York City Tract Society employs twelve city missionaries, and has the gratuitous services of about 1100 monthly distributors. The gratuitous issues of tracts have amounted to about 7,000,000 pages in five months. Thirteen steam power presses, (equal to between 30 and 40 common printing presses,) are employed in the society's work.

For "The Friend."

MEMORIES OF THE PAST.

Oh, why are the warm springs of memory gushing,
As the soul in its sadness is scanning the past?
Or why is a deep tide of tenderness rushing,
As fancy recalls what we knew could not last?

And why have the feelings that fondly were cherished,
Become as the things which once were, and are not?
Or why should we mourn o'er the hopes that have perished,
Hopes so dear to our hearts they can ne'er be forgot.

'Tis, that shadows have fallen where skies once were brightest,
And dark clouds obscured scenes once brilliant and fair,
'Tis that sorrow hath touched the young hearts that were lightest,
And the bright dreams of childhood have melted in air.

Still memory's revealings are treasured and loved,
And dear are the sources of smiles and of tears,
For e'en when the frailties of earth we have proved,
We cling to the ties of our earlier years.

O, warm were the feelings and brilliant the fancies,
That clustered around us in youth's sunny prime,
Nor could we a shadow discern in the glances
Which often were thrown on the dial of time.

Years long since have sobered the gay retrospection
Which once we could take of the days that are fled;
And is there nought left save the sad recollection
Of the blossoms we loved which lie withered and dead?

Yes, if Faith shall attend as our day is declining,
And Hope plume her pinions still hovering near,
Love, radient and warm as the summer-sun shining,
Shall illumine the close of our earthly career.

A.

Is thy heart yet unbroken? give it to thy Creator, with a desire it may be broken; and if he break it, thou shalt not repent thy gift. —*Leighton.*

THE FRIEND.

TENTH MONTH, 19, 1844.

INDIANA YEARLY MEETING.

From a letter received from a member of Indiana Yearly Meeting, we extract the following information relative to their late annual assembly. The meeting commenced the 3d instant, closed on the 8th, and was interesting and satisfactory. Our friend John Pease was in attendance.

"The report of the Indian Committee, which mentioned the fact that the Shawnees and neighbouring tribes were likely to suffer much from the almost total failure of their crops, caused by great rains and high waters, called forth much feeling." A Friend, who has recently returned from among the Indians, "informed the meeting that there are five nations or tribes of Indians, within twenty miles of Friends' establishment among the Shawnees,—that the crops of most of these were almost entirely destroyed, and that many are at present subsisting on roots and berries. When impelled by hunger, they come in large companies to Friends' establishment to beg bread." From the account given by this Friend to the Yearly Meeting, it appears that Friends' settlement there had exerted a beneficial influence on the Shawnees. This was manifested in an improvement of their social condition, and in their having, (at least many of them,) adopted the views of Friends on the subjects of war, slavery, and temperance.

Their Meeting for Sufferings had prepared a short account of the Hicksite separation, which was read in the Yearly Meeting, and referred back to the meeting that prepared it, for publication.

—

Evening School for Coloured Women.

The Association of Friends for the *Free* Instruction of Coloured Women, have reopened their School at the usual place, in the Second story of school-house on Willing's alley, where applications for admission can be made to the teacher, on each evening, from Third to Sixth-day, inclusive.

Phila., Tenth month, 1844.

—

WEST TOWN SCHOOL.

The Winter Term will commence on Second-day, the 28th instant, and stages will be provided, as usual, to convey the children to the school, which will leave the office, sign of the White Horse, Callowhill above Fifth street, on Sixth-day, the 25th instant, at 8 o'clock, A. M., where the names of the children are requested to be entered, in a book kept for the purpose, before that time.

Parents, and others, who wish to avail themselves of the benefit of sending their children to this Institution, would do well to forward their names early to the Superintendent, Pennock Passmore, at the school; or to the treasurer, Joseph Snowdon, No. 84 Mulberry street.

Phila., Tenth month, 1844.

—

WEST NOTTINGHAM SCHOOL FOR GIRLS.

The Summer Term will close with an Examination, on Sixth-day, the 18th inst. The Winter Term will commence on Second-day, the 4th of next month. The course of instruction comprises the usual branches of a solid English education. Persons intending to enter their children as boarders the ensuing term, are desired to make early application, before the seats are given to day scholars.

Price of board and tuition per quarter, of twelve weeks, twenty-three dollars.

Stationery furnished at the usual prices.

Address, WILLIAM WARING,
Rising Sun, Cecil co., Md.

DIED, on the 6th of Ninth month, 1844, MARIA, wife of Robert Holloway, in the forty-fourth year of her age, a member of Guernsey particular and Flushing Monthly Meeting, Ohio. The patient resignation manifested through her distressing illness, and the peaceful state of her mind to the close of life, give reason to hope, that her robes having been washed and made white in the blood of the Lamb, her redeemed spirit is in the enjoyment of an unspeakable reward, an inheritance with the righteous of all generations.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 26.)

"If we look to the kingdom of Israel when it attained to its highest glory in ancient times, in the days of David and Solomon, the fact presents itself to view that the *land of Israel*, as *peopled* by the seed of Jacob, was far from being commensurate with the promised inheritance, within the bounds of which other *nations* still remained. The very conquests of David give proof how numerous and powerful these were. But the Philistines, and other enemies of Israel, held possession of their own territories, which were expressly, and by name, included in the covenant, as given by the Lord to Israel. Two or three verses need but to be read, to prove beyond contradiction—except Scripture be contradicted—that the conditional promises of the covenant made with the Israelites failed because of their unfaithfulness; and at no time, not even when Solomon's kingdom was in its highest glory, were those promises completed. 'I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite,' &c., (Exod. xxxiii. 2.) 'Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite,' &c. (Exod. xxxiv. 11.) 'There shall no man be able to stand before thee, until thou have destroyed them.' (Deut. vii. 24.) Yet of these very nations we read again, 'All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebuzites, which were not of the children of Israel, their children that were left after them in the land, *whom the children of Israel also were not able utterly to destroy*, upon these did Solomon levy a tribute.'" (1 Kings, ix. 20, 21.)

"Solomon's reign, compared to others, was peaceful. 'Judah and Israel dwelt safely from Dan even to Beersheba, all the days of Solomon.' (1 Kings, iv. 25.) But these were still the limits of the land, within which they dwelt as their own. The sceptre was swayed from the throne in Jerusalem over all Israel only during these two reigns. But a king did not reign in righteousness then. David transgressed, and brought a pestilence on the land. He sinned yet more, and for a season was a fugitive from his capital. Solomon's heart was turned from the God of Israel; and the Lord was angry with him. He raised up adversaries to Solomon,—Hadad the Edomite, and Rezon, who reigned in Damascus, and was an adversary to Israel all the days of Solomon. And even Jeroboam, Solomon's servant, lifted up his hand against the king; and to him the kingdom of Israel was given, when, according to the word of the Lord, it was rent out of the hand of Solomon's son. (1 Kings, xi. 9. 12. 14, 23, 26.)

"But the law was the *shadow* of good things to come, though not the very substance of the things. (Heb. x. 1.) And the kingdom of Israel in its ancient glory, was a shadow of the kingdom yet to be restored to Israel, when as assuredly as the covenant with the Israelites was broken, and its curses came upon them, the covenant with Abraham shall be fulfilled, and its blessings, in lighting upon Israel at last, shall be spread throughout the world. Though the nations which remained within the bounds of Israel's promised inheritance were never driven beyond them, nor utterly destroyed by the Israelites, yet the shadow of the kingdom of Israel, as that kingdom shall be finally restored, reached to the utmost borders of the land from the high throne of the house of David, which was set up in Jerusalem. 'Glorious things' are written of that city, which comport not at all with any more straitened borders than the God of Jerusalem has assigned. When that throne was first established, which the Lord, according to his covenant with David, shall build up to all generations, and when the ark of the covenant was set up in Jerusalem, David smote the Philistines and subdued them; (2 Sam. v. 17—25; viii. 1; 1 Chron. xviii. 1,) he smote the Moabites, and they became David's servants; he smote also Hadadezer, the son of Rehab, king of Zobah, *as he went to recover his border at the river Euphrates.* (2 Sam. viii. 2, 3; 1 Chron. xviii. 3.) He smote the Syrians, and he put garrisons in Syria of Damascus; he took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem, and from Betah and from *Berothai*, cities of Hadadezer, King David took exceeding much brass. (2 Sam. viii. 5—8; 1 Chron. xviii. 5—8.) Toi, king of *Hamath*, sent his son to salute him, and to bless him, and he brought with him vessels of silver, and gold, and brass. These, and the spoils of Syria and of Moab, of Ammon, of the Philistines, of Amalek, and of the king of Zobah, he dedicated to the Lord. (2 Sam. viii. 11; 1 Chron. xviii. 9—13.) Throughout all Edom he put garrisons, and all they of Edom became David's servants. (2 Sam. viii. 14; 1 Chron. xviii. 13.) When the various nations were subdued, or owned his supremacy, the scriptural record immediately after says, '*So* David reigned over all Israel, and executed judgment and justice in all his dominions.' Other nations than the seed of Jacob dwelt within its borders. Though very much land remained to be possessed as in the days of Joshua, countries which Israel did not fully possess or people, and from which their enemies were never driven out, owned the supreme sovereignty of David, and did him homage. And though the Euphrates watered not the *land* of Israel, but the *kingdom of Hadadezer*, that great river was the *border* of David's dominion.

"So was it also with Solomon. The twelve tribes united under him were but one people in the midst of many. His kingdom, like that of his father David, extended far beyond the land actually occupied and possessed by the Israelites; and he exercised a nominal or real sovereignty over all the regions which the Lord had given to the seed of Jacob. Solomon *reigned over all the kings from the Euphrates unto the land of the Philistines, and to the border of Egypt;* they brought presents, and served Solomon all the days of his life. He had dominion over all the region on this side the river (Euphrates) from Tipzah unto Azzah, over *all the kings on this side of the river.* (1 Kings, iv. 21—24; 2 Chron. ix. 26.) Solomon went to *Hamath-Zobath*, and prevailed against it. And he built Tadmor in the wilderness, and Hamath, and all the store-cities which he built in Hamath, and in Lebanon, and *throughout all the land of his* dominion. (2 Chron. viii. 3—6.) He made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the *Red Sea*, in the land of Edom. (1 Kings, ix. 26; 2 Chron. viii. 17.) And he laid a tribute of bond-service upon the children of the Amorites, Hittites, Perizzites, Hivites and Jebusites, which were left in theland, whom, as emphatically stated, the children of Israel were not able utterly to destroy. (1 Kings, ix. 21; 2 Chron. viii. 7, 8.)

"But neither in the reign of David nor Solomon were their enemies *driven out* before the children of Israel, whose proper bounds were still the same as at the time of the death of Joshua. For when the fullest limits, recorded in scriptural history, were assigned to the kingdom over which those monarchs reigned, it is added, as descriptive even of the farther glory of Solomon's reign, *and Judah and Israel* dwelt safely, every man under his vine and under his fig-tree, *from Dan even to*

Beersheba, all the days of Solomon. (1 Kings, iv. 25.)

"The extent of the covenanted inheritance may therefore be seen, not in the *land of Israel* of old, but in the *dominion* of Solomon, including all the lands of tributary kings, from the land of Hamath, its king in the number, to the shores of the Red Sea; and from the border of Egypt to the Euphrates, including *all the kings* on the west side of that river. But the borders of Judah and Israel, viz. Dan and Beersheba, within which the children of Israel *dwelt* in safety, were *not* the borders of Solomon's dominion; and no more are they the borders of Israel's decreed and destined inheritance. The terms of the Abrahamic covenant rise far higher than the record of Solomon's reign. In them there is no word of nations that should not be driven out; nor of any other *kingdom* than that of Israel alone, from the river of Egypt to the river Euphrates. But the sovereignty which he exercised over all the kingdoms of his dominion, reaching to the heaven-appointed *borders*, give a practical illustration of the extent of the inheritance of Israel, whenever, in the completion of the covenant, *all these countries* shall be the land of their *possession*. David and Solomon acknowledged no other 'borders' than the borders of Egypt, the Euphrates, the Red Sea, and Hamath; and none who look as they did to the covenant of the Lord with Abraham, and Isaac, and Jacob, can acknowledge limits more circumscribed. And the spirit of faith breaks through the bonds with which a false theory concerning the limits of Israel has fettered inquiry; and gives full freedom to read the words as they are written, and to seek the 'borders' where they are to be found, in the utmost bounds of Solomon's *dominion*.

"At no other time did the Israelites so fully possess their promised inheritance as in the days of Solomon. After his death the glory of Israel was greatly diminished; and the kingdom was rent in twain. The seed of Jacob, a divided and often mutually conflicting people, did cleave to the remnant of the nations that were left around them, and forsook the Lord God of their fathers. Ephraim vexed Judah, and Judah Ephraim. The tide of conquest, renewed by David, was turned back, and never rose so high again. The enemies of Israel prevailed. The inheritance which the Lord had given them, they lost. Ephraim was given up to his idols, and fell in his iniquity. Ten tribes were destroyed from off the land of Israel; and their place was occupied by aliens from their commonwealth. Judah never regained what Ephraim had lost. And for the perfect completion of the covenant of God with their fathers, in respect to the extent as well as the perpetuity of the promised inheritance, we must look to the days when 'Judah and Ephraim shall be one in the hands of the Lord,' and when, according to the *new division* of the land, as defined by Ezekiel, *the twelve tribes of Israel, one as well as another, shall inherit the land*, (Ezek. xlvii. 13, 14,) *from the river of Egypt to the great river Euphrates.*"

Section 2 treats of the River of Egypt.—"*The River of Egypt*, from which to the Euphrates the inheritance of Israel extends, might at once and universally, without an explanatory word, be identified with the Nile, which is emphatically and exclusively, as known to all the world, *the river of Egypt*. But because the Holy Land, as possessed by the Israelites in ancient times, never reached to Egypt, and the Nile never formed its boundary, the brook Besor, in the land of Philistia, a mere streamlet compared to the Nile, and sometimes nearly, if not altogether dry in summer, without being transported to its borders, has been exalted into *the river of Egypt*. If the terms of the covenant be not altogether disregarded, such an opinion is unworthy of confutation, as a brook, were it even worthy of being the boundary of a large kingdom, cannot, while flowing only in one country, be the river of another which it never reaches.

(To be continued.)

From the Boston Daily Advertiser.

SCHOHARIE CAVE.

We publish the following description of this recently discovered subterranean region, and of an excursion of two young gentlemen of this city within it. It may perhaps tempt some of our readers to follow the footsteps of the travellers on their tour of exploration.

Extract from a letter, dated

Trenton Falls, Sept. 21, 1844.

"On our way to this place, we left the great western route at Schenectady, that we might visit the cave recently discovered and explored in the town of Schoharie. It is but twenty-two miles from Schenectady, and is easily accessible from that place, by a road which passes, first across the Mohawk valley, and then through a bold range of hills connected with the Kaatskills, which exhibit a great deal of fine upland scenery.

Although several small caves in the limestone of these mountains have been known for many years, none of any size were ever discovered till 1842. In the summer of that year, — Howe, who had not long resided in that vicinity, was induced to enter and explore what was called a blow-hole, near the Robleskill Creek. This was a fissure in the earth, from which cold air rushed in the summer months, so vehemently as to blow the leaves and twigs quite away from its entrance. In winter, as strong a current blew in.

Howe, having satisfied himself that the cavity was a large one, prepared himself to explore it, and entered alone, with a lamp in one hand and a gun in the other. The gun proved useless. But after some delay in the building of a boat, a two or three miles' journey showed him the beauties of a curious and extensive cavern. He soon after established an Inn near the spot for the accommodation of the curious; and made, and still makes excavations and other arrangements to facilitate the journey through the cave.

C. and I, with two other gentlemen, and a guide, made as careful a survey of it as seven hours spent in it would permit. In that time we advanced as far in it as any party had ever gone, visiting one new chamber indeed, thus travelling a distance of about six miles and back; while we were able to examine several lateral passages. A strange enough undertaking it is. A day spent beneath the earth would itself be extraordinary enough. But as we travelled on, we constantly met surprises and sudden changes and novelties, which were perfectly in keeping with an underground life perhaps, but which suggest in the recollection more of the Arabian Nights' labours and wonders, than of the matter-of-fact manners and customs of the worthy Dutch county of Schoharie.

Thus—to speak only of the labours of the day,—(for day it was, though I shall always think of it as seven hours of successive concentrated midnights,)—soon after we entered, we passed painfully enough, on hands and knees, with heads down bent, through a tunnel eleven rods long. Its top is smooth, but its floor is very rough,—and the pilgrimage is a very hard one. We had scarcely emerged from it when we embarked in a little skiff and sailed across a black Styx, under as black a vault, as easily as Sinbad the sailor under similar circumstances. More easily in fact, for I think he struck his head several times. We left this luxurious navigation, and C. and I set out on a trip, if trip it can be called, to see a water-fall whose murmurs we heard far below. The guide told us the way, but declined accompanying us, as we could not lose ourselves, and so sat down to await our return. Down we went, through a passage so narrow and so low that we could not turn round after we had entered it; so low that we could only lie at length in it. Wo to the faint heart, and to those behind or before him. Down we went, at an angle of perhaps ten degrees,—hands first,—then heads,—through nine or ten rods of it. Then another change to a roomy nook, with rough rocks tumbled in all around—and this dashing, babbling stream jumping over them. We wondered at it, tasted of it, traced it, and left it to wind our snail-like passage up again. Hardly ten minutes after we were in a gallery perhaps half a mile long, and thirty or forty feet wide and high. And so from moment to moment, or from hour to hour, the cavern changed from the most tiresome and disagreeable creeping passages, to halls or passages of wonderful grandeur or beauty.

I will not undertake to describe in detail these several rooms or passages. The journey is one which must be remembered to be understood, and I would as soon try to describe six miles of a rocky sea-shore, as the precise turns and ramifications of our journey. The hall which seemed to me the strangest, and the most beautiful of all of them, is that which is called the Rotunda. I suppose it is not more than thirty feet in diameter, but one cannot estimate distance in recollecting such proportions. It is cased with shining stalactite formations of a yellowish white, and runs up, up, no man can tell how high. You look up into the darkness of a *topless* pit. Our guide lighted a bunch of birch bark, and held it upon the top of a long pole above us. It lighted up the beautifully shining walls for eighty or a hundred feet, but they were as far

apart as below, and that same black darkness closed the view. Last year — Howe adjusted in the cave, what any where else would have been a sky-rocket. He took care that the stick should be perfectly vertical, and fired it. The rocket rushed up, entered a cavity wider than that below, burst, and for a moment illuminated white walls which were never white before, and came down again without having touched arch or wall. A few days since another similar hall was discovered. We were the second party which had seen it. By-the-way, it requires some underground swimming to reach it. Its stalactites are more beautiful than those of the Rotunda. They are so arranged around it, as to give the walls the appearance of closely grouped marble pilasters, finely fluted. The formation of the whole hall, however, is not quite so regular as that of the other. As nearly as can be ascertained by the courses of the several passages of the cave, as they have been measured, these two rooms, in each of which, were they a little wider, Bunker Hill Monument might stand, rise beneath a high peak called Barrach-Soughrie, which is perhaps the highest of the bold mountains in the neighbourhood.

Almost as remarkable as these, is the "Winding Way," through which you pass to reach them. It is no where wider than five or six feet—usually not so wide—but it rises high above your head, running zigzag for more than a hundred rods in length, a pathway where one cannot fall, and where he can see but a very short distance before or behind him. The walls are closely coated like those of the "Rotunda" and the "Capitol" with a white and yellow stalactite, or are of white stone, left smooth by the passage of water in some past generation. You may imagine how beautifully the light is reflected from the brilliant walls, moist as they are in most parts from the general moisture of the atmosphere.

These are the greater *beauties* of the cave. Other halls are large, and in their general effect as grand, but none so richly finished. But you can scarcely pass anywhere along its rough passages, after you have fairly entered, without seeing above you single specimens or masses of brilliant stalactite, mostly small indeed, but in some places of great size and beauty. The limestone rock, in the crevices of which you are walking, lies in regular horizontal strata, so that in many places it has exactly the appearance of mason work. The cave has been formed by the dropping down of the rock in certain places, to a greater or less depth below. Thus the wall above—one is tempted to call it the ceiling, so smoothly does it lie—is often as flat and square as that of a finished room. You may walk for half a mile over broken stone, rough enough below you indeed, but with the satisfaction of seeing a perfectly level and smooth rock covering above you. Wherever, in this flat roof, there is any crack in the stone, drops of water have trickled through and stalactites have formed, brilliantly white, and shining vividly as they catch the light, which is almost lost on the black lime-rock above and behind them. Of the smaller ones, which hang like single icicles, one may collect any number. The larger groups are more rare.

One of them, which hangs six or seven feet from the roof, has precisely the appearance of gracefully folded drapery. Like all of them, it is semi-transparent, and its colours are beautiful when a light is so placed as to shine through it. As you strike its several folds, they ring out different musical tones, solemnly deep, with a gallery of half a mile long to echo them. In the intense silence of the cave, to which midnight is noisy, as you sit looking down into the utter darkness of the passage beyond, those sounds come upon you with the effect of the most solemn music.

In as large a hall, perhaps, in another part of the same, C. blew a horn. The echoes rang and rang round as long before they died away, with the same organ-like dignity and depth of tone. And when in the same place our guide fired a pistol, the explosion, loud as that of a heavy cannon in the outer air, was, in just the same way, free from all crash or harshness. That was the real "diapason of the cannon." I never heard so solemn and gently musical a sound.

If you are alone in any part of the cave, away from any of the streams of water which flow through most of the passages, and if you are undisturbed by the bats which throng some of the gallaries, and there extinguish your light, you have the grandest combination possible of all the conditions which go to make the sublimity, or, if you please, the horrors of loneliness. Silence, as I have said, is perfect. Not a grain of dust to brush against another, not an animalcule to buzz round you; not a breath of air gives the sounds, which are in midnight above ground, though we are not conscious of them. And darkness, where three or four hundred or more feet of rock are between you and light, is real darkness. So is loneliness, when your next neighbour is working on his farm a furlong above your head.

Such are one or two of the grand peculiarities which make a day there utterly wild and unearthly. The experience of it was, as you may suppose, so sublime and grand, that we did not in the least regret the extremely fatiguing labours of our twelve miles' journey in the cavern's borders. In another year — Howe's path-making labours will be so far advanced as to render the passage comparatively easy, without, I think, destroying any of its wonders. It will then be an object of interest to travellers, on their way to visit the beautiful spot where I am writing.

Truly, yours,

F. I."

From the Ohio State Journal.

A Visit to the Public Institutions.—State of Ohio.

It may not be uninteresting to the citizens of Columbus, to learn how a stranger is impressed in examining the state and county institutions situated in the capital city of Ohio. To a person accustomed to visits of investigation, it requires no long time to ascertain whether an establishment is well or ill conducted; whether good order, good discipline, a just economy, and neatness, that crowning excellence, are preserved and exacted; and perhaps nothing is sooner detected, than the presence or absence of that benignant influence which is shed around and abroad by the exercise of the Christian law of kindness. "Whatsoever things ye would that men should do to you, do ye even so to them," is a precept which should be carefully recollected by all persons, but especially by those who are invested with authority to govern and control.

Franklin County Jail, occupies the basement of the Court-house, which is a handsome and substantial edifice. The department appropriated for the detention of petty offenders and felons, is excellently built; the cells, constructed of large blocks of stone, closed with strong iron doors, are of ample dimensions and well ventilated; and, together with the area, are exceedingly neat and suitably furnished. There is no jail in the northern states to compare with it in these respects. But a serious objection exists here, common to almost every county-prison in the United States, viz., the indiscriminate association of different classes of offenders: the being without employment, and not disposed to improvement, exerts naturally the worst influences. This evil is greatly increased, where men and women are under imprisonment at the same time; and if any means can be devised for placing the latter in some other portion of the building, it would be a wise measure. The keeper of the jail performs his duty, and all the supplies are amply sufficient. At present, there are but four prisoners, and one of these is partially insane.

The County Alms-House is conveniently situated, but not constructed with reference to such classification of its inmates as seems necessary in institutions of this class, where, usually, it is by no means easy to secure good order and good moral conduct. The judicious plan of giving "out-door aid" to some indigent families who can *in part* support themselves, prevents the house from being very inconveniently crowded, and checks the increase of pauperism by keeping alive in some degree, that self-respect and independence which always receives its death-blow in a poor-house. But these establishments are absolutely necessary for many, who, by bodily infirmity and various chronic diseases, are incapable both of labour and of much self-care; and hence it becomes the *duty of those officers*, who act for the tax-paying citizens of the county, to be *assured* that they appoint to the management of Alms-houses, persons of kind dispositions, *industrious*, *neat*, and *temperate* habits, and of tact and capacity to exercise control with firmness, yet without severity, and to maintain a watchful care which shall never admit abuses or neglects. Money enough is usually expended in these institutions for procuring all needed comforts—but good judgment is not always exercised in the choice of the head officers; nor is there a sufficiently frequent inspection. Stated visits diligently prepared for, should not satisfy directors that *their* duty is accomplished. I regret I cannot say that the Alms-house at

Columbus compares well with many others, but its defects can in some important respects be remedied; and I cannot but believe it no more than a reasonable expectation, that situated near a city somewhat *widely* known for the benevolent spirit of its inhabitants, as well as the centre of so many liberally sustained state charities, that the County Alms-house will receive a larger share of attention than it does at present. Want of neatness and order are apparant and prominent defects. The apartments or cells for the insane, it is hoped, will be needed but a short time longer: these cells are much better built, and of larger size than are often seen for this class of alms-house inmates: they are perhaps six feet by nine, contain a bed, and are ventilated by a window strongly grated, of good size, having opposite a barred door. The situation of these rooms is most unfortunately chosen, opening as they do upon an apartment where large fires are kept for carrying forward the household work—and at once subjecting the occupant to excessive heat, and to improper exposure at times when the violence of the paroxysms prevents self-care and control. The cells appeared to have been recently whitewashed; but the air was impure from want of that special daily care, requisite for patients rendered helpless from the double infirmity of bodily disease and mental disability. An epileptic patient, more comfortable than usual, and a man at once deaf, dumb, blind, and insane, most excited commiseration. At present there are but few more than twenty inmates in the Franklin County Alms-house. In winter the numbers are larger.

The State Penitentiary deserves a fuller notice than I have leisure at this time to give. It is evidently in a prosperous condition as regards its financial concerns; it is under excellent and *mild* discipline; the officers appear to be humane men, and seem to exercise no authority with undue severity; in fact the infringement of discipline alone makes it apparent that authority exists to be exercised. The prison, in architectural construction, is somewhat deficient, like most others; the cells are decidedly too small, and are not ventilated. The prisoners are however in excellent health; no disease prevails; there are a few invalids in the Hospital, but, in general, one would remark the health of the place as quite unusual for so large a prison. The food is of excellent quality. In conversing with the prisoners, the expression was universal of respect and good-will towards the warden, whose kindness disposes them to obedience, and whose good counsels are received with much advantage. The aspect of the officers was creditable to those who chose and established them in the prison. A religious teacher attends here. At first his labours were rendered gratuitously; latterly, a pittance is allowed, so wholly inadequate as a compensation for important services rendered, that I feel unwilling to name the sum. The prison has a right to a chaplain, who shall be well paid for his services, and whose *whole* time shall be devoted to instructing the prisoners. It is not creditable that this has so long been delayed, especially as the pecuniary condition of the prison is such as to authorize it, if this were not the absolute *duty* of the state in any circumstances. There are few female prisoners; their rooms were neat, and I found them employed with their needles; but a state prison is not a proper place for women, *except a matron* is appointed to superintend, and to maintain order, and some kind of regulation over their conduct and conversation. The care of the insane here, as in other prisons, is a very serious inconvenience to the officers, since the discipline which applies to the penitentiary, cannot be applied to this class of irresponsible prisoners.

Of the state institutions, seen to great disadvantage, it being the season of vacation, were the Asylum for the Blind, and the Deaf and Dumb. These edifices are built plainly, and substantially, and with great good judgment for *use* and *comfort, not for show.* At no distant time I should think additions necessary for lodging-rooms, and indeed at present such would be a great accommodation. These beneficent establishments are well deserving the continued fostering care of the state; and they have already earned a reputation which reflects high praise upon their guardians and teachers, and which both claims and sanctions the continued liberal support of the liberal state, which has been so ready to provide for the suffering classes of her citizens and children.

Of the Ohio Asylum for the Insane, I must here speak briefly, and I fear I shall do but imperfect justice to this most admirable and well conducted institution. Humanity never put forth a more urgent claim, than when pleading for the establishment of this asylum. Ohio did nobly and well, in its first foundation; and now, extending its benefits by providing for the large class of incurables, which crowd jails and alms-houses, she is completing a holy work, honouring herself in this distinguished liberality, and blessed and honoured by all who know to what deplorable conditions the insane are reduced, when wanting the appropriate care their peculiar disease requires. The best ordered alms-house furnishes no suitable accommodations or efficient care for the insane; it is fruitless to look for it in private families, for there it cannot be secured; it is only in *well-governed*, well and vigilantly controlled asylums, that the insane can find appropriate and skilful treatment. How great the blessing to those who are the recipients of this care, none can fully appreciate, who have not looked upon scenes of suffering and distress produced by the want of it. If any doubt that the late additional appropriation for enlarging the asylum to receive a class of incurable patients, was called for, they ought to be informed of that of which they cannot, with such impressions, but be ignorant, that the most *appalling* forms of suffering and degradation at this hour exist in this state, calling for speediest remedy and relief. Men and women in states of complete nudity, subject to the lowest forms of degrading exposure, irritated and aggravated by extremes of neglect, these are all found even now in Ohio, and cases are not specially here adduced, only because the asylum in progress of completion, will soon be open to receive these afflicted, helpless beings; and *then* if not taken advantage of by those who so imperfectly discharge their duty, in the care of those who can no longer care for themselves, *then* I repeat, it will be time enough neither to withhold detailed cases, nor the names of persons who forgot what is due to the suffering, and due to themselves.

A visiter admitted to the State Asylum for the Insane, will probably first remark the exact neatness and order which distinguishes every ward and each apartment. The floors, the walls, the beds, the apparel of the patients, and the patients themselves, all give evidence of a uniform care on the part of the attendants, and of fidelity and right-judging government on the part of the superintendent.

Every department of this institution is well conducted—whether the halls, the cooking department, or the laundry. Ample supplies of excellent water afford the means of cleanliness, and promote health; the food is of excellent quality, and well prepared. The wide, long halls, on either side of which range the lodging-rooms, afford space for exercise, and the ventilation throughout is complete. Some of the patients will be found in the women's wing, variously employed. Knitting, sewing, devising some sort of fancy work, or engaged in amusing games or reading; perhaps cultivating flowers, or cherishing a pet bird; at times walking abroad, or being conveyed in a carriage. Again you will find them assisting in the washing and ironing rooms, also making and mending, and with ready zeal proffering their services to the attendants in the dining rooms, or rendering help to the nurses in watching an invalid, or cheering one more than usually depressed and desponding. Industry is not limited to the women's department. The men may be found cultivating the garden, trimming the flower-borders, grading the grounds, reading, writing, assisting the attendants in various avocations, and one, especially, chooses to govern the cows, skilfully managing the restive, and keeping the whole yard in complete control. Again, others may be seen carrying wood and water, and happy in being treated with consideration, and regarded as important in the daily management of "home affairs." The general health of the patients appears to be good, no acute diseases are prevailing. Some say on seeing these patients so tranquil, so happy, and so usefully occupied—"Of what use to keep them at the asylum?" The *use* can be shown by investigating as I have done the forlorn condition of the returned incurables in alms-houses. Under a skilful treatment, they are comfortable—without it, they relapse into the most pitiable conditions. I remarked that Dr. Awl was welcomed by his patients as a friend and brother; they approached him with affectionate confidence, and were sure of receiving a kindly word or pleasant remark, suited to their respective states of mind. I also noticed that he was prompt to fulfil any promise, and careful to permit as little delay in affording a suitable gratification as circumstances would permit. The institution is fortunate in the excellence of its officers, and those employed to

carry forward the general work of the establishment. The patients manifest attachment to their attendants, as well as to the physicians; and here, if any where, one may continually rejoice in 'good accomplished.'

One feature of this Asylum I must not pass over in this very cursory description, viz., the devotional exercises, to which all, who are well enough, gather, in one of the large parlours, early in the evening. From forty to fifty are usually present, and it is touching and delightful to see the increasing company, as the prayer bell rings, issuing from their several halls and gathered into one band, to unite their devotions and join in thanksgivings to the Father of Mercies, for blessings received and benefits enjoyed. A chapter is read by the superintendent, a hymn sung, in which most join, and a prayer offered; then, in the same quiet, orderly manner, they retire to their respective halls.

Neither this institution, nor those who labour in it, governed by its benevolent and skilful superintendent, need any praise from a passing stranger. Their works praise them; and thousands of grateful beings bless them, through benefits directly conferred on themselves, or on their friends. And memory will indeed be dull, when the benefactor of the insane in Ohio—the devoted and disinterested man who toiled for the good of those who were suffering, the advocate and friend of those who were friendless, of both the blind and the insane, is forgotten; rather shall be said, *non immemor tanti beneficii.*

D. L. Dix.

Columbus, Aug. 20, 1844.

Selected for "The Friend."

THE DEPARTED CHILD.

"Of such is the kingdom of Heaven."

It was a happy little band and she the only girl;
A lovely child, with sunny locks, that hung in many a curl;
The dark full eye—the lustrous smile—the fair soul-beaming brow,
In their unsullied innocence, are bright before mo now.

To-day, (ah! what to us may not a single day reveal;)
That voice is still—those lips are closed by death's unchanging seal!—
* * * *

Sleep on, fair clay, we know the soul that made thy features bright
Is living yet, though far above the reach of mortal sight;
That *He* who blessed the little ones and said, "Come unto me,"
Hath called thy spirit to his arms, and that "'tis well" with *thee.*

And is it well with those fond hearts that doated on their flower,
The fairest and the frailest bud that blossomed in their bower?
Heaven comfort them; and may his grace so in their bosoms dwell,
That they, mid deep parental grief, may yet respond "*'Tis well.*"

E. C. S.

Cedar Brook, 1841.

In Christ the whole gospel is treasured up; he is the light, the food, and the medicine of the soul.—*Mason.*

For "The Friend."

FALSE PROPHETS.

Well did the Redeemer of men know what was in man when he said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." The coming of Christ in his lowly appearance in the hearts of men, continues to be a stumbling-block to the children of this world; some outward object of glory, some descending in kingly grandeur, or magnificently on the clouds, would better suit our carnal natures; for among professing Christians now, as among unbelieving Jews formerly, a visible appearance in princely state is still desired. Hence the many sad instances we have had of individuals, either misled by diseased imaginations, or to subserve some selfish end, to attain which they cared not for consequences, taking hold of this propensity, and leading the unwary after them, even into the strangest delusions: while the *unbelief* of their followers in the immediate presence of the Lord, is the ground and cause of their *credulity.* Thomas-like, they are looking for ocular and corporeal evidence of the Lord's resurrection.

Perversions of Scripture respecting the coming of Christ, and the formation of fanatic sects, were common even before the Saviour took flesh and dwelt amongst men. To these Gamaliel alludes when he speaks of Theudas who "boasted himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were scattered."

If many do not *now* positively assert themselves to be Christ, yet they stand in the place of him with the ignorant, and hence in substance is verified the prediction, "Many shall come in my name saying, I am Christ, and shall deceive many." From the period when our Lord thus spoke, to the present time, many schemers have arisen and formed parties, a few of whose histories have come down to us, and probably many others of more limited extent and duration, yet drawing in their train much domestic misery, have had their passing hour and are forgotten. Some of the projects put forth by these blind leaders of the blind, were doubtless well calculated to deceive the unwary and mislead the simple, for the baits of satan are various, and suited to all situations and states. Long ago was it said, "false Christs and false prophets shall rise, and shall show signs and wonders." To the credulous, with excited imaginations, fanning each other into flame, and maddening the over-acting brain by the contagion of example, the common and natural events of nature become "signs," and every unexplained deviation from what they deem the usual course of events, are "wonders."

In the year 1783, calamities in the island of Jamaica,—several meteorological phenomena in different parts of Europe,—shocks of earthquakes,—and a dense fog that covered two continents, appear to have awakened alarm in England, and probably to some the end of the world seemed at hand. Passing events threw their shadows on the page of the poet, and Cowper thus moralized over

—— "a world that seems
To toll the death-bell of its own decease,
And by the voice of all its elements
To preach the general doom. When were the winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o'erleap
Their ancient barriers, deluging the dry?
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies; and the old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rest.
Is it a time to wrangle, when the props
And pillars of our planet seem to fail,
And nature with a dim and sickly eye
To wait the close of all? But grant her end
More distant, and that *prophecy demands*
A longer respite, unaccomplished yet;
Still they are frowning signals, and bespeak
Displeasure in His breast who smites the earth
Or heals it, makes it languish or rejoice."

The end of the world has repeatedly been declared to be nigh at hand, but the humble Christian contents himself with the belief that "of that day and that hour knowing no man." True it is, that to every one of us individually, the end of all terrestrial things is fast approaching; and deeply it behooves us to be prepared for the midnight cry, with oil in our vessels with our lamps. There is a disposition in man, to escape from the scrutiny of his own heart, from the admonitions and reproofs of the secret Witness, to lay hold of something that is obvious and tangible. Gladly we hear the cry of "Lo, here is Christ! or lo he is there!"—but we turn a deaf ear to the admonition "behold, the kingdom of God is within you."

To all of us, and at all times, the cry may be properly sent forth, "Repent, for the kingdom of heaven is at hand."

For "The Friend."

Relics of the Past.—No. 38.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

LIFE OF JOHN PAPOONUNG.

(Continued from page 30.)

Papoonung then continued his speech, and made complaint of some abuses which the white people put on them in trade. He said that the prices promised them for their skins had not been given them when they were brought in for sale, and that this had led their young men to play unfair tricks, by leaving the ears and paws attached to the skins. "This," he added, "is not as it ought to be. We should not leave our skins in such a manner, but our corrupt hearts have found out this way of dealing."

"Brother, you see there is no love nor honesty on either side. You do wrong in altering your prices, and the Indians do wrong in bringing skins to you with so much *badness* on them. Brother, we propose to fling this entirely away, for if it remains, we shall nev-

er agree or love one another as we ought to do. Now, brother, I desire you may not raise your goods to too high a price, but lower them as you can afford it, that we may live and walk together in one brotherly love and friendship, as brethren ought to do.

"Brother, I must once more acquaint you that my chief design in making this visit, is to confer about religious matters, and that our young men agree with me in this, and want to love God, and leave off their former bad courses.

"Brother, with regard to what I have mentioned about religion, it may be some may not think as I do, or may think slightly of these matters, but I am fixed in my principles, and shall always abide by them. I am glad I have an opportunity of mentioning these several matters in presence of such a large audience of young and old people. The great God observes all that passes in our hearts, and hears all that we say to one another."

He then finished with a solemn act of prayer and thanksgiving, which he performed very devoutly.

The next day the governor returned a kind and suitable answer, promising that care should be taken to prevent the cause of complaint in trade, encouraged them to persevere in their religious progress, and wished them a prosperous journey.

From the foregoing speech of Papoonung, it appears that he had had many satisfactory interviews with Friends on religious subjects. Anthony Benezet's account of this visit states, "Friends had solid opportunities with them. They regularly attended meetings during their stay in town, kept themselves quite free from drink, and behaved soberly and orderly."

From the accounts derived from these Indians, it appeared that there had been for some years a time of religious awakening among them, and especially of late under the ministry of Papoonung. Two or three others among them had recently felt themselves called to labour in the same line. They appeared very earnest in desire that true piety, that inward work by which the heart is changed from bad to good, might be promoted. This change they expressed by the heart becoming soft and filled with good. As they had come to experience this, they had absolutely refused to join the other Indians in their wars, telling them that they would not, though they should be killed or made negroes of for declining it. Papoonung said, whatever argument might be advanced for war, he was fully persuaded that when God made man, he never intended they should kill or destroy one another.

When the time came for them to return, a Friend from the city accompanied them as far as Bethlehem, who reported on his return that their conduct was commendable, and that the behaviour of Papooning afforded him much satisfaction and instruction.

He says:—"His deportment was such as manifested his mind to be quiet and easy, accompanied with a becoming solidity and gravity. He dropped several expressions, which as they were interpreted to me, appeared worthy of note. Being asked what he thought of war, he answered, 'It has long been told to my heart, that man was not made for that end, therefore I have ceased from war. Yet I have not laboured to bring about peace so much as I ought to have done. I was made weak for that work by the bad spirit striving to overcome the good in my heart. But I hope the good spirit will overcome the bad, and then I shall be strong to labour heartily to bring people from war to peace. I have often thought it strange that the Christians are such great warriors, and have wondered they are not greater lovers of peace. For from the time God first showed himself to my mind, and put his goodness in my heart, I found myself in such a temper, that I thought if the flesh had been whipped off me with horse-whips, I could have borne it without being angry at those who did it.' As we were riding upon the way, I had a mind to say something to him concerning our Saviour's words and example when on earth. I desired the interpreter to ask him if he was disposed to hear such things. He answered, 'such words are very good, and would be very acceptable at a fit time, but they are awful, and should be spoken of at a solemn time, for then the heart is soft, and they would enter in and not be lost. When the heart is hard, they will not go into it, and so are lost. Such words should not be lost; at a fit time I would be glad to hear of these things.'

"Concerning people reasoning about religion, he said, 'When people speak of these things, they are apt to stand in opposition one against the other, as though they strove to throw each other down, or to see which was the wisest. Now these things should not be so. Whilst one is speaking the other should hold down his head till the first is done, and then speak without being in a heat or angry.'

"I told him many of my Friends, as well as myself, had been thoughtful about the Indians last winter, and had desires for their welfare; and that our hearts were made to love many of them, though we had never seen them. He replied, 'I believe this love was of God. You did not know we should come down, neither did we ourselves know it. Yet God did; therefore he inclined your hearts towards us, that you might be the more glad, and make us the more welcome when we did come.'

"The morning I parted with the Indians at Bethlehem, I told them that I intended to set my face homewards, and said, 'If any of you have a word of advice to give me, I shall hear it gladly.' After a pause, Papoonung spake as follows:

"'Brother, it discovers a good disposition in you to love to hear good counsel. There are some people that set light by what I say, and will not hear me. Since I first had desires after God, people of different notions about religion have spoken to me, all directing me to their particular ways,—but there is but one way to the place of happiness God hath prepared for his creature man.

"'Brother, there are none that ever spoke such good words to me as I have now heard from the Quakers: what they say answers exactly to what had been told my heart before I saw them. When I left home I resolved not to speak to the Quakers, but to hearken and hear what they would say to me. I have heard a voice speak to my heart, 'the Quakers are right.' It may be a wrong voice, but I believe it is the true voice. However, if that I feel in my heart remain with me, I shall come again to see the Quakers, and if I continue to grow strong, I hope the time will come that I shall be joined in close fellowship with them.'"

During the time this Friend was thus travelling with the Indians, he learned many particulars from the interpreter of the early exercises of Papoonung, and the conflicts and baptisms of spirit he had passed through, preparatory to his taking upon him to preach among his people.

Papoonung and his followers returned home from Bethlehem, and he appears to have continued the exercise of his ministerial labours among them, having gained some further knowledge of divine things. The Moravians were not yet prepared to receive him as one of them, for he had not been baptised in water, neither had partaken of that outward ordinance which they termed the Lord's Supper. They still called him a "heathen moralist," although he fully and freely declared his belief in the divinity of our Saviour, and gladly rested his hopes of future happiness on the offering upon Calvary, and the regenerating influences of the Holy Spirit.

(To be continued.)

Curious and Instructive.—A stone crossed the Firth with the S. W. wind of the 5th. A single plant of sea-weed had grown upon it, and being covered with numerous air-bladders, migrated with the stone to the north shore. Upon being lifted out of the water the stone weighed 3 lb. 11 oz., and the material of the plant 2 lb. 3 oz., making in all a weight of nearly 6 lb., which the buoyancy of the air inclosed in a multitude of small pods had safely ferried over. The plant did not seem to be loaded to its full floating power; although some of the pods had been injured and some burst, enough remained entire to transport the stone, thus suggesting an idea to all makers of floating jackets, chairs, and other contrivances to be used in shipwrecks, never to inclose the air in one mass, but in a great number of subdivisions, each watertight, and containing each a number of little balls filled with the gas. A slight injury, such as perforation of a pin, may now render the best Mackintosh floater fatal. Not so, however, with the algæ, when they go a-sailing, and execute on a small scale what icebergs are said to have performed, in transporting the large boulder stones over the globe.—*Caledonian Mercury.*

There is no eloquence so powerful as the address of a holy and consistent life. It shames the accusers. It puts to silence the ignorance of foolish men. It constrains them to admire.—*Jay.*

Those who depend on God shall not want, even in a desert.—*Hall.*

MARIA FOX.

A Testimony from Tottenham Monthly Meeting, concerning Maria Fox, who died at Tottenham on the 15th of the First month, 1844, and was buried there on the 23rd of the same, being nearly 51 years of age, and a minister upwards of twenty years.

(Concluded from page 31.)

In the Fifth month, 1827, she was united in marriage to our dear friend, Samuel Fox, then residing at Weliington, in Somersetshire, and to him she became a most tenderly attached and faithful companion, and to her beloved children, a very affectionate and faithful mother. During her residence in the west of England, she visited several parts of the nation, with the full concurrence of her friends at home, and to the comfort and edification of those amongst whom she travelled.

In the year 1838, Maria Fox became a member of this Monthly Meeting, and we have a testimony to bear to the soundness and the authority of her ministry. It was a gift bestowed by the great Head of the church, and she was concerned faithfully to occupy it to his honour. She was repeatedly absent from us in the service of the Gospel, and being careful to wait for the puttings forth and the guidance of the Holy Spirit, she was given to feel the safety and the blessedness of moving in simple dependence upon Him. For the poor and the destitute, for the oppressed and the afflicted, for the very outcasts of society,—for those who were living as without God in the world, her soul was oftentimes exercised before the Lord: and in this village and neighbourhood, as well as in other parts, when travelling in the work of the ministry, her labours were especially directed to such as these.

It was her concern in her daily walk to carry out the principles of the Gospel in the performance of the various duties of life. The natural cheerfulness of her disposition, and her uniform kindness and sympathy endeared her to the Friends of this meeting. Her general character was unobtrusive and retiring: but those powers of conversation which, in early life, when the heart was full of the vivacity of youth, had rendered her an interesting companion, continued to be conspicuous, corrected, as they were, by age and experience, and regulated by the fear of God and the power of true religion. She knew how to sympathize with her dear children in their trials and temptations, entering with interest into their pursuits and recreations, and in her general intercourse with young people, she had the talent of combining innocent pleasure, with religious instruction and mental culture.

Whilst her heart was enlarged in charity to all, she was, from mature conviction, firmly attached to the principles and doctrines of our religious Society, believing them to be in strict accordance with the New Testament. With powers of quick perception and a comprehensive mind, she was concerned that every part of Divine truth might be received with reverent thanksgiving. She had no relish for writings of a controversial character, believing their tendency to be often injurious, and that they are not the source from whence ministers of the Gospel are to derive their instruction: but being diligent in the reading of the Holy Scriptures, and in meditating upon them, and waiting before the Lord for the enlightening influence of his Spirit, they were unfolded to her understanding, to her comfort and edification.

Our beloved friend felt the preciousness of that redemption which comes through the Lord Jesus Christ; she loved Him because He first loved her, and gave Himself for her, and under the expansive influence of this love, strong were her desires that others might love Him also. She was often brought into a state of great self-abasement; she knew she had nothing but what she had received, and felt altogether unworthy to be employed in the service of her Lord; but receiving the religion of Christ as full of consolation to the true believer, she did not indulge in gloom or distrust: on the contrary, it was her endeavour to hope continually, and in everything to give thanks.

Her last journey in the service of the Gospel was into Scotland, and some of the northern counties, in company with her beloved husband. She returned home in the Ninth month last, and was seldom absent from our meetings afterwards. During this period her communications in the ministry and vocal petitions at the throne of grace were not unfrequent, and were attended with peculiar brightness and power. In the persuasive constraining love of the Gospel, she was enabled to preach the unsearchable riches of Christ, and to set before us a view of the shortness and uncertainty of this life, and the necessity of preparation for that which is to come. She was then in possession of more than a usual share of health, and of that cheerful yet chastened enjoyment of life, of which a Christian may lawfully partake, until the sudden commencement of her last illness, a hemorrhage from the lungs, on the 15th of the Twelfth month last.

On the first attack of the disorder she was perfectly tranquil, saying, "I am very calm: I feel that I am in my heavenly Father's hands." Some days subsequently, after a similar occasion of great exhaustion, our dear friend said, in a very faint voice, "My heavenly Father knows all; and his will is a perfect will: sometimes I think that in his great mercy he will raise me up—in degree, and at other times it seems as if the frail tabernacle would give way." On her medical attendant remarking that he believed many hearts were lifted up in prayer for her restoration, if it were right in the Divine sight, she replied, "Rather let them desire for me, that I may be enabled to say fully and entirely, 'Not my will, but thine, O Lord, be done!'"

During the whole of her illness, her mind was sustained in patience, humility, and sweetness. She delighted in hearing or repeating short portions of Holy Scripture, or of favourite hymns, and was frequently engaged in vocal prayer and thanksgiving to her heavenly Father, whose tender love and compassion were so evident throughout this season of trial, and were so often acknowledged by her, saying at one time, "I am sweetly folded in my Saviour's arms;" and at another, "My comforts are very great, they flow as a river; all is peace, and rest, and joy." Her illness was not attended with much bodily pain, but she often suffered from weakness and difficulty of breathing. On one occasion, after recovering from a severe fit of coughing, our dear friend said, in a very emphatic manner, "'Peace, be still! and there was a great calm.' The winds and the waves rage till He speaks the word, but no longer." At another time she said, "I want not only to *think* that my will is resigned, but to *know* it." She several times during her illness repeated the words, "'I am the Lord that healeth thee;' this word seems given me night after night, 'I am the Lord that healeth thee.'" On its being remarked, "There is no limit to his power or his love," she rejoined, "Nor to his compassions, they fail not!"

The peaceful repose of her soul in her God and Saviour was appropriately and beautifully described in the following language of the Psalmist, which she often repeated, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." On one occasion, before settling for the night, she said, "And now, O Lord, thou keeper of Israel, thou guide and guardian of thy people, to thee we commend our souls." On awaking in the course of the same night, she said, "We sit under his shadow with great delight, and his fruit is sweet to our taste." At another time she said, "We are having a balmy night, He giveth his people a song in the night;" adding afterwards, "songs of deliverance, songs of gratitude, songs of praise, and songs of thanksgiving." Two days before her decease, after being relieved from an attack of pain which lasted several hours, she repeated these lines,

> "When first thou didst thy all commit,
> To him upon the mercy-seat,
> He gave thee warrant from that hour,
> To trust his wisdom, love, and power."

In the course of Second-day, the 15th of the First month, it was evident to those who were watching her, that the last moment was approaching. It would be impossible to convey an idea of the sweetness of her manner and countenance. When much exhausted, she said

> "Jesus is my living bread,
> He supports my fainting head."

A short time before her departure, on her husband's asking her whether she was comfortable, she answered, with marked emphasis, "Yes, *thoroughly*." When the power of articulation was nearly gone, he said to her, "My dearest knows her Saviour loves her;" to which she distinctly replied, "Yes; I am reposing in his love." Soon after, her spirit gently and peacefully quitted its earthly tabernacle, to enter, we reverently believe, into the joy of her Lord.

Given forth by our Monthly Meeting held at Tottenham, the 7th of the Third mo., 1844.

With the talents of an angel a man may be a fool. If he judge amiss in the supreme point, judging right in all else does but aggravate his folly.—*Young.*

Extract.—If we would avoid not only the risk of detriment to the church, but the certainty of condemnation to ourselves,—"lest, after having preached unto others, we should ourselves be cast away,"—we must not too hastily reckon ourselves safe in the rectitude of our cause; but must make it a matter of anxious care, in our defence of that cause, to "let that mind be in us which was also in Christ Jesus;" and to conform not only our faith to the doctrines of his religion, but also our tempers to its spirit.

We must not only look into the Bible and see what God has promised, but look into our hearts and ask ourselves what we want. When we ask in faith, for Christ's sake, we may expect the prayer to be answered.—*Anon.*

Persons may go far, and yet not far enough; they may be convinced, yet not converted; like king Saul, have *another* heart, and yet not a new one.—*Jay.*

Glory follows afflictions, not as the day follows night, but as the spring follows winter. Winter prepares the earth for spring, and afflictions, sanctified, prepare the soul for glory.—*Sibbes.*

THE FRIEND.

TENTH MONTH, 26, 1844.

Most of our readers that have ready access to the public journals of the day must have met with notices of the movements of D. L. Dix, of Boston, the amiable, intelligent, and energetic female philanthropist, who has devoted her attention in so remarkable a manner to an investigation into the state of prisons, penitentiaries, hospitals for the insane, &c., for purposes of their melioration and reformation. Not long since she was in this city, and among other of our institutions visited the Eastern Penitentiary; after which she prepared an address to the prisoners, of which we have a printed copy, and intend to give it a place on our pages. In the present number is inserted her account of a visit subsequently paid by her to the public institutions of the state of Ohio, which we cannot doubt will be perused with interest. We do not of course coincide in her views as to the expediency of hiring a chaplain to officiate in the penitentiary. The moral and spiritual improvement of the convicts is of primary importance to be attended to, but we think this can be arranged upon a better footing, and with better effects, than through the agency of a salaried priest.

INDIANA YEARLY MEETING.

In addition to the information respecting this Yearly Meeting, published last week, we are indebted to a member of it for the following account:

"The meeting for Ministers and Elders convened on Third-day, at 10 o'clock, A. M., and the Meeting for Sufferings at 3 o'clock, P. M., on the 1st day of the Tenth month, current. On Fourth-day morning at eleven o'clock, a large public meeting for worship was held, and the committee on Indian affairs convened at 3, P. M. On Fifth-day morning at 10 o'clock the general meeting for business commenced. After a time of waiting in solemn silence, the meeting was opened and proceeded with its business. The certificates of Friends in attendance from other Yearly Meetings, among whom was our beloved friend, John Pease, from England, and the epistolary correspondence from abroad, were read, and various matters were referred to the attention of committees. In the afternoon, at 4 o'clock, the African committee held its general meeting, and the proceedings showed a lively interest in the welfare of the objects of their care.

"The consideration of the state of Society was entered into next morning, and occupied the greater part of the sitting; and a solemn, instructive day it was, in which divine Goodness was pleased to be near. Much impressive exhortation and counsel were put forth by various instruments who were under exercise. The report on Indian concerns was read on Seventh-day morning, and in addition to the report, the meeting received much verbal information in regard to the present condition of the Shawnees, and other neighbouring tribes. Much suffering is likely to take place amongst these poor people, on account of the failure of their crops, occasioned by the abundance of rain and great freshets of the past season. A deep feeling of sympathy and commiseration was excited by the accounts, and after directing one thousand dollars for the support of Friends' establishment the coming year, a committee was appointed to receive snbscriptions for their present relief, and considerable contribution was made during the Yearly Meeting. The school has had about forty-six scholars during the past year, if I remember right. The report of the building committee of the Boarding-school was read in the afternoon, and referred to a committee taken out of the quarters. No progress has been made with the building during the past year, for want of funds. The debt, however, has been considerably reduced. The good feeling which existed in the meeting at the time when the business was finally acted on, on a succeeding day would afford reason to hope that more may be accomplished during the succeeding year.

"The public meetings on First-day, were, as usual, exceedingly large, the house being filled to overflowing, and many outside. A ministering Friend, who has travelled much, remarked that it was the largest meeting he had seen. The number of Friends in attendance on this and other days, is about the same as has been for several years past.

"The reports from the Quarters on education in general were read on Second-day morning. This subject seems to be growing in interest, and it was pleasant to witness the unity and good feeling which prevailed while it was under consideration. The impression seems to be gaining ground, that much loss is sustained by so much mixture with others in the education of Friends' children. A general committee was appointed at the next sitting, and steps taken for a better organization for promoting the cause in the body. The report of the African committee, and the Appeal on Slavery and the Slave-trade, received with the epistle from the Yearly Meeting in London, were read in the afternoon, and a deep feeling of interest was shown. The report gives a brief sketch of the general attention of the committee throughout the Yearly Meeting to the objects of their appointment, particularly in regard to education. Much unity was expressed with the document from London, and a reprint of ten thousand copies was ordered, for general circulation. The minutes of the Meeting for Sufferers were read on Third-day morning. Amongst other matters of importance brought to view in the proceedings, was the remonstrance made by this meeting on behalf of the Yearly Meeting against the annexation of Texas. The committee appointed in the case had caused the remonstrance to be promptly presented to the Senate of the United States, before which body it was twice read.

"The meeting came to a solemn close in the afternoon, and in view of the many subjects of deep interest which claimed the attention of the several sittings, the unity of spirit and action, and the good feeling that prevailed, were remarkable. Nothing less than the merciful extension of Divine favour could have produced it. The good presence and watchful care of the ever-blessed Shepherd had been near the flock, and now, under a lively sense of love and thankfulness for the many favours they had experienced, this large body of Friends concluded,—to meet at the usual time and place next year, if consistent with the Divine will."

MARRIED, at the Creek meeting, Duchess county, New York, on 21st of Eighth month last, ALEXANDER HAVILAND to JUDITH M., daughter of Daniel Griffin, all of that place.

———, on Fifth-day, the 17th instant, at Friends' Meeting-house, Fallsington, Bucks county, Pennsylvania, WILLIAM TATNALL, of Wilmington, Delaware, to RACHEL B., daughter of James Moon, of the former place.

———, at Twelfth-street meeting, in Philadelphia, on the 23d instant, NATHAN HILLES, of Frankford, to SARAH H., daughter of the late Robert Letchworth, of this city.

———, at Twelfth-street meeting, in Philadelphia, on the 23d instant, EDWARD SIMMONS to DEBORAH J., daughter of the late John Bunting, all of this city.

DIED, on Fourth-day, the 18th of Ninth month last, at his residence in Hendricks county, Indiana, of an inflammation of the lungs, SAMUEL CARTER, a member of White Lick Monthly, and Sugar Grove particular meeting, aged 72 years, 8 months, and 13 days. In the removal of this our dear friend, his family and friends have sustained a great loss; yet they have a comfortable hope of its being his eternal gain.

——, on the morning of the 14th instant, at the residence of his step-father, Eli Haines, Brownsville, Pa. WILLIAM COBB, aged about 36 years.

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THE FRIEND.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 34.)

Section third is of the West and North borders. "The WESTERN BORDER is as defined as are the shores of the Mediterranean, from the river of Egypt to the north side of the promised land. In the definition of the borders of the tribes who had not received their portion on the east side of the Jordan, it is said, 'As for the western border, ye shall even have the great sea for a border; this shall be your west border.' (Num. xxxiv. 6.) It thus extends along the Mediterranean shore, from the river of Egypt to *the entrance into Hamath*, which both rank as *borders* in the same chapter. In defining the general boundary of all the tribes, when they shall all finally inherit the land, Ezekiel, speaking by the same Spirit, says, 'The west side also shall be the great sea, *from the border, till a man come over against Hamath. This is the west side.*' (Ezek. xlvii. 20.) 'The border of the land towards the north side is from the great sea.' (Ezek. xv.; Num. xxxiv. 7–11.) From the border—on the river of Egypt, as previously stated, which formed it—the western border extends till its termination, along the shores of the Mediterranean, and thus leaves no place on its coast, from south to north, in all the intermediate distance, that does not pertain to Israel.

"The definitions of the NORTH BORDER, which fixes the termination of the western, demand special regard. 'This shall be your north border. From the great sea ye shall point out unto you mount Hor; from mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad; and the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan; this shall be your north border; and ye shall point out your east border from Hazar-enan to Shephan; and the coast shall go down from Shephan to Riblah, on the east side of Ain; and the border shall descend,' &c. (Num. xxxiv. 7–11.) 'This shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad, Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the east shall be Hazar-enan, the border of Damascus, and the *north northward*, and the *border of Hamath*. And this is the north side.' (Ezek. xlvii. 15–17.) 'From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath: for these are his sides east and west; a portion for Dan.' (Ezek. xlviii. 1.) Of the land that remained to be possessed at the death of Joshua, peopled by the nations that were not driven out of the promised land, these were included 'from the south *all the land of the Canaanites*, and Mearah, that is beside the Sidonians: and the *land of the Giblites*, and *all Lebanon* towards the sun-rising, from Baal-gad unto mount Hermon, *unto the entering into Hamath, all the inhabitants of the hill country*, from Lebanon unto Misrephoth-maim, and *all the Sidonians.*' (Joshua xiii. 4–6.)

"Clear as these Scriptural definitions are, yet on the same principle, viz.—that the borders of ancient Israel were identical with those of the covenanted land,—the valley of the Kasimiyeth, or Leontes, near to Tyre, and over against *Dan*, has, from its vicinity to that city, been generally deemed the *entrance into Hamath*. The careful perusal of these texts, with a glance at the map, may show at once, that the north border of the *promised* land cannot possibly be there. Such an entrance into Hamath *from the sea* would exclude, instead of including, at least *all the Sidonians, all Lebanon, all the hill country from Lebanon, all the land of the Giblites, all the kingdom of Damascus, and all the land of Hamath;* and would leave forever the north border of the land what it was in the days of Joshua. But *very much land*, as the names of these regions suffice to indicate, *remained to be possessed;* and the proof is plain, that the *north end* of the inheritance of Israel was very far from the mouth of the Leontes. The *great sea*, or the Mediterranean, is the 'border, till a man come over against Hamath;' but coming thus from the *south* along its shores, when the Leontes is touched, no part of *Lebanon* is reached, instead of it all being passed; and instead of a man being there opposite to *Hamath*, a journey from thence of about forty miles lies between him and Beyrout, that is opposite to Damascus, which city, in difference of latitude alone, is more than a hundred miles south of Hamath; while the allotted territory of a whole tribe of Israel lies *beyond the border of Damascus northward*, and has first to be passed through before the entrance into Hamath can be reached. Instead, therefore, of looking for the real north border of Israel's destined inheritance in the latitude of Dan,—which formed, indeed, the bounds of the limited territory possessed by the seed of Jacob in the days of Joshua, as in after ages,—the word of the Lord which came unto him teaches us first to pass over *much land*, from the south, and tells us the very regions which have to be traversed from thence before the north border has even to be sought for, or can anywhere be found.

"'All the Sidonians,' no mean people, whose land lay along the sea-shore, and the south-western part of the mountains of Lebanon, occupied no diminitive space. Lebanon is an extensive mountainous range, which stretches to the *north* of the embouchure of the Leontes at least a hundred and twenty miles, or, according to Diodorus Siculus, till it reaches the mountains of Cilicia, or the mouth of the Orontes. But besides Lebanon, strictly so called, Israel's unoccupied territory included 'all the hill country' from it to Mizrephoth-maim, which, by seemingly another ample space, extends the land in a mountainous country beyond the bounds of Lebanon. 'All the land of the Canaanites, and of the Giblites,' expressly mentioned among the regions that remained to be possessed after the borders of Israel reached the Leontes, have yet to take their place—though like others for the first time—within the inheritance of the Israelites, as the land of their *possession*. And of them we may still more definitely speak. *Gabala*, mentioned by Ptolemy, Gebal of the Greeks, was one of the maritime towns of Phœnicia, between Aradus and Laodicea. In his account of the Arvadites, (as one of the families of the Canaanites,) Bochart, unbiassed by any opposing theory, on another theme than the borders of Israel, states, that Gabala was probably Gebal, mentioned in Ezekiel's description of the greatness of Tyre. Gebal seems plainly to announce itself as the capital of the Giblites, concerning which there seems not to be a question; and Bochart is free to testify, that Gebala is probably the Gebal of Scriptures. Even if Byblus, or Jebeil, was the chief city of the Giblites, whose land lies within the *inheritance* of Israel, that fact alone annihilates the assumption, that the valley of the Leontes is 'the entrance into Hamath,' or 'the north end' of the promised heritage; for even Byblus is above seventy miles *north* of the entrance of that river into the sea, and therefore as far beyond the ancient northern border of Israel.

"But not only is it 'probable that Gabala was the ancient Gebal,' but it is certain, that the country of which it was the capital lay in the immediate vicinity, if it did not form a

part, of the land of the Arvadites, one of the families of the *Canaanites*, (the Arvadites, Gen. x. 18,) *all* whose territories that were unoccupied by the Israelites at the death of Joshua, were included in the land that then *remained to be possessed.* Not only *all the Sidonians*, who were descended of the first-born of Canaan, but ALL *the land of the Canaanites*, is expressly named by the Lord, and included in the *very much land* which the Israelites did not occupy in the days of Joshua, or ever after. The *Arvadite* was one of the families of the Canaanites, as much as any other. (Gen. x. 18.) Translating literally from Bochart, we read, that 'the Arvadites, or Aradites, occupied the island of Aradus on the coast of Phœnicia, and part of the neighbouring continent, where are Antaradus, Marathus, and *Laodicea.* Near to Laodicea, says Strabo, are Posidium, Heraclium, *Gebala*, (Gebal, Ezek. xxvii. 9); then the maritime region of the *Aradi*, Paltus, Balanea, and Caranus, afterwards Enydra and Marathus, an ancient Phœnician city. The famous city of Tripoli, (three cities,) according to Scylax, (in Periplo,) Strabo, Diodorus, and Pliny, was built by the Aradi, (Arvadites,) the Tyrians, and Sidonians.' These cities along the Phœnician coast, pertaining to the Arvadites, lead us near to its northern termination, or close by the site of mount Casius and the mouth of the Orontes, the position of which is marked by these eminent ancient geographers as between *Laodicea* and Seleucia. It is worthy also of remark, that *Giblites* literally mean *borderers;* and that the land of the Giblites and Canaanites, (all included in Israel,) brings us thus, in passing, according to Scriptural guidance, along the *western border*, or the *great sea*, till the entrance into Hamath may be sought for, close to the mouth, not of the Leontes, but of the Orontes.

"But other families of the Canaanites dwelt on the coast of Phœnicia, to the north of the kingdom of Sidon; and it may be clearly seen what vast acquisitions beyond all that their fathers possessed have to be made by Israel. That coast, more than any other on earth, was studded with magnificent cities. And there is no portion of it to which their Scriptural title may not be clearly shown.

"'All the Sidonians, all the land of the Canaanites, and the Giblites,' that remained and still remain to be possessed, occupied successively and conjointly the Syrian and Phœnician coast for the space of two hundred and nineteen Roman miles, exclusive of the land, pertaining to these cities, that lay to the south of Sidon and the north of Laodicca.

"Instead of limiting the northern border to Dan, the needful proof may be given, that before reaching the entrance into Hamath, or ascending the mountain from whence it has first to be seen, *much land*, as that word came worthily from the mouth of the Lord, *remained to be possessed.*

"Wherever the children of Israel entered the land of their enemies to keep it as their own, they changed the names of the cities. But all these names remaining unchanged, declared at once their Canaanitish origin, and that the time is yet to come when all these lands shall actually form a portion of the inheritance of Israel.

"But, in the interior of the country, as well as along the Phœnician coast, *much land* remained to be possessed after Dan had become a city of Israel.

"'Syria of Damascus' bordered with ancient Israel on the north, and beyond it lay the land of Hamath. 'The border of Damascus,' 'the border of Hamath,' manifestly denote not the cities, between which an extensive region, containing several noble cities, intervened; but the borders of these two countries or kingdoms, which touched each other, and which embraced wide extended territories. Damascus was the metropolis of a kingdom, and the head of Syria. (Isa. vii. 8.) Though Hadad-ezer was defeated by David, his successors reigned at Damascus as kings of Syria for ten generations, and Israel had not long the mastery over Syria. It was laid waste, and Samaria was grievously besieged by the king of Syria, who reigned at Damascus; and 'Israel was delivered into the hand of Hazael, and into the hand of Benhadad, his son, all their days.' (2 Kings, xiii. 3.) Strabo speaks of the *renowned region*, as well as of the noble city of Damascus. Numerous coins exist which show that in the times of the Cæsars, it was 'the metropolis of the Damascenes,' and the metropolis of the colony of Damascus—the name of the country being Damascene. Not only does Hamath lie on its farther side from Israel's ancient border; and not only did David and Solomon exercise a sovereignty over it, and seek their 'borders' far beyond it, but such is the change to be yet wrought by one word of promise, that the *southern* border of Dan, in the land yet to be possessed, is fixed on the *border of Damascus* NORTHWARD, (Exek. xlviii. 1,) whereas its north border, (which antiquarians are so fearful to pass) anciently lay on the south border of Damascus. Beyond that *renowned region* ample space must be found for a whole tribe of Israel, when *the land shall overflow for the multitude of men.*

"Hamath was the capital of the Hamathites, one of the families of the Canaanites, *all* whose lands, though not possessed at the death of Joshua, or in past ages, pertain to Israel by promise. It formed a part of the *kingdom* of Israel, though not of the *land* which the seed of Jacob occupied as their own in full possession. Not only did Solomon build storecities in Hamath; but Jeroboam *recovered Damascus and Hamath, which belonged to Judah, for Israel. He restored* THE COAST OF ISRAEL *from the entering in of Hamath* unto the sea of the plain. (2 Kings, xiv. 25–28.)

"Hamath and its land, once a kingdom, thus pertains to the promised inheritance. In that region the Euphrates approaches comparitively near to the Mediterranean; and as these form 'the sides east and west,' the portion of a tribe calls for comparativcly larger bounds from south to north. '*From the north end* to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan; the border of Damascus *northward*, to the coast of Hamath; for these are his sides east and west, a portion for Dan.' Conjoined as the *north-northward* (or far north) is with the northern border of Damascus, and the border of Hamath, the north end of the Israelitish inheritance, when it shall all be their own, may not, or rather cannot, come short of the north end of that land, which once owned the supremacy of Israel, and formed a part of its coast as a subjugated country; and which bore the name of a family of the Canaanites,—as its ancient capital still does,—*all* whose land Israel was finally to possess.

(To be continued.)

AN ADDRESS

By a Recent Female Visiter to the Prisoners in the Eastern Penitentiary of Pennsylvania.

I have lately seen you in your cells, and now I desire to add a few earnest and serious words to those which I had an opportunity of expressing as I passed from one door to another.

I shall perhaps suggest no new thought to your minds; perhaps touch no hidden spring of feeling; perhaps say nothing that will encourage you to renewed and firmer purposes of amendment; yet I am not willing to leave this prison without proving my interest in your temporal and eternal welfare; without trying to aid your own efforts, and to co-operate with your teachers in advancing the all-important work of reformation. But recollect that this great work depends chiefly on yourselves:—those who are interested to promote your best good, may counsel and exhort, all this will be to little purpose, if you, yourselves, are not convinced of wrong-doing, and of the necessity for adopting earnestly, those means which shall strengthen right resolves, and establish principles of virtuous action. To this end you must first feel that you have offended against the laws of society, that you have sinned against your own souls, that you have transgressed the laws of God.

Friends, 'the ways of the transgressor *are* hard.' You cannot doubt this; you cannot have failed to perceive its application in your own case! What have you ever gained by sinful practices? And what have you *not lost* by them? What advantage, let me ask, have you experienced from self-indulgence, and from the commission of crime, from breaking the laws of man, and the laws of your own conscience, and the laws of God? Suppose, for example, that you have broken but the *tenth* and the *eighth* commandments of the moral law,—that you have *coveted* and *taken possession* of the property of other men: has this done you any lasting good? For a time, probably, you may have procured some self-indulgence from these ill-gotten possessions, but have these short-lived pleasures been any compensation for the loss of your own self-respect and peace of mind, and for the loss of the respect and the confidence, and the good will of others? Have you been *happy* in this mode of life? Would you again adopt it, with all its doubts, and distrusts, and fast-coming fears of detection?—its restless days and disturbed nights?—its poor gains for the

time that now is, and its certain retributions for the time that is to come? Do you wish again to live abroad among men, in the consciousness of having with bold and reckless daring, *thrust yourselves* down, low in guilt and iniquity? Are you willing again, and yet again, to hazard the loss of all that makes life most desirable? To throw away, to trample upon reputation, upon your natural rights as citizens, upon friendship, and upon all family affections? Do not say this is of little consequence, and that you do not care for these things? They are of *great* consequence, and *you do care* for them: all men care for them more or less: all men like to be thought well of; and for this will most men make some exertion, even when they do not mean to conduct in all respects as they ought.

It is not *always* fear of detection and its consequent punishment, which induces you to conceal evil deeds, and hide them from the public eye; you *do* feel a wish, if you have never as yet clearly defined it, to stand well in the opinion of your fellow-men;—some few disregard this for a time, but that class is *very small.* I could adduce a thousand proofs in evidence of this assertion: I will state but one, and this you can all understand.

For several years I have visited prisons. To some of these I have resorted several times each week, for a period of eighteen months, for the purpose of distributing books, imparting instruction, expressing sympathy, and giving advice where it seemed most needed. This has been in state prisons, and county jails, and houses of correction. Do you ask what have been *my feelings* amidst these scenes of human debasement, and woe, and degradation; surrounded by beings bearing the unequal, but scorching traces of vice, and crime, and misdemeanor? My very soul has sickened at these aspects of desolation made by sin: but cannot you comprehend that an all-pervading pity should take the place of horror and disgust, and that the hope, that the desire of making a fellow-being *better and happier* should conquer every other sentiment? So it has been, and I have laboured on, not without reward. I will tell you, briefly, how this has been. Always, in all instances, I have been received civilly, and listened to with attention: and when my visits have been anticipated by frequent and stated recurrence, there has been an eagerness of preparation, a care for neatness and order, a certain good conduct and use of decent language, which in no single instance has been departed from. I have not in memory, a disrespectful or improper word or act, amongst the many hundred persons I have seen. This propriety of speech and decent observance of conduct, has *not* been the result of prison discipline, for I have met it in jails where there has been no discipline at all. It has not been the fear of censure from officers, for oftenest there have been no officers present to enforce it: they *knew I sought their good*, their restoration, their salvation; and in return they desired my esteem; and many in time learned to desire their own true good, a reformation of heart and life.

They were unwilling I should be informed of any misdemeanor, and very often refrained from transgression because I urged it. This was neither the highest nor truest motive for action, by any means; but once induced from any motive to forbear offence, they would gradually come to *choose* it for their own sakes: experiencing self-approval from these efforts at self-control, the work of amendment became daily easier and more pleasant. At one prison distinguished by the turbulence of its inmates, by riotous conduct and profanity, I was seriously told by the officers it would be impossible for me to do any good for the prisoners, for "bad they were, and bad they would be." And what have you done to make them better? I asked:—'Nothing; that is not our business."—"Well, then it shall be mine. I will go now and make my first attempt." The doors were unlocked, and I passed first into the men's prison. It was no pleasant scene this; but strong in the conviction that these bad passions, shown forth in violent gestures and language might be conquered by gentle kindness, I advanced quickly and firmly to the noisiest group. I raised my hand to secure silence, and whilst the first sense of wonder yet remained, at my appearance in such a place, I said, "Friends, they tell me that I shall find only very bad people here, and that they have only bad purposes and feelings:—I do not believe all this. I know you are guilty:—I know you are often wicked in your thoughts and acts, but that you are wholly abandoned to evil, I will not believe. I have come here as your friend:—I am sorry for you—I wish to help you to become more comfortable and happier. Will you listen to me or shall I go away?"—A dozen voices said, "We will hear you." I sat down upon a bench,—and called one of the most notorious of the group, to open a package of books:—'See,' I continued, 'you have nothing to do here,—you have no person to assist you to spend your time well. I have brought you books, and writing materials, and slates. In return I have something to ask of you:—make no promises,—but I will trust you: forbear till I come again in two days, all bad language, and all plotting of bad conduct. Those who can write I wish should put on paper their plans of life when they shall be enlarged from prison. Tell me at the same time something of your history, what has brought you here,—and how I can do you good in aiding any desire you have of amendment. And you, William, I continued, addressing the leader of this band, will you help me in my work here?—oblige me by covering these arithmetics and maps, and assist these boys, pointing to five or six who were looking on with curiosity, in learning the lessons I will mark for them to have ready against my return. And boys, see now who will be the best scholars, to each who learns well for a month, losing no lessons, I will give a nice new book.' The unexpectedness of my visit, and novelty of my plans, together with the real relief of having something to do, propitiated all,—and I took leave kindly but seriously, and went to the women's department. Here I had much the same scene to encounter; but in addition to the books, I supplied some materials for sewing. I said nothing about their wrong-doing. I urged not strongly any rules of life at that time; it was enough to have awakened some feeling of interest,—some willingness to be employed. I returned after two days. I found a great deal accomplished,—the men had read the books—had written, and the boys had done their tasks, and for the first time done them well. But the best of all was, that they had begun to *think;* the interruption to their ill-disposed conversation had given a new turn to their feelings—the books had given new ideas; and having successfully commenced, I persevered. For several months the work went on—a little was gained constantly, time passed, and some were tried and sentenced, a few were acquitted. I did not lose sight of any of them, and after their sentences were expired, many individuals successfully applied to some trade, or farming labour; and now, after more than three years trial of their well-formed purposes are still pursuing an honest and respectable mode of life. The heretofore disorderly and miserable family is restored to decency and peace—the father, the mother, the children, to use a familiar expression, "are getting on in the world." William, the prisoner, condemned of all,—most turbulent and oftenest punished, the drunkard, the thief, the burglar,—is reformed. In a retired part of the country he is now established with his family; endeavouring as far as he can, to make some amends for the injury he has done to them, to himself, and to society. Both he and his wife write to acquaint me how they get along—and some months since they came to see me, "to show that they were what they represented themselves, well-clothed, sober, decent people." Their neighbours bear testimony to their well-ordered lives and conversation. I do not think the work of reformation *easy*, but *I know it can be accomplished.*

I hear from many prisoners often. I have volumes of letters from those I have taught in prisons, who now are worthy and respectable members of society. I too write to them, and sometimes I get leisure to go and see them. I do not mean to imply that *all* have done as they ought, but *many* have—and are happy and contented. I at least have the satisfaction of knowing that for a time most of these had desires for improvement, and I know that when there is a willing mind, and steady exertion, reformation will be abiding.

Now this is my experience of thieves, and burglars, and murderers: there is *some good* left in those who are most debased,—I am *sure* of that. Friends, ponder this truth; take heed and search out this remnant of salvation: offer up your supplications to the Father of mercies that he will help your weak resolves. He has loved you with an infinite tenderness; he has spared you long, unprofitable servants though you have been: he will not turn away from him who confesseth his sins, but will forgive you and bless you with many consolations. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon."

"Pure and devout be every thought,
Kind and sincere your every word;
Oh, be your lives without a blot,
Sacred to Christ your heavenly Lord!"

That you may enter upon the better life, I ask you, I entreat you, I urge you, I plead with you all, to use diligently every means of improvement.

Pray daily that you may no more abandon yourselves to the temptations of sin.

"*Reflect* how soon your life may end,
And *think* on what your hopes depend;
What *aim* you busy thoughts pursue;
What work *is done*, and *what to do*."

Now, while time and opportunity are yours, consider and adopt rules for an amended life; and when this present discipline is ended, go forth from your imprisonment here, better men than when you entered within these walls; yes, better, wiser, and happier men.

Ponder well the great goodness of God in granting you space for repentance, in permitting you to possess so many aids in this great and solemn work of reformation. Study the precepts and the life of Jesus Christ: read the encouraging and cheering promises of the Gospels; read what the inspired writers have recorded of the renewed life, through the Saviour. Remember those words of Scripture, "Verily, verily I say unto you, saith Jehovah, I have no pleasure in the death of the wicked, but rather that *he turn from his iniquity* and live." "Blessed is he whose transgressions are healed and whose sins are forgiven;"—but a true repentance, a forsaking of sin must precede forgiveness. "Repent, that your sins may be blotted out." "Come unto me," "come unto me," said the Saviour, "all ye that labour and are heavy laden, and ye shall find rest to your souls."

Sinner, rouse thee from thy sleep,
Wake, and o'er thy folly weep;
Rouse thy spirit dark and dead,
Jesus waits his light to shed.

Leave thy folly, cease from crime;
From this hour redeem thy time;
Life secure while "yet 't is day,"
Perils wait on each delay.

Be not blind and simple still,
Called of Jesus,—learn his will:
Jesus calls from death and night,
Jesus waits to shed his light.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are of good report, if there be any virtue, if there be any praise, *think of these things;*" "and the God of peace sanctify you wholly, through our Lord Jesus Christ."

Eastern Penitentiary, July 5th, 1844.

Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously to misdoubt her strength. Let her and falsehood grapple. Who ever knew truth put to the worst in a free and open encounter?—*Milton.*

A man without discretion, is as a vessel without a helm, which, however rich the cargo, is in continual danger of being wrecked.—*Dillwyn.*

For "The Friend."

Relics of the Past.—No. 39.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

LIFE OF JOHN PAPOONUNG.

(Continued from page 38.)

In the year 1761, a conference, or, as it was termed, a treaty, was held by the governor of the province of Pennsylvania with some of the Indians, at Easton. Papoonung came to attend this treaty, intending to have some religious conversation with Friends, of whom a considerable number were present to see after the rights of the Indians. The conference was opened on the 3rd of the Eighth month, but Papoonung with his eighty followers, did not arrive until the next day.

He said he had intended to pay Friends in Philadelphia a visit about this time, but that some of the Mingoes passing through his town to this treaty, had insisted on his accompanying them. This he readily agreed to, having been informed that the small-pox was in Philadelphia, and that many Friends would be at the treaty. As to public affairs, he said he had nothing to say, but to acquaint the governor that he had delivered a message which had been entrusted to him the previous year by that officer.

On the evening of the 4th, the Friends who were then at Easton paid a visit to Papoonung's tents. They found him and his people gathered together for worship. They sat down, and the elder Indians spent some time in conversation. Silence then ensued, and after a short pause, Papoonung spoke by way of preaching, in an easy, deliberate manner. He soon ceased, and after remaining silent for a time, commenced again in more earnest manner, and with a more elevated voice. He made several pauses, and after each his voice seemed to gain more compass, until the women and children, who were seated the most distant from him, could understand what he said. He concluded with a short prayer, during the delivery of which, himself and those who sat near the Friends, appeared to be much affected. The light cast by the fire, was too feeble to enable them to see the countenances of the people generally. When Papoonung had finished, one of the older men in the company arose, and shook hands with the man next him, and then with every one of the congregation, in the order in which they sat. As he did it, expressing with tenderness a short salutation and benediction to each. When he had finished, the company all rose, and Friends retired. The interpreter who was in company told them, that Papoonung's discourse was to incite and advise the Indians to care and circumspection in their conduct, that they might thereby manifest their retaining a true sense of their Maker's goodness, and his favours continued to them. In his prayer he had returned thanks to his Maker, for his mercy and goodness in still affording them a sense of his loving kindness, and he besought the continuance thereof. The farewell salutation which the old man had given, was expressive of his good wishes for each person, and his desires that they should individually be preserved by the Lord, and be kept sensible of his goodness.

It was the constant habit of these Indians, when not scattered abroad in the hunting time, to meet in this way for worship, in the morning before sunrise, and in the evening after sunset; Papoonung saying it was early revealed to him, that men ought to begin and end the day with the worship of their Maker.

On the sixth day of the month, about six o'clock in the morning, Papoonung, with upwards of twenty of his people, came to the house where a Friend lodged, and expressed a desire to have some religious conversation. Notice was sent to several Friends, and some of them came. Nearly two hours were spent in a very satisfactory manner, in conversation on many weighty subjects. At the conclusion, a Friend was constrained to bow in vocal supplication, and the Indians manifested their sense of the overshadowing presence of the love and goodness of God, by tears, and some of them with sighs and groans.

On the 7th, Susanna Hatton, and the Friend who accompanied her, came to Easton, and were soon visited by the wife of Papoonung, eight of her female companions, and a few of the Indian men. After a short sitting in silence, Susanna appeared in solemn supplication, during which the tendering power of Divine Grace was so eminently manifested, especially on the Indians, that many Friends present declared they were never witness of the like.

On the eighth, several Friends visited Papoonung, and had a free and satisfactory conversation with him. He told them he was thankful to our Maker, that he had given success to his young men in hunting, so that they had killed a great many beaver and deer, and thus he was enabled to bring his friends some of their skins. Pointing to some bundles of skins in his tent, he said, he had brought them for Friends, and that his young men had freely given them to him for a present to them. He always thought it right when he had plenty of any thing that was good to communicate of it to his friends. This offer was wholly unexpected to the Friends, and the value of the present was so much greater than they believed it right for them to accept from the Indians, that they thought they must refuse it. They therefore replied that they did not think it right to receive presents from their Indian brethren, but deemed it more suitable for them to give, seeing that God had blessed them with a greater plenty of good things. They hoped he would not think them ungrateful, though they should not accept so great a present from them.

This refusal appeared so deeply to affect Papoonung, that Friends at last informed him that they would accept his present, rather than give him uneasiness, or occasion him a doubt as to their sincere regard and friendship. They added, that as the governor might not approve of their receiving presents without his knowledge, it might perhaps be best for them to inform him of the kind offer, and they apprehended on further consideration

they would think it best to present him with part of them. Although Friends thus endeavoured to satisfy Papoonung, it was evident that his feelings were hurt by the first refusal, and he did not at once converse with the same freedom and openness as he had done. The exchange of presents with the Indians being considered as a testimony of friendship, and a refusal to accept any thing that is offered being considered as a declaration of distrust, or dislike.

The governor had, as usual on such occasions, prepared presents for the Indians, and Friends wished Papoonung to take a share with the rest for himself and his people. Papoonung consulted his bosom friend Tougachena, and then replied, he had nothing to do with public business, and therefore he did not intend to take any part of the public presents, unless the Mingoes, who had invited him there, should out of their own share offer him a part. If they did, he thought he should accept that.

Papoonung sent most of his people home a day or two after the conclusion of the treaty, which ended on the 12th, and he himself, with a few, proceeded to Philadelphia. Here they remained about two weeks, behaving in a very orderly and becoming manner. They generally attended Friends' meetings for worship, and had many conferences with individual members in their private houses. On one occasion many Friends were collected together, and all falling into silence, Papoonung appeared by way of exhortation to his people. He reminded them of the kindness of the Almighty, particularly in disposing the hearts of Friends so kindly towards them. He exhorted them to be careful to make suitable returns for the favours received. After this he offered thanksgiving to the Almighty for the love he had revealed in their hearts, and supplicated that it might be continued and increased, not only in their hearts, but also in the hearts of their brethren, the Friends, whereby they would jointly know, in the end, a place of rest, where love would prevail and have dominion. A Friend then appeared in testimony, which the interpreter repeated in the Indian language, and the meeting concluded.

At the house of another Friend, Papoonung spake with much freedom, and appeared in great tenderness of spirit. He expressed that it was matter of much sorrow to him that men should make so bad a use of the breath of life, which God had breathed into them, and which ought to be continually improved to his honour, and the benefit of man. It is not good to speak of things relative to the Almighty, only from the root of the tongue, for such words, to do good, they must proceed from the good principle in the heart. For many years he had felt the Good Spirit in his heart, but wanting to try and prove it, in order to come to certainty, he was kept in an unsettled state. About four years ago he received an assurance that love was good, and he needed no further inquiry about it, having no doubt but that it was the right way. In that way he had endeavoured since that time steadily to walk. This spirit was a spirit of love, and it was his daily prayer to his Maker, that it might continually abide with him. When he felt it prevalent in his heart he was directed so as to speak that which was right, and prevented from saying that which was wrong. That by men not keeping to this love which our Maker has given in the heart, the evil spirit gets possession there, and destroys all that is good in them. This is the reason men dislike one another, grow angry with one another, and endeavour to kill one another. When we follow the leadings of the Good Spirit, it causes our hearts to be tender, to love one another, and to look on all mankind as one family. He added, when at any time a thought arose in his mind that he knew more than other people, a fear would also spring up lest this should cause him to fall backward in his religious progress,—which made him often pray to his Maker to keep out such thoughts, and that he might be preserved in love and affection to all men; that he might never slight or undervalue the poor, or the mean, nor set up the great ones; but be kept in that love which preserves the heart lowly, humble, and in a respectful regard to all our fellow-creatures.

(To be continued.)

HOME EDUCATION.

Suggestions concerning Home Education.

Although there are many families of Friends so situated as not to have it in their power to send their children, at an early age, to day-schools taught by members, so as to secure the great blessing of a guarded religious education; it is believed that the same end may be attained by means within the reach of all, or nearly all, our members. The elementary instruction, in the families of their parents, of children so situated, seems, in the present state of education within our Yearly Meeting, to be the first step in a change to a better state of things.

Where local causes prevent Friends from having select day schools in their neighbourhood, it will be found to be an excellent plan to engage the services of a young woman as a family teacher. Many well qualified teachers of this description, it is believed, may be readily obtained. Where two or three families live sufficiently near to each other, the expense may be lessened by joining together in such a plan; and there are cases no doubt, in which arrangements could be made for taking a few children into the family—thereby dividing the expense, and increasing the interest of the children in their learning. If the importance of that early discipline which is attained by education, were felt by parents as it deserves to be, many ways would be devised of trying this plan, and of reducing the expenses to the parties, through a spirit of mutual accommodation and the bearing of small inconveniences.

Where this plan is not practicable, one of the parents, or an elder child, or some other member of the family, might undertake the instruction of the younger children. Although such may feel diffident of their ability to impart knowledge, yet much may be done, by endeavouring to do the best they can. Wishing to promote so desirable an object, the Yearly Meeting's Committee on Education have thought that the few simple and concise suggestions, which follow, would be useful and acceptable to Friends.

Whatever course is adopted, it is essential to success that regular hours be set apart for the school exercises—that no trifling circumstance be suffered to encroach upon them—that strict order and discipline be maintained—and that time be allowed for the children thoroughly to learn their lessons.

No particular direction can be given for the portion of time to be allotted to instruction, as it must depend on domestic convenience. But as a general rule, it is believed that it will be found best to employ the early part of the day for this purpose.

In teaching spelling, a part of the time should be given to writing words from dictation, and also to acquiring their meaning. The Progressive Spelling-book is recommended as containing a judicious arrangement and gradation of lessons, and much useful information on the meaning and derivation of words.

In learning to read, accustom the child early to take in the meaning and sound of words at a glance, rather than to spell them out as is usually done, and his progress will be much quickened. Let the first care be, to articulate every sound slowly and distinctly, and the next to read in the tones and with the ease of familiar conversation.

As soon as the child is sufficiently advanced, let him read daily a portion of the historical part of the Old or New Testament, or the Psalms. Apart from the benefit to be derived from its perusal in a religious weighty frame of mind, there is no better, or purer, or simpler English, on which to form the language of a child, than that of the Bible. Where portions of Scripture are learned by heart, care should be taken to require no more at a lesson than can be perfectly retained in the memory.

As reading books for young children, the compilations in use at Friends' Infant School in Philadelphia, may be recommended, along with others, of which a list is hereto added. For children further advanced, the excellent compilations of Lindley Murray; the Journal of John Woolman—which is a model of a clear and simple English style; and the Historical Memoirs of the Society of Friends, may be used to advantage.

It is recommended, that once in each week a lesson be learned from Barclay's Catechism or Bevan's View, so as to make the children early acquainted with the doctrines and testimonies of the Society.

A good Dictionary is important in every school; for a child should never be allowed, if possible, to pass over words without understanding their meaning and acquiring their pronunciation. The abridgment of Worcester's Dictionary is the best cheap compilation to be had.

In learning to write, make frequent use of the slate. Becker's copy books are recommended as equal to any in use. The child may write on his slate from the copies in

Books Nos. 1, 2, 3, 7 and 8 of this series, until he has acquired the full command of his pencil—writing a few lines in the copy-book daily as he proceeds. Do not allow a fine hand to be written, till facility has been acquired in writing large hand copies. Steel pens are recommended as being cheap and generally good.

In teaching Arithmetic, one of the best elementary books is the first part of the Elements of Arithmetic by Pliny E. Chase; and there are few persons of ordinary intelligence who could not, by its aid, instruct a child in the science. It is to be remembered that Arithmetic is but the art of numbering, and that a child who can count an hundred, needs but a little patient guidance, to make him comprehend the four elementary rules.

Brown's First Lines of Grammar may be used in teaching that subject, it being a clear and concise treatise, and easily understood.

Geography should be taught in every family school; Mitchell's School Geography, which has an excellent atlas, is one of the best now in use.

The directions given in these works for the manner of using them are so clear, as to render it easy for any one of common intelligence to teach from them.

On behalf of the Committee on Education of Philadelphia Yearly Meeting.

DANIEL B. SMITH, Clerk.

Philadelphia, Ninth mo. 20th, 1844.

The following list of books, &c., will be found useful to those disposed to carry out these views. They may be obtained of Joseph Snowdon, No. 84 Mulberry street; of Uriah Hunt & Son, No. 101 High street; or of Nathan Kite, Apple-tree alley.

Progressive Spelling Book,	19 cts.
Murray's Introduction, English Reader, and Sequel,	12½, 25 to 31
Murray's Power of Religion on the Mind,	50
Chase's Arithmetic, first part,	19
Brown's First Lines of Grammar,	25
Mitchell's School Geography and Atlas,	85
Worcester's Abridged Dictionary,	44
John Woolman's Journal,	50
Bevan's View,	25
Barclay's Catechism,	25
Hodgson's Historical Memoirs of the Society of Friends,	75
Becker's Copy-books, Nos. 1, 2, 3, 7 and 8,	10
Historical, Geographical, and other lessons for memory, compiled by the Principal of Friends' Infant School, Philadelphia,	25
Life of George Fox, compiled by the same,	12
Conversations between Parents and Children,	25
Slate and pencils,	6⅓ to 37½
Box of steel pens,	12½ to 75

God in every dispensation is at work for our good. In more prosperous circumstances he tries our contentment: in misfortunes, our submission.—*H. More.*

For "The Friend."

FRIENDS AND SEPARATISTS.

It is now seventeen years since the separation from the Society of Friends, of Elias Hicks and his followers took place; and a new generation has arisen, many of which know only by tradition of the sad events of that period, so that we are in danger of forgetting some of the most instructive lessons which it furnishes. The history of those things should therefore be occasionally revived in the columns of "The Friend." At this distance of time it can be dispassionately and impartially done, and there are now ample materials for the purpose. The testimony in Chancery in the case of Shotwell v. Hendrickson and Decow, is an invaluable collection of authentic evidence and official documents, from which all the leading facts may be collected. The doctrines of the two parties may be ascertained from the same work, and we now have in addition to this evidence, two authentic documents of recent date.

A book-maker in the interior of Pennsylvania, conceived the idea of a work in which each religious society should give its own account of its own doctrines and institutions, so as to present to the world a statement of which none could complain as ill-informed or illiberal. "For this purpose," says he, in the preface, which is dated April, 1844, "the projector, *two years ago*, made application to many of the most prominent divines and lay members of different denominations, for their views of such a work, receiving in *all* cases their approbation, and many at once consenting to aid, by writing or procuring the necessary articles.

"It would be superfluous to say any thing in regard to the contributors to this work—they are too favourably known to their own sects to need it, and their names accompanying each article, is sufficient guarantee that justice was done to all so far as the projector was enabled to attain it.

"It is presumed that no writer in this work can have had any motive to wilfully misrepresent the doctrine of the denomination of which he is a member; it is admitted that he may have been influenced by a bias, natural to many, to present the 'beauties of his own faith' in glowing colours; and where this may appear to have been attempted, it is left to the reader to make all due allowance."

No stronger guarantee for the fidelity of the description could well be given. In pursuance with this plan, application was made to Thomas Evans of Philadelphia, for an account of the "Friends or Quakers," and to Dr. William Gibbons of Wilmington, Del., for one of the "Friends." The account furnished by the former, occupies sixteen pages of the work, and was submitted to and approved by the Meeting for Sufferings in Philadelphia. Dr. Gibbons's statement occupies thirteen pages, and notwithstanding the characteristic note by which it is introduced, it must be regarded as an authentic and authorised account of the belief and practices of the society to which he belongs; for it is incredible that in the circumstances stated in the preface to the book, any other than such should have been suffered to go before the world.

That note is worthy of particular attention, for it is connected with circumstances which furnish a key to what would otherwise be an enigma in the history of that society. The note is as follows:

"In the following sketch I have given what I believe to be the doctrines of that portion of the Society of Friends of which I am a member. No doubt there are different *opinions* among them, as there were among primitive Friends on some subjects not reducible to practice, or in regard to which we cannot appeal to experience, and which, in reference to Scripture, may be differently understood. I alone am responsible for what I have written, the society having no written creed.

WILLIAM GIBBONS.

Wilmington, Del., 7 mo. 1843."

It would be useless to take up the columns of "The Friend" in disproving that there were "different *opinions*" "among primitive Friends," in the sense in which Dr. Gibbons would be understood, and in which he asserts there are, among his own people. But it is important to remark the latter fact, and the implied conclusion that, in this account of the doctrines of his society, he has stated those *opinions* only in which they agree among themselves. These constitute their doctrines: nay, say what they will—*their creed;* and their discipline must flow from it, as the stream flows from its fountain.

No one can rightly understand the peculiar position of this society without recurring to the circumstances of its origin. All who can remember the latter part of the career of Elias Hicks, must recollect the boldness and the plausibility with which he spread his opinions. To the initiated and the believing he spoke freely, and did not hesitate to unfold the extent of his sceptical and revolutionary views; while he won golden opinions from the simple and unsuspecting, by the vehemence of his denunciations, and by his seemingly primitive zeal for the peculiar testimonies of Friends.

As he gained adherents and became the leader of a numerous party, he grew bolder in his public declarations, and wandered farther in his private opinions. When warned of the schism which they would produce, he admitted its probability, yet added, that "it would be of short duration, for his doctrines must and would prevail." It is not necessary here to enlarge upon those doctrines. Suffice it to say, that it is established beyond the reach of cavil, that he was not only a unitarian, but while making profession of the guidance of the Holy Spirit, he denied the efficacy of that sacrifice of the Son of God without the gates of Jerusalem, by which atonement was made for the sins of mankind, and that unspeakable gift was purchased; and thus making it the whole of his creed, he attempted to cut asunder that which the Gospel joins together, and landed himself and his followers in the dark and cheerless wastes of infidelity.

Yet, strange as it was, hundreds received him as their leader, and idolized him as their oracle, who perhaps would have shrunk with

horror from the undisguised avowal of his opinions.

And this, when the case is understood, was what was to be expected. The great mass of the Society was little skilled in controversial theology, and the nature of our doctrines tends to draw our attention from theory to practice. We had enjoyed, moreover, a long period of tranquil repose. The distant echoes of the schism in Ireland had died away, and it was not till the trouble came upon us at home, that we discovered in how many places the same heresy was lurking among our own members. That period of tranquillity had also been one of great temporal prosperity; and lukewarmness and worldlimindedness had crept in with the eager pursuit of riches. The rapid increase of the Society—the successive swarms which it poured forth into the western wilderness—had outgrown the means of religious instruction. We knew not, we did not suspect, till the consequences of the separation forced us to know, how few of our members had free access to the writings of our early Friends, the founders of the Society. In some places the preaching of our ministers furnished almost the only instrumental means of becoming acquainted with our doctrines. As one generation passeth and another cometh, the seats of those who had risen into authority by the humility and self-denial of their daily life, and by their godly zeal for the welfare of the church, and their practical knowledge of its doctrines, were at times filled by men who had little claim to the station, but in the quiet regularity and decorum of their lives, and their honesty as men and neighbours. Thus, in places, the spiritual eye became dim, and the gift of discernment was greatly withdrawn.

Add to all this, that the leaders of the party raised at a very early period the cry of persecution, and thus drew off the public attention from the real point in dispute—the unsoundness of the doctrine. Unfounded or exaggerated stories of the neglect or disrespect with which a man, so great and good in their estimation, had been treated, of the pretended harshness of temper, obstinacy, and uncharitableness of his supposed enemies, were thus widely circulated, and inflamed the public mind. So that in neighbourhoods, where the leaders of the people were the adherents of Elias Hicks—almost whole meetings went over to him—while the majority of the members, so far from thinking of heresy or infidelity, were completely blinded to the real state of things, and only thought that a few domineering elders and their adherents, had been foiled in their attempts to prostrate the character of their leader. They still went to the same meeting-houses, and sat in the seats of their fathers, surrounded by the friends whom they had known from infancy, and hearing, in the main, either the same kind of preaching to which they had been always accustomed, or that for the reception of which their minds had been gradually prepared.

There was no lack of explanations and reasons to reconcile them to that which startled them at times in the new state of things; and hundreds, I do not doubt, lived and died wholly unconscious that they had linked themselves in with men, who were denying nearly all that the Christian holds most dear.

(To be continued.)

For "The Friend."

"THE SABBATH."

In the Christian Advocate and Journal of Seventh month 3d, occurs the following paragraph.

"The committee appointed on the Sabbath, beg leave to report, that they have taken into consideration the object of their appointment, and are prepared to say that they consider that the *divine appointment* of one day in seven, for holy purposes, cannot be questioned by any believer in divine revelation. They therefore think it unnecessary to enter into any argument to establish the point, it being so plainly revealed, and so obviously promotive of the health, comfort, and more particularly of the religious enjoyment of mankind. Hence, it is matter of joy to behold the efforts that are put forth by the various religious denominations in our country, in the formation of associations, the holding of conventions, and the use of various other means to promote the due observance of the Christian Sabbath. The committee conclude their report by offering to the consideration of the conference in general conference assembled, 1st, that it be earnestly recommended to all our preachers and people, to use their best exertions to promote the due observance of the holy Sabbath, by co-operating with the various associations that have been formed for that purpose: 2nd, that it be the duty of all our preachers to enforce frequently from the pulpit the divine obligation which all are under to keep the Sabbath holy, being fully convinced that were this precept blotted from the decalogue, and men left without the restraints which it imposes, religion (and of course morality) would cease to exert their saving and hallowed influences. Respectfully submitted.

N. Bangs, Chairman."

In soliciting the attention of the readers of "The Friend" to the foregoing document, recently promulgated by the Methodist Episcopal Society at their late general conference, it is the purpose of the writer to observe that this very respectable assemblage could scarcely have been aware of the kind and description of men they have unchristianised by its adoption. The extracts given below, from characters, equalled by few for their learning, piety, and depth of research, should they happen to fall under the observation of any who have been instrumental in placing it before the public, it is hoped, will serve to incite them to a renewed examination of the grounds on which they have based their assumption.

In Watson's Dictionary of the Bible, page 967, is to be found the following observation, viz.: "St. Paul expressly declares *all sanctifying of certain seasons*, as far as men deduced this practice from the *Divine command*, to be Jewish and unevangelical, and to be like returning to the *slavery of the law*, and to *captivity to outward precepts*."

In Slicer's appeal against W. F. Brauddus's letters, we find the following—"Can Mr. B. furnish a '*thus saith the Lord*,' that is to say, a Scripture warrant (or Divine precept) for the observance of the first day of the week instead of the seventh? yet he and the whole Christian word, except the Seventh-day Baptists, agree to adopt it 'as the Sabbath.'"

"The Sabbath," says Paley, in his Moral and Political Philosophy, "is described as a sign between God and the people of Israel. 'It is a sign between me and the children of Israel forever.' (Exod. xxxi. 17.) 'I give them my Sabbaths to be a sign *between me and them*.' (Ezek. xx. 12.) Now it does not seem easy to understand how the Sabbath could be a sign between God and the people of Israel, unless the observance was peculiar to that people, and designed to be so.

"The Sabbath is, in its nature, as much a positive ceremonial institution as that of many other seasons which are appointed by the Levitical law, to be kept holy," &c. After a minute examination of all the Scriptural passages having a bearing upon the subject, he arrives at the conclusion, "that the opinion that Christ and the apostles meant to retain the duties of the Jewish Sabbath, shifting the day from the seventh to the first, seems to prevail *without sufficient proof, nor does any evidence remain in Scripture* (of what however is not improbable) that the first day of the week was thus distinguished in commemoration of our Lord's resurrection. A cessation upon that day from labour, beyond the time of attendance upon public worship, is not intimated in any passage of the New Testament, nor does Christ or his apostles deliver, that we know of, any command to their disciples for a discontinuance upon that day of the common offices of their professions." (Vol. 2. book v. chap. vii.)

Dr. Johnson, a high churchman and zealous stickler for orthodoxy, was of opinion that a *strict observance* of the Sabbath was not required of us as a *moral duty*. Being asked by Boswell, who had scruples on the subject, if he might join with a lawyer in a consultation on the Sabbath, he gave his consent with this addition: "*It is not criminal*. The distinction is clear between what is of *moral*, and what of *ritual obligation*." Notwithstanding the correctness of this opinion of Dr. Johnson respecting the day, and the distinction he makes, the writer cannot sanction the advice to his friend, or join in his exculpation. "He that regardeth a day, regardeth it to the Lord," says Paul. So long, therefore, as we are agreed with our fellow men that it ought to be so regarded, (and this was the case with Dr. Johnson and his friend,) it was a criminal act, and a dishonouring of God, for whose service the day is appropriated, to employ any part of it in secular affairs, without an obvious and pressing necessity.

Dr. Lightfoot, in his Harmony of the Evangelists, (part iii. page 255,) has these observations on the place where the man at the pool of Bethesda is commanded to take up his bed and walk. "Why would our Saviour enjoin him to carry his bed? it was contrary to the letter of the law. ('Bear no burdens on the Sabbath day.' Jeremiah.) As to the day,

Christ seems hereby to intend to show his power over the Sabbath, to *dispense with it*, and to dispose of it as he thought good, as he showed his power over the malady that he healed. And here is the first apparent sign toward the shaking and alteration of the Sabbath that we meet withal."

"It is not of particular consequence," says Adam Clarke, "where a nation or people may begin their Sabbath observances; whether it fall out in our, or the Jewish, or Mahommedan Sabbath, provided they hallow to religious uses the seventh part of time: the truth is," he adds, "*it is considered as a type.*" Now, if it be considered as a *type*, the principal thing which concerns *us* in relation thereto, is to apprehend the *substance*, or that which is signified to us by the type, that so we may realize the enjoyment of it. The thing signified, Adam Clarke supposes to be "that rest in glory, which believers enjoy in another life;" and "as all types are in force till the antitype is come," he concludes "we are *therefore* bound to observe the Sabbath." But if it be shown that the *rest* which is shadowed forth by this type, or sign, is to be enjoyed *even here in this life*, then the argument has no support, and the *necessity* for observing the day on that ground, is at an end; for when the antitype is come, the type or sign universally ceases. It can be made appear that John Wesley was of a different opinion from Clarke on this point. Wesley, in a testimony concerning his sister, has these words, "*She was at rest before she went hence*, being for years a witness of that rest which remains for the people of God." Here then, even here in this life, is the *true rest, or Christian Sabbath*, of which that of the Jews was the type. "For we which have believed *do* (not *shall*) enter into rest." (Hebrews.)

[Remainder next week.]

CHRIST OUR CROWN.

Christ is our crown and diadem,
Through him his people reign;
He is our refuge in distress,
And our relief from pain.

Christ is his people's righteousness,
He is our sun and shield;
Through him we conquer all our foes,
And never, never yield.

Through him redemption we obtain,
The purchase of his blood;
In Christ our loss will all be gain,
And our afflictions food.

Through him, our refuge in distress,
We know a sweet relief;
Though strong temptations sorely press,
They are no longer grief.

Through him we triumph in the fight,
In peace the palm we gain;
For 'tis by faith and not by sight,
His holy people reign.

Then may the weak fresh courage take,
Nor lay their armour down,
Until the victory 's complete,
Through Christ our holy crown.

Fire Escape.—We saw an exhibition this morning, in the Park, of the operation of this valuable life-saving invention, which appeared to us to be perfectly successful, and we hope the Corporation will purchase a suitable number for the use of the Fire department. The machine consists of a ladder in two lengths, carried on a four-wheeled carriage, either by horse or man power. When at the scene of action, the first length of the ladder is raised towards the building by pulleys, and then the second length is by other pulleys projected to the roof of the building. The ladder of the machine in the Park reached to the roof of the City Hall, was wide enough for two men abreast, and appeared to be very firm. It was worked by three or four men with ease.—*N. Y. Evening Mirror.*

Nathaniel H. Hooe, of King George co., Va., lately deceased, left by his will nearly all his slaves *free*, amounting to some two or three hundred, with ample provision to carry them to Liberia. The liberated slaves are to be removed under the direction of the Colonization Society.—*Late paper.*

THE FRIEND.

ELEVENTH MONTH, 2, 1844.

We call the attention of our readers to the "Suggestions concerning Home Education," published in another column; and we would impress upon the minds of parents the importance of the subject to which they refer.

They are few and simple, and may seem to some trifling, but we are persuaded that they will be found upon trial to contain much useful matter, and that those parents who are willing, where regular teachers cannot be obtained, to undertake the elementary instruction of their children, will be more than rewarded for their labours. They will find the difficulties of the task to lessen as they proceed. The close intercourse which it renders necessary will give them a clearer insight into the characters of their children, and thus enable them more wisely and effectually to correct and counsel them; and will increase at the same time the sum of their innocent enjoyments. Thinking it would render the document more useful, we have appended to the list of books the retail prices of the *best* editions, and have added one which we learn was undesignedly omitted.

We have given place on a preceding page to part of a communication on the subject of the Sabbath, from an esteemed Friend of another Yearly Meeting. Owing to the press of matter this week it was found necessary to divide it, which was a cause of regret to us. We intend, at a suitable time, to introduce into "The Friend" Robert Barclay's testimony on the same subject.

A stated meeting of "The Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the House of Industry on Seventh-day, the 30th instant, at 3 o'clock, P. M.

Eleventh month, 1844.

A stated meeting of the Auxiliary Bible Association of Friends within the limits of Haddonfield Quarterly Meeting, will be held at Cropwell meeting-house on Second-day, the 4th instant, at 2 o'clock in the afternoon.

Eleventh month, 1844.

AGENCY.

William Hawkes, having removed from Lynn, Mass., is released from the agency of this paper at his own request, and Samuel P. Johnson appointed in his place.

MARRIED, on the 16th of Tenth month, at Friends' meeting Purchase, West Chester county, N. Y., WATSON J. WELDING, of Philadelphia, to SARAH, daughter of the late William Haviland, of Purchase.

———, on Fifth-day the 17th of Tenth month, at Friends' meeting-house Nahunta, in Wayne county, N. C., HILLORY W. PERKINS, son of Samuel and Rachel Perkins, to ASENATH C., daughter of John and Mary Mayo, all of the same place.

———, on Third-day the 29th ult., at Friends' meeting-house North Sixth street, Philadelphia, WILLIAM KINSEY, Junr., of Frankford, to MARY S., daughter of John Lippincott, of this city.

DIED, on Nantucket, the 31st of Eighth month last, MARY COFFIN, aged fifty-two years, a member of Nantucket Monthly Meeting of Friends. She had been confined to her bed the most of the time for seven years, suffering with a disease of the spine. She bore her sickness with great fortitude and patience; and as her end drew near, expressed a belief of preparation for passing through the dark valley of the shadow of death, believing that she should be received into one of those mansions where the weary are forever at rest.

——, the seventh of Ninth month last, ELIZABETH, widow of the late Dr. Caspar Wistar, in the seventieth year of her age, a member of the Southern District Monthly Meeting. Christian charity and benevolence were distinguishing traits of her character, and, through trial and suffering, they shone with increasing brightness, until that kind and sympathizing spirit was released. She truly fulfilled the sacred injunction, "to rejoice with those who do rejoice, and weep with those who weep." During her protracted illness she was favoured to evince an unmurmuring submission to the Divine will, with an unfailing confidence in the mercy of her Redeemer, on whom she relied as "the resurrection and the life." That anchor of hope secured, comforted and cheered her bed of death, and furnishes to her bereaved friends assurance of the blessed trust that she hath fallen asleep in Jesus.

——, on the 20th of Tenth month, in the 82nd year of his age, JOB HAINES, an elder of Evesham Monthly Meeting, New Jersey. He was favoured in early life to seek after a submission to his heavenly Father's will, and desired to be found faithful through the course of his extended pilgrimage. He was for several years towards the close of life afflicted with a painful disorder, which he endured with patience. During some of the last months, his blessed Saviour gave him to feel a state of great desertion, in which his mind was tossed, and not comforted; but before the end a blessed change was experienced. In the secret of his soul he received the answer of "well done," and was animated with the assurance that a mansion of eternal rest was, through a crucified Saviour, prepared for him. Rejoicing, that through the strengthening arm of his Master, he had been enabled to hold out to the end, he put off the shackles of mortality.

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For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 42.)

Considerable more of the section is devoted to the inquiry, "Where, then, according to the Scriptural definition of its locality, is the *entrance into Hamath?* or what defined line is there, if any there be, which has a paramount and exclusive right to bear that name, and which, as that very thing which Scripture calls it, suffices as a marked and distinctive border of that 'everlasting possession,' which God gave to Abraham, to Isaac, and to Jacob, and to their seed forever?"

And the author makes out "Mount Casius to be the *very high mountain* from which the entrance into Hamath is to be pointed out, where the Orontes empties itself into the sea at the foot of Casius. '*From the sea* ye shall point out to you a very high mountain, and from *that mountain* ye shall point out the entrance into Hamath.' And not till mount Casius is ascended, is any entrance into Hamath seen; but its northern side is that also of a valley, which needs but to be *pointed out* as the sought-for border of Israel. Descriptions by unconscious travellers may show, that the relative connection between the high mountain and the entering in of Hamath, is as close in *fact* as in the text.

"'The southern part of the city (the ruined Seleucia) commands a view of the sea, Mount Casius, the port, the plain to the south, and the Orontes running through it.' 'From the mountains, the country *appears like a plain all the way to Antioch;* but about a league to the east *from the sea*, there are low hills almost as far as that city, which have fruitful valleys between them.' (Pococke's description of the East.)

"'The valley in which the Orontes winds down and discharges itself into the sea, is well seen from hence, (Seleucia). Its southern boundary is the range of Jebel OKrab, (Mount Casius) the *steep sides of which seem to rise abruptly from the sea*, and continue their ascent till they terminate in its gray and bare peak, at the height of perhaps five thousand feet from the base. Its northern boundary is the range of mountain called Jebel Moosa, the western extremity of which slopes down into a cape at the distance of less than a mile north of the moles and entrance of the ruined port of Antioch; and its even summit runs along to the eastward, until it loses itself among more uneven hills. The inner or eastern parts of these ranges gradually approach each other till they seem to meet, thus leaving a triangular valley or plain between them, its base-line being the edge of the sea-coast, and its whole length from eight to ten miles. It is nearly in the centre of this that the Orontes winds down its course; and the whole of the space on its northern bank is occupied by corn-fields, mulberry grounds, gardens of fig-trees, and detached cottages, all excellently built.' (Buckingham's Travels.)

"'I set out' (from Antioch) says G. Robinson, 'for Suidieh, situated in a plain five hours and a half south-west of Antioch, and one from the sea. The road to it is over a country slightly undulated, and crossed occasionally by streams, falling from the mountains to the north, and running towards the Orontes.' 'From the ruins of Seleucia, I crossed over the plain southwards, about four miles, to the mouth of the Orontes. The *entrance* is marked by the whitened tomb of a Turkish santon. Djebel OKrab, Mount Casius, on the south side of the river, appears from this spot to great advantage, rising abruptly *from the sea* to the height of between five and six thousand feet, and terminating in a sharp peak. Its lower peak is cultivated, but toward the top it is gray and bare of trees, from whence it derives its name, OKrab, meaning, in Arabic, 'bald.' From the mouth of the river I ascended the right bank, till I came to a large basin, which, I was told, was the ancient port of Antioch.'

"G. Robinson returned to Antioch on the southern side of the river, partly along the north declivity of Mount Casius: 'In one hour I reached the banks of the Orontes, near the place, where issuing from the mountains, it enters the plains previous to emptying itself finally into the sea, two miles from hence. At this stage of its course, though not very wide, it is a fine, deep, and steady flowing river, and navigable for vessels about a hundred tons burdens. On crossing the river, and reaching the opposite side, we commenced ascending the left bank of the stream, and in a quarter of an hour entered a *mountain pass* of surprising beauty. For more than two hours from hence, the *Orontes is seen flowing between a double line of high hills*, winding and turning incessantly—as the ground on which it passes presents obstacles to its free course—though enabling it thereby to distribute alternately to either side the fertilizing powers of its waters. In this interval the road is naturally subject to the caprices of the river. At two hours from the western entrance of the pass, the mountains on the right bank of the river suddenly dwindle into comparative insignificance, and shortly after the view opens again to the plain of Soudie. Following the path along the hills, which overlook the Orontes, in three hours we reached Antioch, making a total of seven from Suedieh. The road we took on our return this day, is nearly two miles more than the *straight one across the plain*, and is therefore little frequented.' (Travels in Palestine and Syria.)

"Captains Irby and Mangles, after having rested, during night, at the village of Lourdie, situated immediately by the side of the highest pinnacle of Mount Casius, without ascending it, descended the north side of the mountains, through woody and wild scenery; and after having lost their way several times, reached 'the banks of the Orontes, at the place where commences the picturesque part of the river, and immediately below the spot where the chart was marked the site of the city and groves of Daphne. We began now to follow the banks of the river, and were astonished at the beauty of the scenery, far surpassing any thing we had witnessed in Switzerland, though we walked nine hundred miles in that country, and saw most of its beauty. The river, from the time when we began to trace its banks, ran continually between the high hills, winding and turning incessantly; at times the road led over precipices in the rocks, looking down perpendicularly on the river. The luxuriant variety of foliage was prodigious; and the rich green myrtle, which was very plentiful, contrasted with the colour of the road, the soil of which was a dark red granite, made us imagine we were riding through pleasure grounds. The laurel, lauristinus, bay-tree, fig-tree, wild vine, plane-tree, English sycamore, arbutus, both common and andrachne, dwarf-oak, &c., were scattered in all directions. At times the road was overhung with rocks, covered with ivy; the mouths of caverns also presented themselves, and gave a wildness to the scene; and the perpendicular cliffs jutted into the river upwards of three hundred feet high, forming corners round which the waters ran in a most romantic manner; and on one occasion the road wound round a deep bay thus, so that on perceiving ourselves immediately opposite the spot we had so recently passed, it appeared that we had crossed the river. We descended at times into plains cultivated with mulberry plantations, and vines, and prettily studded with picturesque cottages. The occasional shallows of the river, keeping up a

perpetual roaring, completed the beauty of the delightful scene, which lasted about two hours, when we entered into the plain of the Suadrach, where the river becomes of greater breadth, and runs to the sea in as straight a line as a canal.' (Irby and Mangle's Travels.)

"The patience of the reader may have been tried in passing through the dry details of names and mere localities, as if the whole scene, destitute of all attraction, possessed no other interest, and were bleak as the bare pinnacle of Casius. But his perseverance may be rewarded by the enchanting scene which thus bursts upon his view, on being introduced to the entrance into Hamath. It is not, however, with its beauty that we have here to do, when a rigid scrutiny and strict search as to the reality of its claim, as adduced for the first time, have alone to be regarded. But these simple, and hitherto unapplied facts, may conspire, with still farther proof, to make the entrance into Hamath patent to the world.

Nothing but a *hill country*, without any such entrance into Hamath, is to be seen along the whole of the eastern side of the great plain, till that plain, which lies over against the land of Hamath, or great valley of the Orontes, is past, and Mount Casius is ascended. But immediately from it, as from the lower hills around, *the country appears like a plain all the way to Antioch.* The Orontes at last, after a course of nearly two hundred miles from south to north, almost parallel to the coast, is turned by another mountain chain, winds its way *between a double line of high hills*, and then, straight as a canal, enters by a direct line into the Mediterranean sea, a fine, deep, and steady flowing stream, without any obstruction to turn it aside when it had reached the junction of the west and north borders of Israel.

"While it is thus manifest that there is in this precise point an entrance into Hamath, the nature of it, as well as the situation it occupies, may add another feature by which it may be recognized.

"Cellarius, who earnestly strives to assimilate the borders of the promised land with those of ancient Israel, states, without adducing any illustration, or specifying any locality, that the manner in which the border of Palestine, as he denominates it, is spoken of as the entrance into Hamath, denotes 'a province to be entered through straits or narrow passes,' —*per fauces et angustias adeundam.* (Cellar. tom. ii.) Plain as is the meaning of these words, it may be more obvious to some readers, by a mere reference to the common Latin dictionary,—'*fauces*, straits, or narrow passages, the mouth of a river.' Such, precisely, is the actual scene. A *mountain pass*, where, for several miles, the opposite hills almost meet, forms, near to the mouth of a river, the entrance into Hamath; while, notwithstanding, from the high mountain from which it is pointed out, and is seen to form a well-defined valley, it appears, however narrowed in some places by low hills, *like a plain all the way* to Antioch, or for the distance of sixteen miles, till extensive plains spread out in the land of Hamath.

"Traversing covenanted, and therefore Israelitish ground, we first passed along the shore, till the land bordered with the mouth of the Orontes; and again, in the interior, with a hill country between, to Antioch. And from more abundant proof that may still farther be supplied, the reader may judge whether, in the space *that intervenes between these two places*, the Scriptural entrance into Hamath may not be seen, as plainly as was the road—which lay there the whole way—between Antioch and its port.

"But while the Phœnician coast has to be followed till the designated mountain be reached, and very much land has to be passed beyond the ancient frontier of Israel, so that all the appointed territories may be included within the borders, yet it is not from the shore, but *from the sea*, that the very high mountain was to be pointed out, from which the entrance into Hamath is seen. It is, therefore, necessary to add the testimony of the navigator to that of the traveller.

"Sailing northward from Arvad, the ancient capital of the Arvadites, as captains Irby and Mangles advanced in the same direction along the shore, another witness, on passing Latakia, (or Laodicea,) thus points to Mount Casius. 'The scenery soon after became very fine. Mount Casius rose out of the sea with stupendous grandeur, raising its craggy sides *and lofty peak* of naked rock into the sky; the woody precipices along the coast seemed to drop into the sea. Their forms were cast in the most magnificent mould, much finer than the heights of Lebanon. Mount Casius is from every point a sublime feature, but the most beautiful point is the gorge in the mountains, through which the Orontes finds its way to the plain and sea; there is a loneliness in the folding forms of the mountains, a solitude, a wildness, which makes one long to trace the romantic course of this river'—(Fisher's Views in Syria: Descriptions by J. Carne—) to see, it might have been said, the entrance into Hamath.

"'The *entrance* by the mouth of the Orontes,' as it is literally called, 'possesses a grandeur rarely equalled by this beautiful country. Mount Casius rises abruptly from the sea; its summit is a bold rocky pinnacle.' Ibid. vol. 2.

(To be continued.)

Extracts from Eothen, or Traces of Travel.

The Magnitude of the Pyramids.—I went to see and to explore the Pyramids. Familiar to one from the days of early childhood are the forms of the Egyptian Pyramids; and now, as I approached them from the banks of the Nile, I had no print, no picture before me, and yet the old shapes were there: there was no change; they were just as I had always known them. I straightened myself in my stirrups, and strived to persuade my understanding that this was real Egypt, and that those angles which stood up between me and the west were of harder stuff, and more ancient, than the paper pyramids of the green portfolio. Yet it was not till I came to the base of the great Pyramid that reality began to weigh upon my mind. Strange to say, the bigness of the distinct blocks of stone was the first sign by which I attained to feel the immensity of the whole pile. When I came, and trod, and touched with my hands, and climbed, in order that by climbing I might come to the top of one single stone, then, and almost suddenly, a cold sense and understanding of the Pyramid's enormity, came down, overcasting my brain.

The Turkish Tongue.—The structure of the language, especially in its more lengthy sentences, is very like to the Latin. The subject-matters are slowly and patiently enumerated, without disclosing the purpose of the speaker, until he reaches the end of his sentences, and then at last there comes the clenching-word which gives a meaning and connexion to all that has gone before. If you listen at all to speaking of this kind, your attention, rather than be suffered to flag, must grow more and more lively as the phrase marches on.

Jews at Smyrna.—The Jews of Smyrna are poor; and, having little merchandize of their own to dispose of, they are sadly importunate in offering their services as intermediaries; their troublesome conduct has led to the custom of beating them in the open streets. It is usual for Europeans to carry long sticks with them for the express purpose of keeping off the chosen people. I always felt ashamed to strike the poor fellows myself; but I confess to the amusement with which I witnessed the observance of this custom by other people. The Jew seldom got hurt much, for he was always expecting the blow, and was ready to recede from it the moment it came; one could not help being rather gratified at seeing him bound away so nimbly with his long robes floating out in the air, and then again wheel round, and return with fresh importunities.

Approach to the Dead Sea.—I went on, and came near to those waters of death; they stretch deeply into the Southern desert; and before me, and all around as far away as the eye could follow, blank hills piled high over hills, pale, yellow, and naked, walled up in her tomb forever, the dead and condemned Gomorrah. There was no fly that hummed in the forbidden air; but, instead, a deep stillness; no grass grew from the earth, no weed peered through the void sand; but in mockery of all life, there were trees borne down by Jordan in some ancient flood, and these, grotesquely planted upon the forlorn shore, spread out their grim skeleton arms, all scorched and charred to blackness by the heats of the long silent years.

Swimming in the Dead Sea.—I bathed in the Dead Sea. The ground covered by the water sloped so gradually, that I was not only forced to "sneak in," but to walk through the water nearly a quarter of a mile before I could get out of my depth. When at last I was able to attempt a dive, the salts held in solution made my eyes smart so sharply, that the pain which I thus suffered, acceding to the weakness occasioned by want of food, made me giddy and faint for some moments; but I soon grew better. I knew beforehand

the impossibility of sinking in this buoyant water; but I was surprised to find that I could not swim at my accustomed pace; my legs and feet were lifted so high and dry out of the lake, that my stroke was baffled, and I found myself kicking against the thin air instead of the dense fluid upon which I was swimming. The water is perfectly bright and clear; its taste detestable. After finishing my attempts at swimming and diving, I took some time in regaining the shore; and before I began to dress, I found that the sun had already evaporated the water which clung to me, and that my skin was thickly incrusted with sulphate of magnesia.

For "The Friend."

"THE SABBATH."

(Concluded from page 47.)

Calvin, in treating of this subject, refers us to Col. ii. 16, "where *Paul teacheth that in keeping the Sabbath*, we are not to be judged Christians, because it is a *shadow* of things to come;" also to Gal. iv. 10, "where he feared that he had laboured in vain among them, because they still observed days;" and to Romans xvi. 5, "whom he reproves for making difference between one day and another." "The old writers, says he, used to call it a shadowish commandment, for that it containeth the outward observation of the day, which by the coming of Christ, was taken away with the other figures. Wherein I grant they say truly, but they touch but half the matter. 1st. The Heavenly Lawmaker meant, under the rest of the seventh day, to set out in figure to the people of Israel the spiritual rest whereby the faithful ought to cease from their own works, that they might suffer God to work in them. We must altogether rest, that God may work in us, we must depart from our own will—we must resign up our heart—we must cease from the doings of our own wit, that we may have God working in us, that we may rest in Him, as the apostle also teacheth," (Hebr. iv. 9.) He is the truth by whose presence *all figures* do vanish away—He is the body at sight whereof *the shadows* are left—He, I say, is the true fulfilling of the Sabbath: we being buried with Him by baptism, are grafted into the fellowship of his death, that we being made partakers of his resurrection may walk in newness of life. Therefore the apostle in another place writeth that the Sabbath was a shadow of things to come, and that the true body, that is to say, the perfect substance of the truth itself, is in Christ, which in the same place he hath well declared, that it is not contained in one day, but in the whole course of our life, until we being utterly dead to ourselves, be filled with the life of God. Therefore superstitious observation of days ought to be far from Christians. Thou wilt say then, why do we not daily meet together, that the difference of days might be taken away? I would to God that this were granted, that spiritual wisdom were a thing worth to have a daily piece of time cut out for it. I am obliged here to be somewhat long because at this day many unquiet spirits raise troubles concerning the Sabbath: they cry out that the Christian people are nourished in Jewish superstition, because they keep some observation of days. But I answer that we keep those days without any Jewish superstition, for we retain them, not with *strict religion* as a ceremony (or as if they were a Divine command) but we retain them as a remedy for the maintaining of order in the church. The apostle feared that he had laboured in vain among the Galatians, because they did still observe days; but who doth not see of what observing the apostle meaneth? for as they had no respect unto this *political end, and the order of the church*, they did even so much darken the glory of Christ, and the light of the gospel. The apostle, I say, inveigheth against this *disordered difference* of days, and not against the *lawful choice* of days that serveth for the quietness of Christian fellowship. But I will not so rest upon the *number of seven*, that I would *bind the church to the bondage thereof*. Neither will I condemn those churches that have other solemn days for their meetings, so that they be kept without superstition, which shall be, if they be only applied to the observation of discipline and well appointed order: and so do the triflings of these false prophets vanish away, that have infected the church with a Jewish opinion, that so much as is ceremonial in this commandment is taken away, but that *so much as is moral remaineth;* which is the keeping of one day in seven. But this is nothing else than for reproach of the Jews, to change the day, whilst they keep the *same holiness in their mind*. For they do by these as much exceed as the Jews in carnal superstition of Sabbath. But this doctrine is principally to be kept, that lest religion should fall away or wax faint among us, holy meetings (not holy Sabbaths) are to be kept, and those outward helps are to be used, that are profitable to nourish the worshipping of God." (Book viii. chap. 8, sec. 28, 29, 30, 31. 32.)

How correspondent are most of the above sentiments, with those entertained and promulgated by the cotemporaries and immediate successors of the apostles themselves, the following quotations will show. Concerning the Sabbaths, and appointed feasts and oblations of the Jews, *Ignatius* observes, "*These things hath God abolished*, that the new law of our Lord Jesus Christ, which is without the *yoke of any such necessity* might have the spiritual offering of men themselves; for the sacrifices of God are a broken spirit, &c. therefore hath he shewn these things to all of us, that we might not run as proselytes to the Jewish law." (See epistles of the apostolical fathers translated by Archbishop of Canterbury, page 254.) In his epistle to the Magnesians, he has these words, "If we do still continue to live after the Jewish law, we do confess ourselves not to have received grace. Wherefore, if they who were brought up in the ancient laws, came nevertheless to the newness of hope, *no longer observing Sabbaths*, but keeping *the Lord's day*, in which our life is spring up by him, lay aside the old and sour leaven, and be changed into the new leaven, which is Jesus Christ: it is absurd to name Jesus Christ and to Judaize, for the Christian religion doth not embrace the Jewish, but the Jewish the Christian. As one of the least among you I am desirous to forewarn you not to fall into the snares of vain doctrine, but that you be fully instructed in the birth and sufferings of Jesus Christ." To the Philippians he writes, "if any shall preach to you the Jewish doctrine, hearken not unto them; for it is better to receive the doctrine of Christ, from one that hath been circumcised, than Judaism from one that has not. I trust in the grace of the Lord Jesus that he will *free you from every bond*." Barnabas, has these words, "And what is it that he saith, he rested the seventh day? He meaneth that when his Son shall come, and abolish the season of the wicked one, he shall gloriously rest on that seventh day. He adds lastly, thou shalt sanctify it with clean hands and a pure heart; wherefore we are greatly deceived if we imagine that any one can now sanctify that day which God hath made holy, without having a heart pure in all things. Behold, therefore he will then sanctify it with blessed rest, when we having received the righteous promise, all things being renewed by the Lord, shall be able to sanctify it; ourselves being first made holy. Lastly, he says, your new moons and and your Sabbaths, I cannot bear them. Consider what he means by it. The Sabbaths which ye now keep are not acceptable unto me, but those which I have made, when resting from all things I shall begin the eighth day; for it is written, as soon as the week shall be completed, (Daniel) the temple of the Lord shall be gloriously built in the name of the Lord. But how built? I will shew you. Before that we believed in God, the habitation of our heart was corruptible, feeble and a house of devils; having received remission of our sins and trusting in the name of the Lord, we are become renewed, being as it were, created anew from the beginning. Wherefore God dwells in our heart, that is, *in* us. He himself prophecies within us and openeth to us the grace of his temple, that is the mouth of wisdom."

That the Sabbath was taken in a spiritual sense, and altogether different from the common acceptation of the term in modern times, at a period later than this, we may learn from the following words of Irenæus "unusquisque nostrum Sabbatizat *spiritualiter* meditationis legis, gaudens, opificium Dei admirans." Every one of us keeps the Sabbath after a spiritual manner, rejoicing in the meditation of the law, and admiring the handy works of God. T. W.

It is proposed to establish at London, four public baths, three on the Middlesex and one on the Surrey side of the river, at an expense of £30,000. The annual charge to be met by the payments of those who use them—one penny for a cold, and two pence for a warm bath, towel inclusive, being the rates for the bathers, while at the wash-house all means for six hours' washing, scrubbing, and ironing, are supplied for two pence. It is expected that an establishment of this kind would soon support itself. It has already stood the test of experiment at Liverpool.—*Lon. Spectator.*

For "The Friend."

Relics of the Past.—No. 40.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

LIFE OF JOHN PAPOONUNG.

(Continued from page 45.)

Beside Papoonung and his followers, several other sober and well-disposed Indians came to Philadelphia after the treaty. Among them was Samuel Curtis, of the Nanticoke tribe. His residence was on the Susquehanna, about fifty miles above Machwihilusing. He had been an intemperate man, but having been aroused to a sense of his evil conduct through the ministry of Papoonung, he had become entirely reformed. As he had given up to the religious impressions made upon his mind, he had become a preacher of righteousness among his own people. He had attended the treaty at Easton in hopes some way would open for the recovery of his daughter, who, fourteen years before, had been taken prisoner by the whites in Maryland, and was still detained in servitude there. During the time he continued in Philadelphia, he attended the meetings of Friends, in which he appeared to sit in a remarkably quiet, retired frame of mind. One First-day afternoon, he arose, and after speaking a few words with his face towards the gallery, he turned round towards the congregation, and spoke for about fifteen minutes with great earnestness. His manner of delivery, is represented to have been very similar to that of Friends, when exercised in the ministry. He spoke in the Indian language, and as there was no interpreter present, Friends had no means of knowing what he delivered, except from himself. To one who kindly inquired of him what he had spoken, he said to this effect. Whilst he was sitting in a retired state of mind, a sense of love arose in his heart, with a desire to communicate his feeling thereof to the people. He was not willing to intrude himself upon the meeting, and so put it by; but it returned, with greater pressure to speak, until he was like a bottle ready to burst. He then stood up, and spoke of the love which God had put in his heart, and which he felt at that time, saying, that as God had made us partakers of his love, it ought to be a strong inducement to us likewise to love one another. He then concluded with an exhortation to the people to tenderness and an affectionate love to one another.

A time was fixed for the Indians' departure from Philadelphia, but it being the day on which Friends held a mid-week meeting, Samuel desired his brethren to delay starting, saying he must go to the meeting before setting out. He accordingly went, and again appeared in the ministry, in a decent, becoming manner, speaking for ten or fifteen minutes. It was the opinion of Friends generally, that his appearance produced no ill effect on the meeting, but that it rather brought a religious awe over it, and particularly among the younger people.

Several Friends, who accompanied the Indians part way towards their homes, when about to part with them, inquired if they had any thing on their minds to say, or any word to send to Friends in Philadelphia. A short pause ensued; and then Papoonung answered to the following effect. 'All I have to say is this. If you and Friends keep near the love which God has given you in your hearts, and if I keep to that degree of the same love which has been communicated to me, we shall have an increase of the same love, and thereby our love and fellowship one towards another will grow stronger and stronger.'

Papoonung, on his return home, stopped awhile at Bethlehem and Nain. The Moravians were much displeased with him, because professing to *believe*, and to be sound in the faith, he yet continued to preach to his people. It would appear, that they deemed, if he were really a Christian convert, he would have ceased teaching, and became a learner with them. Another stumbling-block to them was, that he had not requested to be baptized in water in the name of Jesus, nor desired the outward communion of bread and wine. The Moravian preacher, Schmick, told him the objections they had to him, and expressed a desire that the Holy Ghost would impart to him a true sense of his unbelief, and of the great depravity of his soul, and that he might have an earnest desire for the pardon and remission of his sins, in the blood of Jesus; adding, "then you will soon learn to know your God and Saviour Jesus Christ, as your Creator and Redeemer, and experience the saving power of his precious blood, to deliver you from the fetters of sin." Whilst Schmick was thus speaking, Joachim, an assistant teacher, entered the room, and hearing Papoonung expressing his faith in Jesus Christ, he was impatient that one not dipped in water by a recognized minister of Christ, or acknowledged as a member of any Christian community should talk so, and he thus reprovingly spoke: "Papoonung, you speak much of your faith, but you have not a grain. Your faith is much the same as mine would be, if I should now pretend to believe that I had a pair of stockings on, when my legs are bare and cold. What kind of faith would that be?"

In the year 1763, the inhabitants of Machwihilusing began to desire to have some one amongst them who had a perfect knowledge of Christian history and doctrine. The Moravians at Bethlehem hearing that the Indians were desirous of some one of more experience than Papoonung, in the Fifth month sent Zeisberger, and a Christian Indian by the name of Anthony, to visit them. When they arrived at Machwihilusing, Job Chilloway, one of the Indians, informed them, that their council had been sitting for six days successively, to consider how they should obtain a teacher of the truth. They had become fearful of Papoonung's knowledge, but had not as yet concluded what they should do. Zeisberger was kindly received by Papoonung, who gave him lodging in his house. The Indians met that evening to hear what the missionary had to say, and gave him a joyful welcome. Zeisberger addressed them extemporaneously, unfolding the primary doctrines of Christianity, and concluding his discourse with these words —"This, this alone is the pure and genuine doctrine of salvation. Thus it is written in the Bible, thus I have experienced it in my own soul, and therefore am assured, and assure you, that there is no other way to obtain salvation, but alone through the Lord Jesus Christ, who became a man, died, and is risen again for us." Anthony, the Christian Indian, then addressed his red brethren, confirming the words of the missionary, and extolling the name of Jesus, until after midnight.

The next morning at 5 o'clock the people again assembled, that their women might hear the preaching, before they went out into the fields to work. Thus, morning and evening, they gathered together, as long as Zeisberger remained among them, and Indians for twenty miles above Machwihilusing occasionally came down and attended with them. It seemed as though the labours of Papoonung and his fellow preachers had prepared the whole settlement for the acknowledgment of Christian truths, and Zeisberger was conscious that the Spirit of God was working in their hearts. He found their hearts open to seek after and acknowledge a Saviour and deliverer from sin. They had been endeavouring, in conformity with the teachings of the Holy Spirit, to live godly lives, expecting thereby to merit heaven, and future happiness. Zeisberger pointed them to Jesus as the all-sufficient Saviour, who could alone cleanse their hearts, and enable them to do works pleasing and acceptable to God. Although all the deliverance they had heretofore known from the power of sin had been through the aid of the Spirit of the Lord Jesus, yet now that their hearts were opened to feel and acknowledge his matchless love and goodness in dying for them, and in offering to purge and prepare them for eternal glory, they were overcome and wept aloud. Papoonung himself was moved to cry aloud in their meetings for mercy in and through the Lord Jesus.

A council of the Indians was held, and they agreed to request the brethren at Bethlehem to send them a teacher to reside among them. This message was carried by Zeisberger and the Indian Anthony, who returned after a few weeks sojourn at Machwihilusing. After deep consideration, the Moravians consented to grant the Indians' desire, and appointed Zeisberger resident missionary at Machwihilusing. Early in the Sixth month, accompanied by an Indian assistant named Nathaniel, he started for his new station. After encountering some difficulties and trials by the way, they arrived safely at their journey's end, where they were in a very kind manner received by Papoonung and his followers.

(To be continued.)

Morals and Religion.—Economy!—The distilleries of New York and Brooklyn cities now consume about eight thousand bushels of grain daily, or upward of two and a half millions of bushels a year—making about eight million gallons of whiskey, amounting, at thirty-two cents a gallon, to about two and a half millions of dollars!—*Jour. Com.*

For "The Friend."

FRIENDS AND SEPARATISTS.

(Continued from page 47.)

Hence I apprehend it was that the doctrines of the new society remained so vague and indefinite as they appear to be. While they commit themselves on no point which would have committed Elias Hicks himself, they are careful to express their belief in Scripture terms in such manner as to furnish some sort of a cover for those who cling to their old opinions.

An examination of the two statements in the book before us, will confirm these views.

"The doctrines of the Society of Friends," says Thomas Evans, "may be briefly stated as follows. They believe in one only wise, omnipotent, and everlasting God, the creator and upholder of all things, visible and invisible; and in one Lord Jesus Christ, by whom are all thinks, the mediator between God and man; and in the Holy Spirit which proceedeth from the Father and the Son; one God blessed forever. In expressing their views relative to the awful and mysterious doctrine of 'the Three that bear record in heaven,' they have carefully avoided the use of unscriptural terms, invented to define Him who is undefinable, and have scrupulously adhered to the safe and simple language of holy Scripture, as contained in Matt. xxviii. 18, 19, &c.

"They own and believe in Jesus Christ, the beloved and only begotten Son of God, who was conceived of the Holy Ghost, and born of the Virgin Mary. In him we have redemption, through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first born of every creature, by whom all things were created that are in heaven or in earth, visible and invisible, whether they be thrones, dominions, principalities or powers. They also believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for mankind, in the flesh, without the gates of Jerusalen; that he was buried and rose again the third day, by the power of the Father, for our justification, and that he ascended up into heaven, and now sitteth at the right hand of God, our holy mediator, advocate, and intercessor. They believe that he alone is the Redeemer and Saviour of man, the captain of salvation, who saves from sin as well as from hell and the wrath to come, and destroys the works of the devil. He is the seed of the woman that bruises the serpent's head, even Christ Jesus, the Alpha and Omega, the first and the last. He is, as the Scriptures of truth say of him, our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men whereby we may be saved.

"The Society of Friends have uniformly declared their belief in the divinity and manhood of the Lord Jesus: that he was both true God and perfect man, and that his sacrifice of himself upon the cross was a propitiation and atonement for the sins of the whole world, and that the remission of sins which any partake of, is only in, and by virtue of, that most satisfactory sacrifice, and no otherwise.

"Friends believe also in the Holy Spirit, or comforter, the promise of the Father, whom Christ declared he would send in his name, to lead and guide his followers into all truth, to teach them all things, and to bring all things to their remembrance. A manifestation of this Spirit they believe is given to every man to profit withal; that it convicts for sin, and, as attended to, gives power to the soul to overcome and forsake it; it opens to the mind the mysteries of salvation, enables it savingly to understand the truths recorded in the holy Scriptures, and gives it the living, practical, and heartfelt experience of those things which pertain to its everlasting welfare. They believe that the saving knowledge of God and Christ cannot be attained in any other way than by the revelation of this Spirit; for the apostle says, 'What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God.' If therefore the things which properly appertain to man cannot be discerned by any lower principle than the spirit of man; those things, which properly relate to God and Christ, cannot be known by any power inferior to that of the Holy Spirit.

"They believe that man was created in the image of God, capable of understanding the divine law, and of holding communion with his Maker. Through transgression he fell from this blessed state, and lost the heavenly image. His posterity come into the world in the image of the earthly man; and, until renewed by the quickening and regenerating power of the heavenly man, Christ Jesus, manifested in the soul, they are fallen, degenerated, and dead to the divine life in which Adam originally stood, and are subject to the power, nature and seed of the serpent; and not only their words and deeds, but their imaginations, are evil perpetually in the sight of God. Man, therefore, in this state can know nothing aright concerning God; his thoughts and conceptions of spiritual things, until he is disjoined from this evil seed, and united to the divine light, Christ Jesus, are unprofitable to himself and to others.

"But while it entertains these views of the lost and undone condition of man in the fall, the Society does not believe that mankind are punishable for Adam's sin, or that we partake of his guilt, until we make it our own by transgression of the divine law.

"But God, who out of his infinite love sent his Son, the Lord Jesus Christ into the world to taste death for every man, hath granted to all men, of whatever nation or country, a day or time of visitation, during which it is possible for them to partake of the benefits of Christ's death, and be saved. For this end he hath communicated to every man a measure of the light of his own Son, a measure of grace or the holy Spirit—by which he invites, calls, exhorts, and strives with every man, in order to save him; which light or grace, as it is received and not resisted, works the salvation of all, even of those who are ignorant of Adam's fall, and of the death and sufferings of Christ; both by bringing them to a sense of their own misery, and to be sharers in the sufferings of Christ, inwardly; and by making them partakers of his resurrection, in becoming holy, pure and righteous, and recovered out of their sins. By which also are saved they that have the knowledge of Christ outwardly, in that it opens their understandings rightly to use and apply the things delivered in the Scriptures, and to receive the saving use of them. But this holy Spirit, or Light of Christ, may be resisted and rejected; in which then, God is said to be resisted and pressed down, and Christ to be again crucified and put to open shame; and to those who thus resist and refuse him, he becomes their condemnation.

"As many as resist not the Light of Christ Jesus, but receive and walk therein, it becomes in them a holy, pure and spiritual birth, bringing forth holiness, righteousness and purity, and all those other blessed fruits which are acceptable to God, by which holy birth, viz., Jesus Christ formed within us, and working his works in us, as we are sanctified, so we are justified in the sight of God; according to the apostle's words: 'But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God.' Therefore, it is not by our works wrought in our will, nor yet by good works considered as of themselves, that we are justified, but *by Christ*, who is both the gift and the giver, and the cause producing the effects in us. As he hath reconciled us while we were enemies, so doth he also, in his wisdom, save and justify us after this manner; as saith the same apostle elsewhere: 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ, our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life.' We renounce all natural power and ability in ourselves, to bring us out of our lost and fallen condition and first nature, and confess that as of ourselves we are able to do nothing that is good, so neither can we procure remission of sins or justification by any act of our own, so as to merit it, or to draw it as a debt from God due to us; but we acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance. God manifested his love toward us, in the sending of his beloved son, the Lord Jesus Christ, into the world, who gave himself an offering for us and a sacrifice to God, for a sweet smelling savour; and having made peace through the blood of the cross, that he might reconcile us unto himself, and by the eternal Spirit, offered himself without spot unto God, he suffered for our sins, the just for the unjust, that he might bring us unto God.

"In a word, if justification be considered in its full and just latitude, neither Christ's

work without us, in the prepared body, nor his work within us, by his Holy Spirit, is to be excluded; for both have their place and service in our complete justification. By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed; and by the mighty work of Christ within us, the power, nature and habits of sin are destroyed; that, as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ our Lord. All this is effected, not by a bare or naked act of faith, separate from obedience, but in the obedience of faith; Christ being the author of eternal salvation to none but those that obey him.

"The Society of Friends believes that there will be a resurrection both of the righteous and the wicked; the one to eternal life and blessedness, and the other to everlasting misery and torment; agreeably to Matt. xxv. 31–46; John v. 25–30; 1 Cor. xv. 12–58. That God will judge the world by that Man whom he hath ordained, even Christ Jesus the Lord, who will render unto every man according to his works; to them, who by patient continuing in well-doing during this life, seek for glory and honour, immortality and eternal life; but unto the contentious and disobedient, who obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that sinneth, for God is no respecter of persons.

"The Religious Society of Friends has always believed that the Holy Scriptures were written by Divine inspiration, and contain a declaration of all the fundamental doctrines and principles relating to eternal life and salvation, and that whatsoever doctrine or practice is contrary to them, is to be rejected as false and erroneous; that they are a declaration of the mind and will of God, in and to the several ages in which they were written, and are obligatory on us, and are to be read, believed and fulfilled by the assistance of divine grace. Though it does not call them 'the Word of God,' believing that epithet peculiarly applicable to the Lord Jesus; yet it believes them to be the words of God, written by holy men as they were moved by the Holy Ghost; that they were written for our learning, that we, through patience and comfort of the Scriptures, might have hope; and that they are able to make wise unto salvation, through faith which is in Christ Jesus. It looks upon them as the only fit outward judge and test of controversies among Christians, and is very willing that all its doctrines and practices should be tried by them, freely admitting that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be condemned as a delusion of the devil."

(To be concluded.)

He is the best accountant, who can cast up correctly the sum of his own errors.—*Dillwyn.*

For "The Friend."

LET BROTHERLY LOVE CONTINUE.

In looking over the writings of Friends, we are often struck with the clearness of their views of the practical character of Christianity. The cause of it was the experience they had in themselves of its Divine efficacy, detecting temptation, working in them the will to resist, and furnishing the power to overcome it. Their faith was not merely historical, nor was it dead and inoperative. Christ in them was the author and the object of their faith, producing love to God, purity of heart, and fervent desire for the welfare of each other and their fellow men at large. In proportion as love to their Lord and Master increased, love to the brethren, and devotion to his service increased also. They delighted to sit under his teachings, and he communed with them; anointed their mental eye; illuminated and enlarged their understandings to receive and comprehend the things of the Spirit, both those of which the Scriptures are a record, and also what related to their particular state and duty. Pride and self consequence were laid low; they were humble suppliants for, and grateful recipients of his spiritual and temporal bounties. They were not ashamed to dig and to beg for the water and bread of life. They were not slothful in his business, but fervent in spirit, serving the Lord. Having learned of him who was meek and low of heart, and who had shown mercy to their souls, they were clothed with humility and tenderness and love to their brethren. The desire for pre-eminence, and the disposition to domineer over, or to oppress one another, had no place in the hearts of those true disciples of the Lord Jesus. They chose suffering themselves, rather than inflict it on others. Simple hearted and unresisting, when a persecutor dropped the blade of his sword with which he was inflicting wounds, one of the sufferers handed it to him again, instead of revenging his injuries. Partaking thus of bitter suffering, they could sympathise with each other, and often prayed for one another's constancy and divine support. They wrote epistles of consolation to strengthen the faith and courage and perseverance of their brethren in tribulation, and in the kingdom and patience of the Lord Jesus. Such was their love for them that they frequently visited them in prisons at the hazard of their own liberty, not being ashamed of the chains in which they were bound, nor of the reproach which their enemies attached to them, as the offscouring of all things, and the turners of the world upside down. What a band of brothers were they indeed! tender of the weak and fearful, in that stormy day—cheering and encouraging them to hold on their Christian course, in opposition to the antichristian principles and practices of the high professors; the strong bearing the burdens of the weak, putting themselves in the front of the battle, and joining shoulder to shoulder, that they might manfully acquit themselves in their Lord's cause, and screen their less experienced brethren and sisters from the assaults of the enemy, or, as far as was in their power, mitigate their sufferings.

Are the successors of those devoted ones following their footsteps, humble, self-denying, not looking on their own things, but on the things of Jesus Christ? encouraging each other to support the same doctrines and testimonies unmodified, which our forefathers proclaimed and suffered for? tender of each others rights and feelings and conscientious persuasions in relation to the stratagems of satan, wherewith he is seeking to deceive and to betray the members of such a society; and rather than discourage or drive out of their ranks those who are contending for the faith and warning others of the peculiar dangers of the day, are they bringing the inquiry and investigation home to their own bosoms, whether the concern of such may not be sincere and well founded, and ought therefore to be cherished, instead of being laid waste?

How consoling to their Friends must have been the following sympathetic language of three valiant men, confined in Newgate prison in 1662, addressed to their beloved fellow pilgrims, who were travelling towards the same heavenly country with themselves. What a blessing would it be were all the professed followers of Christ striving to aid and comfort and provoke one another in love to run the race set before them, rather than provoke each other to wrath, and to separate from them, and prevent them from doing the work which the Lord appoints them to do!

"We the prisoners of the Lord and for the testimony of Jesus Christ," say they, "do bear in our remembrance with dearest salutation of perfect love, all our suffering brethren every where, and also the whole flock of our Father's tender love, whom he hath elected and chosen in his own secret counsel before the world began. Dearly and well beloved, our very souls this day, are deeply affected with the cause of God, and our persons at this time are in these bonds, for the testimony of the same; and truly in soul, body and spirit, are we offered up to the perpetual loss of all, that the name of the Lord and his saving truth may be testified unto in faithfulness, to all the world; and in the Lord, our hearts are resolved in the confidence of his Spirit, to suffer the greatest afflictions and persecutions, rather than forfeit or lose one grain of this so blessed a testimony, now entrusted with us, and for which we now suffer these bonds. And unto faithfulness herein, we find that the Lord our God daily increaseth our strength and boldness, our patience and long suffering, and doubleth his spirit of power and wisdom upon us, that we may never faint in trial. We labour to be armed in our inward man, with whatsoever may uphold us and defend us in this day of our affliction, even that our faith and patience, our holiness and meekness, our long suffering and *love to enemies*, and all heavenly virtues, may be completed in us, and possessed of us, till our God take vengeance upon the wrath of our adversaries, and deliver us, now a poor despised and oppressed people, for these virtues are the armour with which we delight to be clothed. These are our weapons with which we delight to be defend-

ed, and this must be our final victory, when the faith and patience, the meekness and long-suffering, and heavenly virtues of Christ Jesus in us, have exceeded in measure, and superabounded in effect, all the unbelief and impatience, the enmity and ungodliness of all that hate us. Love shall overcome all the wrath and envy, patience shall subdue rigorous persecutors and hateful workers. God that dwells with us, shall condemn and confound the wicked one, with all his might, malice, persecution and cruel imposition *on tender consciences;* and oppression and injustice shall be no more. This is that victory for which we spiritually war; these and no other are the weapons with which we contend; and the cause is God's in which we are engaged, and for which we suffer this present day.

"Brethren, *we hope you are all like-minded with us;* and that this same cause of God, his truth and righteousness, is fixed before you, and is your aim and mark, and that it is alike dear and precious in your eye, and that ye are armed with the same armour of God's heavenly virtues. It is the breathing of our life to the Father, that the whole church of Christ, and every member thereof, may be kept faithful to hold forth the holy testimony of Jesus, *by suffering in this great day of trial.* The testimony of which we have heard and learned, believed and received from God the Father into all our hearts, is so precious to us, in its evidence of peace and comfort, justification and salvation in eternal life, in our inward man, that we compare no afflictions, nor present suffering of our outward man to the price and virtue thereof. For we can say in the verity of our souls, however it shall go with our outward man, in respect of tribulations and persecutions, yet in our inward man we possess the peace, comfort, and salvation of the everlasting God. And to bear forth the testimony of this in our age to the world, even of that love and life, mercy, justification and salvation which we have received, we can forego liberty, life, and all. For this is our duty to which we are called, and the end for which we were born—to bear witness to the Truth.

"Wherefore we beseech and exhort all of you that have tasted of the loving-kindness of our God, that ye be faithful and valiant this day in the cause of God; not fearing the fury of the ungodly, nor the threats of enemies, nor the terrors of this world, nor seeking to save your own lives; but in the faith and patience pressing forward in the race of righteousness, till *mercy, peace, justice,* and *true judgment,* run down as a stream; willing to suffer the loss of all, that truth and righteousness may live upon earth, and the worship of the true God be exalted, and all *the contrary overturned;* and this is the reward of all the saints' afflictions. Be faithful in your trials. Let estates, relations, life and all go, rather than the cause of Truth be diminished of its glory, by the unfaithfulness of any in this day. We are pressed in spirit to encourage all the Lord's people to put on holy confidence, and to cast away all unbelief, doubtings, and fears of this world, and to maintain God's worship in the assemblings of his people together, in the strength and power of the Lord Jesus Christ.

"Whilst our hearts are pouring forth daily prayer that you may be faithful, our desire is that you may all eat and drink of that spiritual food which will cause your inward man to grow—that your own hearts may be kept pure in his presence, and that the Seed of life, with the fruits and blessings thereof, may fill your souls—that whilst you are striving by patience and long-suffering against your outward enemies, no inward enemy of evil lusts or affections, strife or divisions, or any thing of this world may enter into your bosoms to defile you.

"Dearly beloved, always have a special regard to your standing as to God-ward and what increase of life, love, peace and comfort, ye daily receive in your spiritual man; knowing that by the inward virtue of the Father's presence, you must stand in strength and dominion against all enemies within and without.

E. B.
J. C.
I. P."

SLAVERY.

A Hard Case.—A gentleman in whom we place implicit confidence, has informed us of the following affair, who was a witness of the facts:—In October last, the bark Hazard, Captain Clark, sailed from Providence to New Orleans, having on board a free coloured man, a native of Providence, as cook. After a dangerous passage, having arrived at the destined port, the vessel was considered unseaworthy, and of course the crew abandoned her. Among the number to seek other employment, was this honest coloured man. There is a law in New Orleans that no coloured person shall be found in the street after eight o'clock in the evening. This poor man, from the free pure air of New England, knew nothing of this law, and was in search of employment past the hour. He was taken up by the watchman, and put in prison, where he was confined six weeks, and then taken out, and let out to pay his dungeon fees, which were ninety dollars. While thus at work, a passenger who went out in the bark with him, accidentally met him. He was chained around the ankle and knee, under the lash of the taskmaster—emaciated and sick. He begged of him to give him a picayune, to buy some bread with; "for," said he, "I am almost starved." Our informant states that he then endeavoured to get him from the clutches of the field-driver, but being unsuccessful, he left him in agony bordering upon despair. The coloured man had learned his fate, and was cast down, dejected; and thus suffering by the effects of the climate and the lash, was apparently approaching the confines of another more welcomely-to-be-received country than that ruled by the tyrannic arm of the slave-holder. When he has laboured long enough to pay his jail-charges, he is, if living, to be put up at auction, and sold to the highest bidder—sold into perpetual bondage! This is another of the million of facts that should make the bosom of every abolitionist burn with zealous indignation—should arouse the dormant feelings of every lover of freedom. We hope and believe that the end of man-stealing is at hand.

It must be so. Who can help becoming, if he is not already, an abolitionist, in the face of facts like these? Where is the man who will say there is justice or humanity in this case?—*Youth's Cabinet.*

Important Decision.—Discharge of a Slave.—The Boston Post contains a report of a slave case recently decided in that city by Chief Justice Shaw, of the Supreme Court, which is of more than ordinary importance. It seems that Robert T. Lucas, a slave belonging to Edward Fitzgerald, Purser on board the U. S. frigate United States, was, in 1841, by the written consent of the Secretary of the Navy, received and entered as a landsman on board said frigate, at Norfolk, Va. The frigate sailed on a cruise to the Pacific, and was thence ordered to the port of Boston, where she arrived on the 3rd ultimo. A writ of habeas corpus for the delivery of the slave was served on the master, without the knowledge or authority of the former. Two points were presented for discussion, viz.:

First, as to the claim of the commander of the frigate to the service of the slave; and, secondly, whether his having been brought involuntarily within the limits of Massachusetts, without the consent of his master, who was about to return to Virginia, the court could interfere to set him free.

Judge Shaw decided, that although Lucas was lawfully entered and employed as a landsman on board the frigate, the right of the commander to his services as a slave could not extend beyond the territorial limits of slavery, and were at an end whenever the service to be performed took him out of these limits.

In relation to the second point, the Judge held that the master having voluntarily placed his slave in a situation in which he would be liable to be taken within the limits of a free state, he could not compel him to return again to a slave state without his consent. Lucas was accordingly discharged from custody, and being of full age, was left to return to Virginia or remain, as he might elect. This decision greatly enlarges all the previous decisions in similar cases, and may be regarded as limiting the claim of the master strictly to the case of a fugitive.

Many things in the course of human life, are grievous for want of rightly pondering this truth: that if we needed them not, we should hardly meet with them; and if we do need them, we ought not to wish exemption from them.—*Dillwyn.*

A man must be deplorably insensible or blind to the depravity of his own heart, who sees not the necessity of supernatural aid to correct its disorders.—*Ibid.*

Spiritual pleasures only are greater in fruition than expectation.—*Ibid.*

NO CONCEALMENT.

Think'st thou to be concealed, thou little *stream*,
That through the lowly vale dost wend thy way,
Loving beneath the darkest arch to glide
Of woven branches, blent with hillock gray?
The mist doth track thee, and reveal thy course
Unto the dawn, and a bright line of green
Tinting thy marge, and the white flocks that haste
At summer noon to taste thy crystal sheen,
Make plain thy wanderings to the eye of day—
And then thy smiling answer to the moon,
Whose beams so freely on thy bosom sleep,
Unfold thy secret, e'en to night's dull noon—
How could'st thou hope, in such a world as this,
To shroud thy gentle path of beauty and of bliss?

Think'st thou to be concealed, thou little *seed*,
That in the bosom of the earth art cast,
And there, like cradled infant, sleep'st awhile,
Unmoved by trampling storm, or thunder-blast?
Thou bid'st thy time; for herald Spring shall come
And wake thee, all unwilling as thou art,
Unhood thine eyes, unfold thy clasping sheath,
And stir the languid pulses of thy heart;
The living rains shall woo thee, and the dews
Weep o'er thy bed, and ere thou art aware,
Forth steals the tender leaf, the wiry stem,
The trembling bud, the flower that scents the air,
And soon, to all, thy ripened fruitage tells
The evil or the good that in thy nature dwells.

Think'st thou to be concealed, thou little *thought*,
That in the curtained chamber of the soul
Dost wrap thyself so close, and dream to do
A secret work? Look to the hues that roll
O'er the changed brow—the moving lip behold,
Linking thee unto speech—the feet that run
Upon thy errands, and the deeds that stamp
Thy lineage plain before the noonday sun:
Look to the pen that writes thy history down
In those tremendous books that ne'er unclose
Until the Day of Doom, and blush to see
How vain thy trust in darkness to repose,
Where all things tend to judgment. So beware,
Oh, erring human heart! what thoughts thou lodgest there.

Graham's Mag.

Morse's Telegraph worked by Lightning from the Clouds.—During a thunder-storm at Baltimore, the superintendents of Morse's Magnetic Telegraph, removed the galvanic batteries and suspended the operations of the telegraph, to avoid being injured by the electrical discharges from the clouds; the lightning having been attracted by the wires, counteracted the effect of the discharges from the batteries, and interrupted the operation of the telegraph. On the withdrawal of the batteries, the wires were operated upon by each successive flash of lightning, the telegraph working precisely in the same way as when in operation for the transmission of intelligence; thus proving (what few doubt) that the electricity of the atmosphere and that generated by the galvanic battery are identical, or alike in their operation upon conducting substances.—*Late paper.*

Perhaps the vice of our system of Church and State has never been more flagrantly illustrated than in the parish of Bishopwearmouth. The rector of that parish is Gerard Valerian Wellesley, brother of the Duke of Wellington. We refer to him solely in his public capacity of State clergyman. His example has been one of duties neglected, and pledges broken. He has been usually non-resident—has made little or no personal return for the thousands of pounds annually derived from the parish—and, nevertheless, has enforced payment of the odious church-rate—odious under any circumstances, but especially in the case of a non-resident clergyman. He is now proceeding against certain members of the Society of Friends for £19 14*s.* 9*d*!—*Gateshead Observer.*

THE FRIEND.

ELEVENTH MONTH, 9, 1844.

BALTIMORE YEARLY MEETING.

The Yearly Meeting of Friends held at Baltimore commenced its sittings on Second-day, the 28th of last month; the meeting of Ministers and Elders having been held on the previous Seventh-day. From those who attended it we learn that it was considered a time of favour. Several ministering Friends from other Yearly Meetings were present. The time of holding the Yearly Meeting was changed; it is to commence in future one week earlier in the Tenth month. This will enable any Friend who may have a concern to attend Baltimore and North Carolina Yearly Meetings, to effect it the same year. We shall probably be furnished with the means of a more extended notice in a future number.

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A stated meeting of "The Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the House of Industry on Seventh-day, the 30th instant, at 3 o'clock, P. M.

Eleventh month, 1844.

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FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street.

Visiting Managers for the Month.—William Kinsey, Frankford; Josiah Dawson, No. 318 Arch street; Benjamin H. Warder, No. 179 Vine street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

MARRIED, at Friends' meeting-house, Fishing Creek, Columbia county, Pa., on Fifth-day, the 26th of Ninth month, PARVIN MASTERS to NARCISSA V., daughter of Thomas and Anne Mendenhall.

DIED, on the 4th of the Eighth month last, JESSE, son of Richard and Mary Edgerton (deceased), in the 28th year of his age, a member of Ridge particular and Somerset Monthly Meeting, Belmont county, Ohio. Having in early life manifested an attachment to our religious testimonies, he was through submission to the operations of Divine Grace, favoured to experience such a settlement in the Truth, exemplified in a consistent and upright walking, as afforded cheering hopes to his friends of his future usefulness in the Church; but He who seeth not as man seeth, saw meet to order it otherwise, and to gather him early from the conflicts of time. During the course of a protracted illness, (having been for about eighteen months mostly confined to his chamber,) he was favoured with Christian resignation and fortitude, manifesting in a remarkable manner a pleasant cheerfulness even under severe bodily suffering, which gave proof of his patient acquiescence with the Divine will, and which rendered his company interesting and instructive to those around him. His feelings of sympathy were much drawn forth towards our fellow men of the African race, and in a particular manner to some of this class in the neighbourhood, to whom he contributed liberally for their comfort and benefit. A short time before his close, he said, "I feel that my peace is made; that death has no terrors; and only wish to stay till my blessed Master shall see meet to call me hence." Thus he quietly passed away, and we humbly trust was prepared for the mansions of eternal rest and peace.

——, at his residence in Perquimons county, N. C., on the 14th of Ninth month last, REUBEN PERRY, in the eighty-fifth year of his age; a member of Piney Woods Monthly Meeting, and for about forty-five years an approved minister of the gospel. In his early years, eagerly pursuing the vanities of time and sense, he strayed far from the way of Truth; but the Almighty was pleased to lengthen out his day of visitation, and so to plead with him, that he came at length to perceive his lost and undone condition. Under this sense of his state, he passed through days of misery and nights of weeping, but finally, through the restoring power of Divine Grace, he was permitted to experience a forgiveness and blotting out of his past transgressions. Thenceforth, as a growth in Truth was experienced, he became a faithful standard bearer in the church, and often felt himself called upon publicly to warn others to flee from the wrath to come. Although residing at a considerable distance from meeting, and subject in his latter years to much bodily affliction, he continued a faithful attender of meetings, till the infirmities of age and disease, within the last few years, confined him to his house, and often to his bed. He was often led anxiously to look forward towards that transition from the trials and sufferings of this life, to the joys of another and a better, which we believe he has now experienced.

——, the 18th of Tenth month, ASENATH BALES, wife of Eleazar Bales, a member of Whitelick Monthly Meeting, Indiana, in the 35th year of her age. For more than two years her health had been declining, from pulmonary consumption, and her body was much wasted away, yet her mind was preserved sound and clear; and continued so until very near the close. It may be said of her, that during life she was an example of piety and virtue. She survived her marriage only about three years and six months, being loving and affectionate in her family, and a true help-meet to her husband. She looked in humble confidence to her Lord and Saviour Jesus Christ, knowing that there is no other name given under heaven whereby we must be saved. On being asked concerning her bodily pains, which appeared to be great in consequence of a difficulty of breathing, she replied, her sufferings were great, but they were not to be compared with those of her dear Redeemer, and she ought not to murmur or complain. She added, she felt willing to die; and that she saw nothing in her way, but the leaving of her family. At the same time she remarked to her husband, "Be faithful in attending to thy religious duties, and I believe that way will be made for thee, at such a time as this. What a consolation to feel in a good degree an assurance that through the mercy of God in Christ Jesus, a victory has been gained, and a crown obtained that fadeth not away."

——, on the 21st ult., ELIZABETH SMITH, widow of the late John D. Smith, of this city. To numerous friends and relatives she was endeared by the kindness of her disposition, and her agreeable social qualities. Her love to the blessed Saviour and for the truth as it is in him being sincere, there is ground, we humbly trust, for the consoling assurance that she has entered into His rest.

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For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 50.)

"But other witnesses are not wanting to raises their voices at last from that once frequented but long deserted shore. As if the very first-fruits of the Euphrates expedition had been destined to be an offering to the cause of Scriptural illustration, by the concurring solution of another problem, than that of the practicability of the navigation of the Euphrates, Colonel Chesney, in the Journal of the Royal Geographical Society, commences an admirable article on the Bay of Antioch, by a description of the scene, as the expedition bore down upon the coast of Syria, in order that they might disembark at the very point which formed of old the port of Antioch. In preference to all other places he sought an *entrance* there, whereby to go to Beer on the Euphrates.

"'The bay of Antioch is spacious, free from rocks, and well sheltered on every side, with the exception of the south-east, where, in the distant horizon, is seen the lofty island of Cyprus; the anchorage, however, is good, and the water deep, almost to the very beach. This was the spot selected, in order to avoid the Beilan mountains, for the disembarkation of the party destined to proceed on the expedition to the Euphrates. On the 3rd of April, 1835, H. M. ship Columbine, followed by the George Canning, under all sail, led the way from the offing towards the anchorage. To the south, as we proceeded, was the *lofty Jebel El AKrab* [Mount Casius] rising 5318 feet above the sea, with its *abutments extending to Antioch.* To the north, the Beilan *range* (5337 feet) well stocked with forest trees, chiefly oak, walnut, and fir; and in front the broad expanse of the bay, backed by the hills of Antioch, Mount S. Symeon, or Ben-kiliseh, covered with myrtle, bay, and arbutus, altogether forming a striking and magnificent panorama,' &c. (Geographical Journal, vol. viii.)

"'The southern horn of the bay of Antioch trends inwards, east by north, about seven miles to the beach. Near its outer extremity is the little bay or fissure called Kasab, and three miles nearer to the main land, that of Kara' Mayor, which is rather larger, and has a good anchorage off it close to the shore; the rest of the distance along the foot of Mount Casius being precipitous, and for the most part inaccessible, as far as the beach, beyond which, the range of Jebel El 'AKrab runs towards Antioch in the previous direction, east by north, with the rich picturesque valley of the Orontes at the foot, and the celebrated fountain of Daphne on its slope. Eight miles and a half, north by west, half-west, is the other horn of the bay, which is formed by Jebel Musa; on the base of which *opening* north-west, are the ruins of the well-known city built by Seleucus Nicator to celebrate his victory over Antigonus; but it has a much deeper interest to the Christian, from being the spot where Paul and Barnabas embarked for Cyprus.' (Geographical Journal.)

"Such a description, by such an observer, may add a still deeper interest to the scene, as showing how the bay of Antioch has been formed by nature's God, and presents the *opening* on the coast where He has also formed the entrance into Hamath, so often spoken of in [the Scriptures.]

"The expedition first pitched their tents near to the ruins of Seleucia. 'The scene, with the British flag floating over their heads, and the noble mountains which surrounded them, *of which Mount Casius was the monarch*, was most animated and picturesque.' (Faber's Views.)

"In the description of the view of the remains of the port of Seleucia, it is said, 'The scene at present is wild and impressive. A desolate and rocky beach,—Mount Casius on the left,—a few country barks crossing the bay of Suadeah, to enter the mouth of the Orontes. The two piers of the ancient port are seen projecting into the sea: the ruined tower on the rock was built for its protection; and near this, one of the piers ran into the sea, constructed of very large stones, some of them twenty feet by six in width, and five in depth: they have been fastened together by iron cramps, the remains of which are still to be seen. Mount Casius, that towers on the left far above the other heights, is the finest mountain, and of the most striking appearance of any in Syria: its summit is a pyramid of rock; its sides are broken into deep and precipitous glens. Its larger portion is bare and naked, yet it is more sublime in its bareness, than if sheltered entirely, like many of its neighbours, by magnificent forests. The setting sun, resting long on its ærial desert of rocks, on its wild and waste crest, is glorious to behold.'

"But it is not *from the sea*, but from the mountain, that the entrance is to be seen. The hills of Antioch, Mount S. Simon, or Ben-kiliseth, shut in the view. And not one man on board the vessels having entered the bay before, great uneasiness was felt lest they might have mistaken the intended bay, till, near the shore, the Orontes was seen, from the top-mast head, winding towards its estuary. The summit of Ben-kiliseh, a low mountain, is about five miles from the sea, and commands a beautiful view westward, over a very rich plain extending to the sea, closed in by Mount Casius to the southward, and the Jebel Musa range to the northward; while to the east is the valley of the Orontes, terminated by the castellated hills of Antioch, the general view being closed to the north-east by the Beilan mountains.

"In a section of the valley near this point, is *the junction of a tributary stream which descends from Mount Amanus*, and falls into the river; in the description of which it is said, 'The numerous flocks and their shepherds give a pastoral appearance to this scene; the old stone bridge with its single arch, crosses the tributary stream that loudly pours its tide into the calm majestic bosom of the Orontes. Cultivation is visible even to the water's edge: the declivities afford the richest pasture to the flocks, whose keepers, seated on the banks or beneath the trees, look every day on a scene that might vie with the fields of Arcadia. The whole valley of the Orontes, up to Antioch, is magnificent, between the ranges of Mount Casius and Amanus, and it is cultivated in many parts, and might be made, with industry, as productive as in ancient times; viewed a few miles farther from the heights of Beit-el-ma (a lower prolongation of Casius) the river presents a splendid broad expanse, winding between the bold range of Amanus, and the mountain of the column.'

"'Burckhart, Volney, Adrien Balbi, and others, have looked upon Casius and the Nosairi hills, as effecting a connection between the Lebanon and Amanus, and hence geographically connecting the systems of Taurus and Libanus; and this view of the subject, according to the able testimony of Ainsworth, 'is further supported by the geognostic structure of the chains.' (Ainsworth's Assyria.) The entrance into the land of Hamath thus lies between them at the connecting point, or base of Casius; and the opposite hill bears the name of Djebel Mousa, as if the name of the Hebrew legislator were engraven on the northern frontier of Israel.

"Riblah, in the land of Hamath, was the Syrian seat of the king of Babylon in the days of the prophets of Israel. Antioch, in its place or immediate neighbourhood, became the seat of the Assyrian monarchs, and was

repeatedly the resort of Roman emperors. Its port, 'capable of containing a thousand vessels,' lay in the vicinity. Along the coast the lofty pinnacle of Casius was the surest beacon *from the sea;* and it directed the mariner to the entrance of Hamath, the maritime terminus of which formed the stations of two extensive ports, while at the opposite extremity lay Hamath the Great, or the capital of Assyria. The bounding mountains on both sides precluded any other entrance; while a river, navigable for vessels of an hundred tons, with a road on its south side, and a narrow path on the northern bank, where the opposing mountains almost meet, passed through a most enchanting scene, which there is thus strong reason for believing was consecrated by Divine promise as ultimately a portion of the northern border of Israel, before the grove of Daphne, planted beside it, was desecrated by heathen abominations. Having the celebrated and opulent city of Seleucia, together with its port, and that of Antioch, in one end, and the city of Antioch, which numbered 800,000 inhabitants, on the other, and opening away from the *north end* of Syria, not only to the land of Hamath, but also to the countries which environed the Euphrates, the valley in which the river Hamath or Orontes terminated its course, was, and is worthy, as the *entrance into Hamath*, of being recognised as a heaven-appointed border of that land, which, so soon as it is entered, thus begins to assert or vindicate the title given it by the Lord, 'the glory of all lands.'

"It is a remarkable peculiarity of the entrance into Hamath, that there is no other on the north or on the west by which to pass, without crossing mountains, from the Mediterranean. For this reason it was chosen by Colonel Chesney, and fixed on by Bonaparte, when he purposed to go to the Euphrates. 'In 1811,' says Colonel Chesney, 'Napoleon had prepared a fleet at Toulon, which was to have disembarked a large force in this bay; and M. Vincent Germain was waiting at Antioch for the expected troops, which had in the mean time been marched to Russia, instead of taking the route from Suweidiyah to India. Marash was to have been the centre of his operations, probably on account of the fine forests near that town; but as the Beilan mountains would have furnished plenty of fine timber close at hand, it is not likely that this great captain would have gone to Marash, *when one hundred and ten miles through Antioch and Aleppo would have placed him at Beles, two hundred miles lower down the river.* There is reason to presume that Bonaparte meant to carry his troops down the river to Basrah. But the Russian campaign put an end to this.' (Geographical Journal, vol. 8.)

"The Taurus or Amanus were believed by the Jews to be the Hor-ha-hor of Scripture; and were thus held by them to be the northern frontier of the land promised to their fathers. But though Hor-ha-hor admits of a more precise definition, the idea that the Amanus, which Jerome adopted, was the north border of Israel, is, as we have seen, warranted by many other facts. Biblical critics and geographers, such as Bochart, Poole, Cellarius, Reland, &c., in looking alone to the ancient borders, and utterly disowning any other, stigmatized the idea as absurd and 'ridiculous,' as assuredly it would have been had the borders of the land in which the Israelites dwelt, and that which the Lord promised to Abraham, been one and the same. In not distinguishing things that differ, they overlooked the covenant and the promises of God; and in ridiculing what they accounted Jewish pretensions as idle fables, though these were false in respect to the past, they forgot, that in respect to the future, this arrogance was theirs,—while they denied that Israel had any part in Amanus,—a wiser than Solomon is here!

"Solomon's dominion, though only the *image* of that which shall yet be restored to Israel, may serve as the measure of its borders. The sovereign lord of Hamath and of Zobath, and of cities on the Euphrates beyond them, was not ignorant of Amana (or Amanus), nor does he keep silence concerning it in his prophetic song. The figure is common to the prophets, that, as the bridegroom rejoiceth over his bride, so will the Lord rejoice over Israel. The very land shall be called *Beulah*, or married. 'Go,' saith the prophet, 'and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Turn, oh backsliding children, saith the Lord, *for I am married unto you.* I will bring you unto Zion. At that time they shall call Jerusalem the throne of the Lord.' (Jer. iii. 12. 14. 17.) Israel is 'the married wife.' (Isa. xlvi. 1.) How aptly to these words of the prophets do those also of Solomon apply, 'Come with me from Lebanon *my spouse*, with me from Lebanon; *look from the top of Amana.*' (Song of Solomon, iii. 8.)

"The mountains of Amanus, as Strabo relates, extend from the Mediterranean to the Euphratus. They formed the northern boundary of Syria, the northernmost of whose lands were those of Hamath and of the kingdom of Hadadezer on the Euphratus, within which was Berothah. They were thus from end to end the northern and natural boundary of the dominion of David and Solomon, as also of Syria, which they separated from Cilicia. Beir is distant, in a direct line, an hundred and thirty-three miles from the mouth of the Orontes, and touching the one, on the entrance into Hamath on the west, and bordering also on the east, with the other, the range of Amanus is nature's own barrier, which shuts in the land, and forms a boundary defined as any can be. Amanus, says Cotovicus, who himself looked from the top of it, (as we shall hereafter see,) extends for a great space like an overhanging wall, and separates Cilicia from Assyria. Such a noble Alpine barrier from the east side to the west side, is a worthy boundary of 'the glorious land;' and it hems in at once *all the land of the Canaanites, all the land of the Giblites*, all the land of Hamath, and the ancient kingdom of Hadadezer, while *the entrance into Hamath* is its Scriptural witness on one side, and *Berothah* an the other. Fronting Mount Casius, near the base of which is *Laodicea*, in the land of the Arvadites, it forms the *north end* of that land; fronting also the wider valley of the Orontes in the interior, it forms the north end of the land of Hamath, and turns back its river, though long 'rebellious,' and reversed, and sends it at length direct towards *the sea;* while on the east it reaches towards the Euphrates, and a high mountain range passes that river above Bir, to which the Euphrates is navigable from the Persian Gulf. From *that river to the uttermost sea*, (or the extremity, may we not say, of the Mediterranean on the north, for there the Euphrates most nearly approaches it,) a mountain chain extends, which, though with separate branches, forms a continuous barrier. Of the Amanus and Rhosus, (or the Jawur Dagh and Akma Dagh,) Ainsworth states, that 'the two chains are nominally separated by the pass of Beilan; but they are in reality continuous with one another. The Jawur Dagh attains a greater altitude than the Akma Dagh, the culminating points being to the north. The average elevation of the Akma Dagh is a little more than 5000 feet above the Mediterranean; that of the Jawur Dagh is from 5000 to 6000 feet.' (Ainsworth's Assyria.) The pass of Beilan, instead of being a valley with a navigable stream like that of the Orontes on the lip of the ocean, is 1584 feet above the Mediterranean.'

"Here, then, at the termination of the plain of Phœnicia and the land of Hamath, is a boundary which is as marked as that of the Nile; and the geographical features of the land unite with the Scriptural records, in proof that it is also a *boundary* along all the *north end* of the land, respecting which, as was said of that river, 'there can be no dispute.'

"But if there could be any doubt or dispute, both might vanish at the word *Amana*, as *written* in the holy oracles, like many others, *for a time to come.* In prophetic vision, if not in fact,—we believe assuredly the former,—Zion's king could speak of looking, not alone, from the top of Amana. In either case, the conclusion is irresistible, that the land of Israel, intercepted by no other, was from thence in immediate view. And as Antioch was said to be the *apex* of Syria, the word Amana may crown the argument that the border of Israel is here.

"Though that word occurs but once in Scripture, it is associated, as we have seen, with a figure common to the prophets, and which recurs again and again in the Old Testament and in the New, the significacy of which admits not of a doubt. And we are taught to look from what Israel is, to what Israel shall be, when the Lord shall be unto her a *husband* again.

"'I will make her that halteth a remnant, and her that was cast far off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall

come to the daughter of Jerusalem.' (Micah iv. 7, 8.) Solomon, in the full extent of his kingdom, and in all his glory, could not utter words that shall not be realized in greater glory then. And when the first dominion and the kingdom shall come to the daughter of Jerusalem, and that city shall be called the throne of the Lord, and when she shall put on her *beautiful garments*, and be adorned *like a bride for her husband*,—who that has passed from Dan to the north end of Hamath, without touching a foot of ground that is not, according to the covenant, Israelitish soil, and sees the mountains of Amanus, with the sought for entrance on the shores of the Mediterranean on the one end, and Berothah on the banks of the Euphrates on the other, can say that Israel's heritage does not reach to the natural frontier of Syria on the north? And although in past times biblical critics, groping darkly around the ancient limits, controverted the testimony of the heirs of the promise, and denied that the borders of Israel reach to Amanus, what power on earth can controvert the word, or frustrate the purpose of the Lord, when, as if himself declaring the difference between the ancient and everlasting borders of his people, He shall say to Israel, as her *husband* and her *king*, 'Come with ME from Lebanon, my spouse, with me from Lebanon, look with me *from the top of Amana*, from the top of Shenir and Hermon?' Who can say, that in obeying the command, she would pass her proper borders, though Dan were left far behind; or look on any other land than her own between Amana and Lebanon? And who, beholding the mountain range, as it rises high like a bounding *wall*, may not conceive a literal significancy in the description of the land as a *garden enclosed*, as these everlasting hills await the time when the land shall be, as other prophets tell, like the *garden of the Lord*?

(To be continued.)

SQUIRRELS.

A young woman who resides in the country, has her chamber in the third story of a lofty house, at no great distance from an extensive wood or park. The windows are furnished with Venetian shutters, leaving a space of about six inches between them and the glass sashes. Early in the last winter, she observed that a beautiful squirrel had sought this refuge from the season, and snugly located himself there. She gave the little creature a kind and hospitable welcome, feeding him plentifully with nuts and other dainties, and leaving him at liberty to go to his woods and return at his pleasure, which he did daily.

After a short time, he brought a companion to share the comfort and luxury of his habitation, and went on increasing their number till the colony amounted to nine or ten more, who were furnished by their kind hostess with boxes for their shelter, and soft wool for their bedding, which they arranged to their taste, and used without fear, making occasional visits to the woods for variety and exercise. They showed no reluctance or distrust when the window was raised for the curiosity of visiters, or to give them their food; and they seemed as conscious of safety as they were of the comfort and luxury of their living.

The first adventurer, the Columbus of the settlement, must have informed his comrades of his happy discovery, and lured them to the enjoyment of his comfortable quarters, by persuasions sufficiently powerful to overcome their natural dread of man.—*N. Gazette.*

On the Hyæna.—The traveller, Ignalius Pallme, in his travels in Kordofan, vindicates the hyæna from the charge of ferocity and cruelty, usually brought against it by writers of Natural History, most of whom assert that the animal is untamable. He says:

"In the court of a house at Lobeid I saw a hyæna running about quite domesticated. The children of the proprietor teased it, took the must thrown to it for food out of its jaws, and put their hands even into its throat, without receiving the least injury. When we took our meals in the open air, to enjoy the breeze, as was our general custom during the hot season, this animal approached the table without fear, snapped up the pieces that were thrown to it, like a dog, and did not evince the slightest symptom of timidity. A full-grown hyæna and her two cubs were, on another occasion, brought to me for sale; the latter were carried in the arms, as you might carry a lamb, and were not even muzzled. The old one, it is true, had a rope round its snout, but it had been led a distance of twelve miles by one single man without having offered the slightest resistance. The Africans do not even reckon the hyæna among the wild beasts of their country, for they are not afraid of it."

The Globe reports "a *singular* and rare, if not *unique* occurrence" in the aviary at Windsor. A Dorking fowl, which had been placed with some fowls from Cochin China, has laid eggs with two distinct yolks in each. The superintendent of the aviary placed one of these double-yolked eggs, with some others, to be hatched by the hen. In due time two chickens issued from the egg, one a cock of the pure Cochin Chinese breed, the other a hen of the Dorking type.

A Singular Tree.—There is a tree now flourishing in a meadow at Belph-mill, near Whitwell, in the occupation of G. Porter, of the Mill Ash, which exhibits the appearance of two trees—one above the other—on one bole or stem. The parent tree—the willow—had been from time to time headed, or topped, and the seed of the ash by some means had been deposited on the crown of it, and had taken root, and, in the course of years, made its way down the heart of the willow into the earth. This tree or trees stands at a short distance from the Duke of Portland's coach-road, and about two miles from the celebrated Greendale Oak, in Welbeck-park, and is well worth the notice of the curious passing that way.—*Derby Reporter.*

THE TRAVELLERS' TREE.

This curious tree which is a native of Madagascar, belongs to the same natural order (Musaceæ,) as the plantain and banana. It is known in that island by the name of 'Ravenala,' to general readers as 'The Traveller's Tree,' and to systematic botanists as the Urania Speciosi. It forms a striking feature in the scenery, as it does in the economy, of its native country; and is thus described by J. Backhouse in his recent visit to the Mauritius and South Africa:—Clumps of these trees, composed of several stems rising from the same root, are scattered over the country in all directions. The trunks, or more properly root-stocks, which are about three feet in circumference, sometimes attain to thirty feet in height; but whether of this elevation, or scarcely emerging above the ground, they support grand crests of leaves of about four feet long and one wide, but often torn into comb-like shreds. The head is of a fan-like form, and the flowers, which are not striking for their beauty, are white, and produced from large horizontal green sheaths. The foot-stalks of the leaves, which are somewhat shorter than the leaves themselves, yield a copious supply of fresh water, very grateful to the traveller, on having their margins cut away near to the base, or forced from contact with those immediately above them, especially those about the middle of the series. The root-stalk is of a soft cellular substance, and the fruit, which resembles a small banana, is dry, and not edible. This remarkable vegetable production is said to grow in the most arid countries, and thus to be provided for the refreshment of man in a dry and thirsty land. Probably the water may originate in the condensation of dew, and be collected and retained by the peculiar structure of the leaf: it has a slight taste of the tree, but is not disagreeable.—*Late paper.*

THE PITCHER PLANT.

There is not, perhaps, among the numerous examples that occur of the provident economy of nature in the vegetable part of the creation, a more remarkable instance of contrivance adapted to circumstances, and of means suited to the end, than what is evidently displayed in a plant which is commonly met with in Ceylon and other islands of the east, and which has obtained the appropriate name of the pitcher plant (Nepenthes distillatoria.) Being the inhabitant of a tropical climate, and found on the most dry and stony situations, nature has furnished it with the means of an ample supply of moisture, without which it would have withered and perished. To the foot-stalk of each leaf, near the base, is attached a kind of bag, shaped like a pitcher, of the same consistence and colour as the leaf in the early stage of its growth, but changing with age to a reddish purple. It is girt round with an oblique band or hoop, and covered with a lid neatly fitted, and movable on a kind of hinge or strong fibre; which, passing over the handle, connects the vessel with the leaf. By the shrinking or contracting of this fibre, the lid is

drawn open whenever the weather is showery or dew falls, which would appear to be just the contrary of what usually happens in nature, though the contraction probably is occasioned by the hot and dry atmosphere; and the expansion of the fibre does not take place till the moisture has fallen and saturated the pitcher. When this is the case the cover falls down, and it closes so firmly as to prevent any evaporation from taking place. The water, when gradually absorbed through the handle into the foot-stalk of the leaf, gives vigour to the leaf itself, and sustenance to the plant. As soon as the pitchers are exhausted, the lids open, to admit whatever moisture may fall; and when the plant has produced its seed, and the dry season fairly sets in, it withers, with all the covers of the pitchers standing open.—*Barrow's Cochin-China.*

From the Winter's Wreath.

THE HOUSE OF PRAYER.

"Howbeit God dwelleth not in temples made with hands."

Not in buildings made with hands
Hath Jehovah placed His name;
In hearts contrite His temple stands,
Where through the Spirit's holy flame,
True worshippers adore their Lord,
Instructed by his living WORD:
But whose the heart that we may dare
Denominate a "house of prayer?"

Not his who but *profession* makes,
In whom the world still holds its sway,
Who here his consolation takes,
Unheeding Truth's more narrow way,
That path of light and life he shuns,
And blindly to destruction runs;
Then whose the heart that we may dare
Denominate a "house of prayer?"

Not his, who rich and full, has made
Uncertain wealth his chiefest joy;
His darling treasure soon will fade,
And prove at best a gilded toy;
Whose heart luxurious has grown,
The seat of Mammon's sordid throne:—
Then whose the heart that we may dare
Denominate a "house of prayer?"

Not his, who rigidly pursues
Mere forms of worship and of prayer,
Who stumbles like the outward Jews
At the true throne of David's heir:
Whose holy kingdom is within,
Perfecting peace by conquering sin;—
Then whose the heart that we may dare
Denominate a "house of prayer?"

'Tis his—*that* poor and contrite one
Who feels his wants, and humbly craves
The bread which comes from heaven alone,
Sustained by which the world he braves;
Obedient to his Master's voice,
He makes the daily cross his choice;—
Behold the man whose heart we dare
Denominate a "house of prayer."

Infirmities may oft oppress,
But still the Spirit's aid is nigh,
And can a holy prayer express,
In the meek language of a sigh;
So great a price our Lord hath placed
Upon a heart with meekness graced,
That such a heart we boldly dare
Denominate a "house of prayer."

The aim of education should be to teach us rather *how* to think than *what* to think; rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—*Beattie.*

For "The Friend."

POLITICAL.

Having experienced a good effect on myself from reading an "Address to the Society of Friends, by Thomas Shillitoe," and the following extract from it appearing so applicable to the present state of excitement in relation to political matters, I concluded to send it for insertion in "The Friend," with an invitation to others to read the whole Address; which, with many other valuable publications of the Tract Association of Friends, may be obtained at their Depository, No. 84 Mulberry street, at a very trifling cost.

"And, Friends, let us not dare to meddle with political matters, but renewedly seek for holy help to starve that disposition so prevalent in us, to be meddling therewith. Endeavour to keep that ear closed, which will be itching to hear the news of the day, and what is going forward in the political circles. I have found, that if we suffer our minds to be agitated with political matters, our dependence becomes diverted, by little and little, from the true centre and place of safety, where perfect peace is experienced, though the world and all around us may speak trouble. Such as have this dependence will know it to be a truth fulfilled in their own individual experience, that 'they that trust in the Lord shall be as Mount Zion, which cannot be removed; but abideth forever;' and that, 'as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.'"

THE FRIEND.

ELEVENTH MONTH, 16, 1844.

VENTILATION.

We are glad that the minds of Friends in this city have been awakened to the importance of adopting measures for maintaining a healthful atmosphere in our meeting-houses, as evinced by the recent introduction of ventilators in more than one of them. How far the limited experiment thus made will be found sufficient, especially as regards the evening meetings in the Mulberry street house, is not, perhaps, yet fully tested. The following communication, found in our letter-box, (but not in time for insertion last week,) contains suggestions which seem deserving of consideration.

"The meeting on the evening of the third instant (being the first in which the gas-lights were tried in the Arch street house) was found uncomfortably warm and oppressive; this was, without doubt, partly occasioned by the heat of the burners, beyond what would have been produced by lamps. Although a small ventilator has been placed in the ceiling, it will be of little use, if the windows in the attic are not kept open for the free passage out of the heated air which ascends through the ventilator; and but little air will pass through it, if there is no inlet for air below. If a window is opened widely, there is so large a current of air admitted, that it becomes dangerous to those near it; and some one, near by, consequently closes it. I noticed that the window-shutters on the ground floor were closed; this should not be done, and I suggest, that in order to have an inlet of fresh air, these shutters be hereafter left open, and that each of the windows in the house be drawn down from the top an inch or two, according to the state of the weather; such openings being over head, would not be large enough to become annoying to those sitting near them, and the number of windows being considerable, there would be a pretty good supply of fresh air.

"It is also very important, that after the close of the meetings in the day, the windows and doors be left open long enough for the impure air to pass out, and a supply of pure to be admitted.

"If the care-taker of the house, and Friends generally, will attend to these suggestions, our evening meetings will be more comfortable, and many will attend, who have been induced to stay at home by the state of the air and temperature in the house in time past."

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Our friend B. may be informed, that we printed the Address by a Recent Female Visiter to the Prisoners in the Eastern Penitentiary, from a printed copy in a pamphlet form, which was without a name. We thought, however, that the name of the author was plainly enough indicated by the editorial paragraph of the previous week.

Our friend's other intimation will be duly regarded, but it may be well to apprise him that the "obscure credits" to which he alludes, relate for the most part to newspaper scraps thus *credited* in the paper whence taken, or which the papers from which we copy have obviously taken from other papers.

—

London Friend and British Friend.

Those who want volume 3 of either of the above interesting periodicals, will please to give early information to the undersigned, that the requisite supply may be ordered in time. Some of the early numbers of volume 2, London Friend, had been exhausted before a sufficiency had been obtained to supply the subscribers in this country.

Subscribers now on the list will be considered as continued, unless contrary information shall be received soon.

GEO. W. TAYLOR.

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A stated meeting of "The Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the House of Industry on Seventh-day, the 30th instant, at 3 o'clock, P. M.

Eleventh month, 1844.

MARRIED, at Friends' meeting-house, North Sixth street, Philadelphia, on Third-day, the 5th instant, GEORGE GASKILL, of Burlington, N. J., to ANNA, daughter of the late Ephraim Haines, of this city.

———, at Friends' meeting-house, North Sixth street, Philadelphia, on Third-day, the 12th instant, JOSIAH JONES, of Cheltenham, Montgomery county, to MARY, daughter of the late John Hart, of this city.

For "The Friend."

FRIENDS AND SEPARATISTS.

(Continued from page 44.)

Now the whole of these essential parts of Christian doctrine, the propitiatory sacrifice of the Lord Jesus Christ, his mediation and his intercession for man, are an entire blank in the scheme of Dr. Gibbons. He says not one word about them; his summary of the doctrines of his friends being as follows:—

"The Society of Friends has never formed a creed after the manner of other religious denominations. We view Christianity essentially as a practical and not a theoretical system; and hence to be exemplified and recognised in the lives and conduct of its professors. We also hold that belief, in this connexion, does not consist in a mere assent of the natural understanding, but in a clear conviction wrought by the Divine Spirit in the soul. (1 John v. 10.) For that which here challenges our belief involves a knowledge of God; and no man knoweth the things of God but by the Spirit of God. (1 Cor. ii. 11.) Again, religion is a progressive work: 'There is first the blade, then the ear, and after that the full corn in the ear.' (Mark iv. 28.) 'And some there are who have need of milk, and not of strong meat; and every one that useth milk is unskilful in the work of righteousness: for he is a babe.' (Heb. v. 12, 13.)

"Seeing, therefore, that there are different growths and degrees of knowledge in the members of the body, we cannot but view the practice of requiring them to subscribe to the same creed, or articles of faith, as a pernicious excrescence ingrafted on the Christian system. And hence we prefer judging of our members by their fruits, and leaving them to be taught in the school of Christ, under the tuition of an infallible teacher, free from the shackles imposed by the wisdom or contrivance of man.

"*Our testimony to the Light of Christ within.*—We believe a knowledge of the Gospel to be founded on *immediate* revelation. (Matt. xvi. 18; 1 Cor. ii. 10, 11, 12; John xiv. 26.) Being the antitype of the legal dispensation, it is spiritual as its author, and as the soul which it purifies and redeems. (Rom. i. 16.) Under the gospel dispensation, the temple, (1 Cor. v. 19; Acts vii. 48,) altar, (Heb. xiii. 10,) sacrifices, (1 Pet. ii. 5,) the flesh and blood, (John vi. 53–63,) water and fire, (John vii. 37, 38; iv. 14; Matt. iii. 11,) cleansing and worship, (John iv. 23, 24) are all spiritual.* Instituted by the second Adam, the gospel restores to us the privileges and blessings enjoyed by the first; the same pure, spiritual worship, the same union and communion with our Maker. (John xvii. 21.) Such are our views of the Christian religion; a religion freely offered to the whole human race, (Heb. viii. 10, 11,) requiring neither priest nor book to administer or to illustrate it, (1 John ii. 27; Rom. x. 6, 7, 8); for all outward rites and ceremonials are, to this religion, but clogs or cumbrous appendages, God himself being its author, its voucher, and its teacher. (John xiv. 26; 1 Cor. ii. 9–12.) These are not speculations or notions, for we speak of what we do know, 'and our hands have handled of the word of life.' (1 John i. 1.)

"Such is a summary of the religion held and taught by the primitive 'Quakers;' from which I descend to a few particulars, as a further exposition of their and our principles.

"The message which they received is the same given to the apostles, that 'God is light, and in him there is no darkness at all,' (1 John i. 6, 7): and their great fundamental principle to which they bear testimony is, that God hath given to every man coming into the world, and placed within him, a measure or manifestation of this divine light, grace, or spirit which, if obeyed, is all-sufficient to redeem or save him. (John iii. 19, 20; i. 9; Tit. ii. 11; 1 Cor. xii. 7.) It is referred to and illustrated in the Scriptures, by the prophets, and by Jesus Christ and his disciples and apostles, under various names and similitudes. But the thing we believe to be one, even as God is one and his purpose one and the same in all, viz. repentance, regeneration, and final redemption. It is called *light*—of which the light of the natural sun is a beautiful and instructive emblem; for this divine light, like the natural, enables us to distinguish with indubitable clearness all that concerns us in the works of salvation, and its blessings are as impartially, freely, and universally dispensed to the spiritual, as the other is to the outward creation. It is called *grace*, and *grace of God*, because freely bestowed on us by his bounty and enduring love. (John xiv. 16. 26.)

"It is called *truth*, as being the substance of all types and shadows, and imparting to man a true sense and view of his condition, as it is in the divine sight. It is called Christ (Rom. viii. 10; x. 6, 7, 8); Christ within, the hope of glory (Col. i. 27); the kingdom of God within (Luke xvii. 21); the word of God (Heb. iv. 12, 13); a manifestation of the Spirit, given to every man to profit withal (1 Cor. xii. 7); the seed (Luke viii. 11); a still small voice (1 Kings xix. 12); because most certainly heard in a state of retirement, but drowned by the excitement of the passions, the rovings of the imagination, and the eager pursuit of worldly objects. 'And thine ear shall hear a word behind thee saying, This is the way, walk ye in it—when ye turn to the right hand, and when ye turn to the left.'

"It is compared to a 'grain of mustard seed, the smallest of all seeds,' being at first little in its appearance; but, as it is obeyed, growing and extending like that plant, until it occupies the whole ground of the heart, and thus expands into and sets up the kingdom of God in the soul. (Luke xiii. 19.) For the like reason it is compared to 'a little leaven, which a woman took and hid in three measures of meal,* until the whole was leavened,' or brought into its own nature. (Luke xiii. 21.)

"This unspeakable gift, through the infinite wisdom and goodness of the Divine economy, speaks to every man's condition, supplies all his spiritual need, and is a present and all-sufficient help in every emergency and trial. To the obedient it proves a 'comforter,' under temptation a 'monitor,' and a 'swift witness' against the transgressor. It is a 'quickening spirit' to rouse the indifferent; 'like a refiner's fire, and like fuller's soap, purifying the unclean;' and as a 'hammer' to the heart of the obdurate sinner; and in all, an infallible teacher, and guide to virtue and holiness.*

"And as there are diversities of operations and administrations, so also there are diversities of gifts bestowed on the members of the body (1 Cor. xii. 4–12:) 'The Spirit dividing to every man severally as he will,' in order that every office and service in the church militant may be performed, to preserve its health, strength, and purity. And thus by one and the 'self same spirit,' 'we are all baptized into one body, whether Jews or Gentiles, whether bond or free; and all are made to drink into one spirit.' (1 Cor. xii. 13.)

"Divine internal light is often confounded with conscience, and thus inferences are drawn against the truth of the doctrine. But this principle is as distinct from that natural faculty, as the light of the sun is distinct from the eye on which it operates. From a wrong education, and from habitual transgression, the judgment becomes perverted or darkened, and often 'calls evil good and good evil;' and conscience being swayed by the judgment, responds to its decisions, and accuses or excuses accordingly. In this manner conscience becomes corrupted and defiled. Now it is our belief that, if the discoverics made and monitions given by divine light, to the mind, were strictly attended to, it would correct and reform the erring conscience and judgment, and dissipate the darkness in which the mind becomes involved.

"Such is our testimony to the *great fundamental principle* in religion, as we believe and understand it. We exclude speculative opinions. If the reader be dissatisfied with our impersonal form of expression, let him change it, and it will be a change of name only. We dispute not about names.

"We believe in the divinity of Christ—not of the outward body, but of the spirit which dwelt in it—a divinity not self-existing and independent, but derived from the Father, being the Holy Spirit, or God in Christ. 'The Son can do nothing of himself,' said Christ; and again, 'I can of mine own self do nothing' (John v. 19. 30); and in another place, 'The Father that dwelleth in me doeth the work' (John xiv. 10); 'As my Father hath taught me, I speak these things' (John viii. 28);

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* "Vid. Christian Quaker, Phila. edition, 1824, p. 52. I. Penington, vol. i. p. 360; vol. ii. pp. 115, 116. 281. 282. Whitehead's Light and Life of Christ, pp. 48, 49."

* "A measure was two and a half gallons; the quantity of meal was, therefore, nearly one bushel."

* "For a further exposition of this fundamental principle of the Society of Friends, the reader is referred to the following works: Barclay, pp. 78. 81, 82; George Fox, "Great Mystery," pp. 140. 142. 188. 217. 245; Christian Quaker, Phila. edition, 1824, pp. 198. 200; Ib. pp. 5 to 55; George Fox's Journal, passim; Stephen Crisp's Sermon at Grace Church Street, May 24, 1688."

'Even as the Father said unto me, so I speak.' (John xii. 50.)*

"We reject the common doctrines of the *Trinity* and *Satisfaction*, as contrary to reason and revelation, and for a more full expression of our views on these subjects, we refer the inquiring reader to the works below cited.† We are equally far from owning the doctrine of 'imputed righteousness,' in the manner and form in which it is held. We believe there must be a true righteousness of heart and life, wrought in us by the Holy Spirit, or Christ within; in which work we impute all to him, for of ourselves we can do nothing. Neither do we admit that the sins of Adam are, in any sense, imputed to his posterity; but we believe that no one incurs the guilt of sin, until he transgresses the law of God in his own person. (Deut. i. 39; Ezek. xvii. 10–24; Matt. xxi. 16; Mark x. 14, 15, 16; Rom. ix. 11.) In that fallen state, the love and mercy of God are ever extended for his regeneration and redemption. God so loved the world, that he sent his only begotten Son into the world, in that prepared body, under the former dispensation, for the salvation of men. And it is through the same redeeming love, and for the same purpose that, under the 'new covenant,' he now sends the Spirit of his Son into our hearts, a mediator and intercessor, to reconcile us, and render us obedient to the holy will and righteous law of God. We believe that all, that is to be savingly known of God, is made manifest or revealed in man by his Spirit (Rom. i. 19); and if mankind had been satisfied to rest here, and had practised on the knowledge thus communicated, there would never have existed a controversy about religion, and no materials could now have been found for the work, of which this essay forms a part." (Deut. xxviii. 15. 29.)

How different is this faint and dim recognition of the Divinity of the Redeemer, from the real Friends' acknowledgment of him as the Lord Jesus Christ, in whom dwelleth all the fullness of the Godhead bodily; who was crucified for mankind in the flesh without the gates of Jerusalem; who was buried and rose again on the third day for our justification; who ascended up into heaven, and now sitteth at the right hand of God,—our holy mediator, advocate and intercessor.

In place of this cardinal Christian doctrine, Dr. Gibbons says, "God so loved the world, that he sent his only begotten Son into the world in that prepared body under the former dispensation, for the salvation of men. And it is through the same redeeming love and for the same purpose that under the new covenant, he now sends the Spirit of his Son into our hearts, a Mediator and Intercessor, to reconcile us and render us obedient to the holy will and righteous law of God." So that, according to him, the mediation is made by the Holy Spirit in our hearts, and not by the Lord Jesus Christ, at the right hand of God, the Father in heaven!

It is a remarkable feature in the account of Dr. Gibbons, that although he speaks of the Yearly Meeting of London, he makes no direct reference to the Separation, and takes no notice of the large and respectable bodies of Friends constituting the Yearly Meetings of New England, Virginia, and North Carolina; or of the fact that there are Yearly Meetings in New York, Pennsylvania, Maryland, Ohio, and Indiana, maintaining all their ancient relations, as well as their ancient doctrines. The only allusion to the Separation, excepting the slight implied acknowledgment in the introductory note already quoted, is in the last line of the statement.

"The Yearly Meetings of New York, Genessee, Baltimore, Ohio and Indiana, hold an epistolary correspondence with Philadelphia Yearly Meeting, according to ancient practice. But the Yearly Meeting of London *has declined this intercourse since the separation in* 1827."

As has been before remarked, the Scriptural forms of expression in which this creed of Dr. Gibbons is couched, may be plausibly explained, so as to satisfy those who are desirous of being satisfied with it. Yet at the same time there is nothing in it to which the professed deist could not with equally plausible explanations of another kind, readily assent. Certainly there is nothing in it on which to ground a protest against the broadest deism; and hence it is that the creed may be truly termed vague and indefinite. The doctrine of the immediate and sensible teachings of the Divine Spirit in the heart of man, is one, the possibility and probability of which no sincere theist can doubt. The conditions on which they are vouchsafed to man are clearly laid down in the Holy Scriptures; and however great the stress which may be placed upon these teachings, the system is not Christianity if it rejects the other fundamental doctrines of the Gospel.

These remarks are made with no purpose of provoking a controversy. They have been drawn out by the imputation contained in the title, and in the silence as to important facts of Dr. Gibbons's statement. The contrast between the two societies, as exhibited in the extracts given above, is too striking to need any other comment or remark, than that they fully prove the truth of the allegations which we have made from the beginning of the Separation, in relation to the doctrinal defects of the followers of Elias Hicks.

The sun shines on the moon and stars, and they shine upon the earth; so doth God shine in his goodness upon us, that we might shine in good works towards all men, especially to them who are of the household of faith.—*Sibbes.*

* "See also John iii. 34; v. 26. 36; vi. 38. 57; vii. 16; viii. 28. 42; xii. 49; I. Penington, vol. iii. pp. 61, 62. 236; Whitehead's Light and Life of Christ, p. 35; Thomas Zachary, p. 6; Wm. Penn, vol. ii. pp. 65, 66; Edward Burrough, p. 637; Wm. Baily, pp. 157, 158; Stephen Crisp, pp. 75, 76.

† "Wm. Penn's 'Sandy Foundation Shaken,' passim; I. Penington, vol. ii. pp. 115, 116. 427; vol. iii. pp. 32. 34. 54. 61, 62. 135. 226. 236; Job Scott's 'Salvation by Christ,' pp. 16. 22. 24, 25. 29, 30. 35; Christian Quaker, pp. 34. 135. 199. 262. 276. 350. 354. 369. 405; W. Penn's Works, fol. ed. vol. ii. pp. 65, 66. 420, 421; vol. v. p. 385; Wm. Baily, pp. 157, 158; T. Story's Journal, p. 385; Fox's Doctrinals, pp. 644. 646. 664. 1035.

For "The Friend."

Relics of the Past.—No. 41.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

LIFE OF JOHN PAPOONUNG.

(Continued from page 52.)

As Zeisberger was on his way to settle at Machwihilusing, he fell in company with John Woolman, who was then travelling northward to pay a religious visit to Papoonung and his tribe. In explaining the origin of John's concern, his own language may be used. "Being at Philadelphia in the Eighth month, 1761, on a visit to some Friends who had slaves, I fell in company with some of those natives who lived on the east branch of the river Susquehanna, at an Indian town called Wehaloosing, two hundred miles from Philadelphia. In conversation with them by an interpreter, as also by observations on their countenances and conduct, I believed some of them were measurably acquainted with that Divine power which subjects the rough and froward will of the creature; and at times I felt inward drawings toward a visit to that place."

In the Sixth month, 1763, he left home to perform this journey, in which he was accompanied by Benjamin Parvin. Early on the 10th of the month they crossed the Lehigh, and got over the Blue mountain that night. On the 11th they crossed what is now called the Pocono. On that day he fell in company with Zeisberger, which in his Journal he thus describes.

"About noon, on our way we were overtaken by one of the Moravian brethren going to Wehaloosing, and an Indian man with him who could talk English; and we being together while our horses eat grass, had some friendly conversation; but they travelling faster than we, soon left us. This Moravian, I understood, had spent some time this spring at Wehaloosing, and was by some of the Indians invited to come again."

On the 17th, about the middle of the afternoon, John Woolman and companion reached Machwihilusing, now called Wyalusing. John says: "The first Indian we saw was a woman with a modest countenance, with a Bible, who first spoke to our guide; and then with a harmonious voice expressed her gladness at seeing us, having before heard of our coming. By the direction of our guide we sat down on a log, and he went to the town to tell the people we were come. My companion and I sitting thus together, in a deep inward stillness, the poor woman came and sat near us; and great awfulness coming over us, we rejoiced in a sense of God's love manifested to our poor souls. After a while we heard a conk-shell blow several times, and then came John Curtis and another Indian man, who kindly invited us to a house near the town, where we found, I suppose, about sixty people sitting in silence. After sitting a short time, I stood up, and in some tenderness of spirit acquainted them with the nature of my visit, and that a concern for their good had made me willing to come thus far to see them; all in a few

short sentences, which some of them understanding, interpreted to the others; and there appeared gladness amongst them. Then I showed them my certificate, which was explained to them; and the Moravian who overtook us on the way, being now here, bade me welcome.

"On the 18th, we rested ourselves in the forenoon; and the Indians knowing that the Moravian and I were of different religious societies, and that some of their people had encouraged him to come and stay awhile with them, were I believe concerned that no jarring or discord might be in their meetings; and they, I suppose, having conferred together, acquainted me that the people at my request would at any time come together and and hold meetings; and also told me, that they expected the Moravian would speak in their settled meetings, which are commonly held morning and near evening. I found a liberty in my heart to speak to the Moravian, and told him of the care I felt in my mind for the good of these people: and that I believed no ill effects would follow, if I sometimes spoke in their meetings when love engaged me thereto, without calling them together at times when they did not meet of course; whereupon he expressed his good will toward my speaking, at any time, all I found in my heart to say. Next evening I was at their meeting, where the pure gospel love was felt, to the tendering some of our hearts; and the interpreters endeavouring to acquaint the people with what I said, in short sentences, found some difficulty, as none of them were quite perfect in the English and Delaware tongues, so they helped one another, and we laboured along, Divine love attending. Afterwards, feeling my mind covered with the spirit of prayer, I told the interpreters that I found it in my heart to pray to God, and believed if I prayed aright, he would hear me, and expressed my willingness for them to omit interpreting; so our meeting ended with a degree of Divine love. Before the people went out, I observed Papoonung, a man who had been zealous in labouring for a reformation in that town, being then very tender, spoke to one of the interpreters, and I was afterwards told that he said in substance; "I love to *feel* where words come from."

John Woolman had some other satisfactory opportunities with the Indians, and after describing one held on a First-day, he says; "When the last-mentioned meeting was ended, it being night, Papoonung went to bed, and one of the interpreters sitting by me, I observed Papoonung spoke with an harmonious voice, I suppose a minute or two; and asking the interpreter, was told that he was expressing his thankfulness to God for the favours he had received that day; and prayed that he would continue to favour him with the same which he had experienced in that meeting. Though Papoonung had before agreed to receive the Moravians, and join with them, he still appeared kind and loving to us."

"On the 21st. This morning in meeting, my heart was enlarged in pure love amongst them, and in short, plain sentences, expressed several things that rested upon me, which one of the interpreters gave the people pretty readily; after which the meeting ended in supplication; and I had cause humbly to acknowledge the loving kindness of the Lord towards us, and believed that a door remained open for the faithful disciples of Jesus Christ, to labour amongst these people."

John Woolman, with a thankful heart, took an affectionate farewell of the Indians, and the Moravian appeared respectful at parting.

Papoonung was at this time, passing through deep exercises of mind, and according to Zeisberger's account, complained much of the hardness and depravity of his heart. He freely confessed his faith in the Lord Jesus, and his dependence on him alone for salvation. As he and his people had concluded to have a Moravian minister among them, he requested to be joined to that body of Christians by baptism in water. This was readily and quickly acceded to by the minister, who although a true hearted believer in the Lord Jesus, could hardly recognise any as of the true fold, who had not passed through that outward rite; as though the impress of the Saviour's private seal, manifested in a regenerate heart, was not a sufficient proof of discipleship, and mark of a being entered into that covenant which saves. The watery rite was administered to him on the 26th of Sixth month, in less than two weeks after Zeisberger's settlement there, and a few days after the departure of John Woolman. Papoonung was a truly humbled believer, and on this occasion, he not only declared to the Indians his Christian faith, but he testified he saw more fully the evil of his heart, and that he had not known how miserable a creature he was, even when he was preaching to them before. Although thus submitting to outward rites, which belong to that dispensation which makes nothing perfect, his blessed Saviour did not take his Holy Spirit from him. The apostle declared to the Galatians, "if ye be circumcised, Christ shall profit you nothing," If Papoonung had trusted for salvation to the baptism of water, or to his having partaken of bread and wine, blessed by a man, this declaration of the apostle might have applied to him. But he had learned to love the Lord Jesus, and desired to dwell under the influence of the Holy Spirit, whose teachings he daily waited for.

The settlement of Zeisberger at Wyalusing, was of very short duration. The Indians about the great lakes, and those on the Ohio river, took up the hatchet against the whites, and murdered several hundred people. A murderous, fanatical spirit had been spread amongst certain inhabitants of Pennsylvania, which would have doomed all the Indians to destruction. It was openly declared, and that by persons professing to be ministers of the Gospel, that the heathens ought not to be permitted to live in the land. That this country had been given to the white settlers, and that as Joshua and the children of Israel were to destroy the Canaanites, so it was their duty to kill all the Indians.

When the account of the murders committed by the Indians reached these fanatics, they declared it was a judgment upon the whites for not having carried on the work of destruction, and they scrupled not to threaten the lives of such natives as they should meet with. The brethren at Bethlehem were alarmed; they recalled the Indian men who were engaged at a considerable distance from their settlement at Nain, hunting, and Zeisberger was summoned from Wyalusing. It is not needful to trace very minutely the rise and progress of the Indian war, and the murders committed by these fanatics. The Christian Indians were a principal object of attack to those deluded, wicked men, and at last it was necessary for their protection that they should be removed to Philadelphia. John Jennings, the sheriff of the county in which Bethlehem was, took charge of the Christian Indians residing near that place and saw them in safety to Philadelphia. They arrived there on the 11th of the Eleventh month, 1763. The governor had ordered that they should be lodged in the barracks, but the soldiers refused them entrance, and after much derision and abuse from a mob which collected round them, they were marched down to Province Island, six miles below the city.

In the mean time, the northern Indians had poured down into Wyoming valley, laying waste all the white settlements therein, and killing many people. Papoonung was a friend of peace, and refusing to join with his warlike brethren in their excursions against the whites, it became necessary for him to seek for shelter and protection for himself and Christian followers. Towards the close of the Eleventh month, he, with 21 others, came down to Bethlehem. Here he was in as much danger from the professedly Christian white people, as he had been at Wyalusing from the heathen red men. He was accordingly sent on to Philadelphia, and soon joined his brethren at Province Island. Whilst the Indians were encamped at this place, they were the objects of the unremitting care and attention of the members of the Society of Friends. Whatever could minister to their comfort was furnished, and the sympathy and aid thus freely rendered, was very cordial to them. Heckewelder says, "often times since, these Indians have been heard to say, that during their troubles which lasted between one and two years, even the *sight* of a Quaker made them feel happy."

(To be continued.)

For "The Friend."

Letter from Sarah Grubb to Henry Hull.

The following are extracts from a letter of our late friend Sarah Grubb, which appears to have been written about the time that modified Quakerism, as it is termed by John Barclay, was putting on a bold front in England, and which caused the separation of Isaac Crewdson and others from the Society of Friends. Henry Hull had visited England, and not only felt a deep interest in many there, but as a faithful watchman over the flock, was desirous of understanding what new machinations satan was using to lay waste its harmony, that he might not be ignorant of his devices if he should attempt to exert them among his beloved Friends at home, who had just been torn asunder by Hicksism. It is no uncommon thing for those upon whom the care of the

churches rests daily, to feel solicitude for their brethren of other Yearly Meetings, and to take common cause with them against the invasions of an enemy. How similar is the treatment received by dignified instruments in different ages, whom the Lord qualifies to show Jacob their transgressions and Israel their sins! But the word of the Lord by his servants will be fulfilled—and it was so we believe in the warnings of Sarah Grubb.

" Lexden, near Colchester, Second mo. 2, 1834.

" My dear friend Henry Hull—

My husband's sight having failed a good deal of late, he wishes me to take the pen and assure thee that it is very pleasant to receive from thy hand some testimonial of continued remembrance and brotherly love, after a lapse of time nearly amounting to *three and twenty years*, when we had the privilege of thy company, and could exchange sentiment, or compare views in the freedom of children of one family. Not less grateful to our best feelings is the sense which covers our minds, while enjoying thy communication, that the unchangeable power of the Most High has kept thee in a state, prepared to sympathize with his church militant, and to travail for the preservation of our poor Society; that it might not slide from the sure foundation, unto which it was originally gathered, and on which it stood safe and strong, through the fire of persecution, in the days of our forefathers.

We do not marvel that thou shouldst bestir thyself to inquire concerning the rumour of something like schism amongst us in this land. The testimonies given the people called Quakers to bear, have long been too lightly esteemed by many under our name; yea, by some filling very conspicuous stations in this community. And now there seems to be no inconsiderable leaning to *that*, out of which the sons of the morning of our day as a people, were brought by the strong hand and mighty arm of Jehovah. Alas, alas, we are fast going back to episcopalianism, little being wanting with many to range on this side, except partaking of the outward ordinances of that church.

Faith in the atoning sacrifice is abundantly enforced, while there is little said inviting us to yield up the *will*, with the *affections* and *lusts to be crucified*. But without this knowledge of the power and Spirit of Christ, what will a literal faith do for us? or how can we learn duly to appreciate the adorable love and mercy which brought the Son of God among men in a body of flesh, to live a life of sorrow, and die in ignominy and in agony, for sinful man, the just for the unjust! They tell us that we are come now to the dispensation of reconciliation, and to that which speaketh better things than the blood of Abel, &c. &c. Yes; but how can we as individuals, experience this, or how receive the ministration of justification, save as we know the day of the Lord to be come to our souls, which burneth as an oven, even inwardly and powerfully, wherein all the proud and all that doth wickedly is as stubble, and the root and branch of the corrupt tree is destroyed. Truly some of us have not so learned Christ, as to conclude that he doth the great work of salvation for us without us, or that we have nothing to do with co-operation. But fleshly indulgence is what we naturally wish for; and here is a newly devised bait of the serpent to ensnare us in this country; for he knew that the same make and shape in the way of temptation, which laid waste in America, would not allure here just now, and he has succeeded in a sorrowful degree—so that there are those in the ministry, who appeared to be established in the true faith of the gospel, who for want of dwelling deep with the humbling power, preach up a literal gospel, as well as a literal faith, to be comprehended by the human understanding alone; at least this is what I gather from their sermons; but sometimes it is the case, that the most orthodox among us can by no means object to the doctrine held forth, and yet the life seems wanting, even " the demonstration of the Spirit and of power."

Thou wilt believe that it is a very trying time, and has occasioned the lowly, the faithful ones amongst us to go mourning on their way. This hath been the case for a long while past; yet there are those, who, trusting in the Lord, and not leaning to their own understanding, are indeed " stedfast, immovable." I have a firm hope, that a remnant will be found adhering through all difficulty, to the invincible Rock, against which the very highest authority declares, " the gates of hell shall not prevail." But oh, how is the innocent life now trampled upon! how is the mystical body of Christ despised within our pale! Surely if the members are set at nought, so is the Head, and I am persuaded that the true Christ is crucified afresh, and put to open shame, under the very pretence of extolling him. We have indeed " the lo here, and the lo there" come with power, but concerning which we had need attend to the warning and prohibition, " go ye not forth to meet them."

Whether these things will bring to any outward line of separation or not, is yet to be proved. Great want of unity is apparent. We who do not profess to see further than our first Friends did, and who consider that the boast of greater light on gospel truth, than they were prepared to speak of, is not safe—I say we are styled " ignorant," " prejudiced" and " uncharitable." But is not the straitness in that which thinketh it knoweth any thing, without the Spirit that searcheth all things, even the deep things of God? And is not that out of the true charity, which denies " Christ within, the hope of glory?" It has been my painful lot from year to year, for many years past, to utter a warning voice in our annual assemblies, and at other times, against the very things that are come upon us; but I was told again and again that I must be mistaken, and recommended to endeavour to look on the bright side of things, &c.; and even now, in effect, the cry is, " prophesy peace, prophesy smooth things," or else keep silence.

My dear husband and I, with our dear family of three children, removed to this country in 1818, residing at Bury in Suffolk five years, at Chelmsford in Essex six years, and since at Stoke Newington, about four miles from London, where we have lived four years, and which is still our home. The motive for leaving Clonmel in Ireland was no other than to be found following our dear Master—nor have we taken any fresh steps of the same kind in this land without the same thing in view. It has not been very pleasant to our nature to be thus thrown about, nor to relinquish my husband's prospects in business, yet we must acknowledge to a portion of that peace in making the sacrifice, which is of more value than outward ease, or than all the treasures of this world. Many, very many have nevertheless been our trials of various kinds. We are now in the last stage of life; still moving about a little in religious service—holding at present a certificate for appointing public meetings in this county and Suffolk. We have never been long at a time without active engagements from a sense of duty, since we last saw thee. Our son takes us from place to place where we feel drawn to have meetings. My dear John and I are much pleased to find thou hast temporal as well as spiritual blessings bestowed upon thee and thine. May He who has been with thee to this day, continue near. May He who has redeemed and delivered thy soul out of all adversity, still prove thy sufficiency, guiding thee in the remaining steps down the hill of life, even by his counsel, and afterwards crown all thy labours and sufferings with ineffable and eternal glory. So farewell, saith thy affectionate friend, SARAH GRUBB."

Speaking of the Yearly Meeting of 1832, in a letter to his children, contained in his Journal, Daniel Wheeler says:—" In a striking and awful manner Sarah Grubb adverted to the permitted visitation of the pestilence in this country; and afterwards she had a very close and *powerful testimony* to the meeting, on the present state of our Religious Society, by way of solemn warning of the approaching judgments of the Lord upon us for the neglect of those things, which, in a peculiar manner, were given us to bear in the early times of our Society, when Friends were called out from the world to be a separate people. Her concern was, that we should return to first principles; but her more especial warning was, that if there were not a coming down *from the heights to which many have climbed*, there were those amongst us, who might be compared to the golden vessels of the temple, such as had really stood the fire, and had not only been rightly filled, but employed of the Lord to communicate to the people, *who would be permitted to be carried away captives to Babylon*. That there was and is amongst us, *a Babel now building*, whose top is intended to reach unto heaven, *which must and will come down;* and that there is, though not clearly seen by ourselves, a *peeling and scattering amongst us*, which is clearly shown in the vision and light of the Lord:—and that if we did not repent and return, we should be left very few in number; but that the Lord would not leave himself without a people, &c. She spoke further in reference to some, who had been rightly gifted to speak the word of the Lord; but who, *for want of dwelling low* and deep enough, had *had their brightness diminished:* adding, when 'Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal, he died.' "

THE FRIEND.

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For "The Friend."

ARABIA.

"*The Historical Geography of Arabia; or the Patriarchal Evidences of Revealed Religion: by* CHARLES FORSTER. London, 1844."

There are few countries which, after the land of Palestine, present stronger claims to the attention of the scholar and the Christian, than the land of Arabia. Five great and distinct nations are recorded in Scripture to have settled there; namely, the descendants of Cush—of Joktan—and the three Abrahamic families of Ishmael—Esau, and the sons of Keturah. It might seem vain to attempt to discover, at the distance of so many thousand years, and in a country of which so little is known, the vestiges of these ancient nations. The work before us has attempted this difficult task, and has in great measure succeeded, at least in rendering highly probable the conclusions at which the author has arrived.

The peninsula of Arabia is chiefly an elevated desert plain, separated from the sea coast and in several directions intersected by mountain ranges, which feed with unfailing fountains and streams the adjacent valleys, and thus impart to the soil an extraordinary fertility, which produces and ripens beneath a tropical sun, the choicest productions of the globe. The simple inhabitants of the desert, whose wandering habits remain unchanged, and whose curse is upon those of their race who sow, and reap, and plant the olive and the vine, visit these fertile regions for the sake of pasture only, unless when allured to some convenient resting place for that great traffic of which Arabia has always been one of the thoroughfares. They here become merchants and seamen, build great cities, carry on a vast trade, and accumulate immense wealth, which they lavish on all the indulgences of oriental luxury. Such has in all ages been the history of Arabia. The various tribes preserve their names and lineage with superstitious fidelity—keep up their ancestral feuds of the patriarchal times, and leave the history of their migrations stamped upon the mountains and streams—the springs and the rocky harbours of their land.

Without entering into details, the only value of which—their minuteness and particularity—would unfit them for the pages of "The Friend," it will be sufficient to say, that our author establishes, in the first place, certain changes and transpositions of letters and syllables to be common in writing Arabic names—that he carefully compares the geographical descriptions of Strabo, Ptolemy, Pliny, and the Arabian geographers, with the researches of modern times, and with the narratives in the Bible, and that he has thus rendered it highly probable that nearly all the patriarchal tribes can still be recognized in the names borne to this day by the seats of their migrations and residence.

He first shows, that the course of settlement of Cush, the son of Ham, was from the head of the Persian Gulf, along its western coast, and following the southern shore of Arabia to the straits where the Asiatic emigrants crossed the Red Sea, and passed along and down the Nile to Egypt.

The name of Ham is found in the letters Hammæum of Pliny, a portion of the Arabian coast on the Gulf of Ormuz, near the site of Muscat. The river which falls into the gulf at this place bears the name of Ammon, proving thus the probability of the received opinion which holds the Jupiter *Ammon* of the Greeks to be the Ham of the Old Testament. The name Cush is to be traced in various localities. The Cushites existed as a nation in the time of Asa. "So the Lord smote the Cushites before Asa and before Judah, and the Cushites fled." Arabia is called in Scripture the land of Cush, and the word translated Ethiopia in our text, should in several places be rendered Cushan, there being two Ethiopias, the African and the Asiatic, and the latter being identical with Arabia.

"Can the *Cushite* change his skin, or the leopard his spots?" is the true translation of that famous passage. And we find not only in the African, but in the Asiatic Ethiopia, this peculiarity in the race of Cush. They are distinguished from the kindred tribes by the dark hue of their skin. Another peculiarity of the race of Seba, a son of Cush, is pointed out by the prophet, and distinguishes the people who inhabit his seats to the present day: "the merchandise of Cush, and the Sabeans, *men of stature*, shall come over unto thee." Of a tribe of Arabs inhabiting central and eastern Arabia, the traveller Burckhardt says, the Dowaser Arabs are said to be very tall men, and almost black. The Arabs of the Persian Gulf, according to Col. Chesney, are a fine race of men, remarkable for lofty stature and dark complexions, in both respects differing materially from the tribes on the Arabian Gulf.

In this manner, and by the singular identity of the Scripture, the Arabic, classical, and modern names of tribes and places, it is conclusively shown that the race of Ham passed from Assyria into Africa by the way of the sea-coast—that the nations of the race of Joktan spread south-westward in like manner, but by a more inland route; while the races of Esau, of Ishmael, and of the children of Keturah, migrated eastward and southward from the country between the head of the Red Sea and the Asphaltic Lake. Wherever these tribes spread, they maintained with the greatest fidelity their traditions and their manners, their hereditary hatreds and friendships,—which even now, at the distance of four thousand years, continue to animate them.

The most novel and interesting part of the work, is, however, the unlooked-for light which the author has been able to throw upon the inscriptions in an unknown character found along the sea coast of Southern Arabia.

The existence of these inscriptions has long been known, and it was partly with a view of examining them, that the voyage of the elder Niebuhr was undertaken. He did not reach the districts in which they are found, and it was not till the year 1834, that the officers of the Palinurus, a surveying ship in the service of the East India Company, discovered and copied them.

These inscriptions are at the ruins of Hisn Gorab, near Aden, on the southern coast of Arabia Felix, where they are deeply engraven on the smoothed and solid rock; and at Nahab el Hajar, where they are cut over the entrance to a temple. These ruins bear every mark of the highest antiquity, having the same inclination of the walls, the same form of entrance, and the same flat roof of stones, which distinguish the oldest monuments of Egypt. In all the inscriptions, the size, depth, and regularity of the letters, bespeak a skill and care in the execution, which has enabled them to bid defiance to the ravages of time.

Although the characters in which these inscriptions are written, are now unknown, there is no reason to doubt that the language is the antient Hamyaritic—one of the original dialects of Arabia—which fell into disuse when the other dialect, that of the Koreish, came into general use with the spread of Islamism.

After these inscriptions had been sent to Europe and dispersed among scholars, several vain attempts were made to decipher them. A happy thought put our author in possession of the key, which enabled him to unfold their mysteries. Among the works of the learned orientalist Albert Schultens, is a collection of the ancient monuments of Arabia, one of which with the following title, arrested his attention:

'Two most ancient poems, found in Arabia Felix, on the marble of ruined towers, on the shore of Hadramant near the emporium Aden."

These inscriptions are stated to have been discovered in the reign of the Caliph Moawyiah, about the year 660. The position assigned to them near Aden, corresponds with that of Hisn Gorab. It is stated that at the time of their Mahometan discovery the towers had long been in ruins, and that the Arabs of the country referred them to the time of the Adites, the heroic age of Arabia.

Struck with the coincidence above mentioned, and with the apparent similarity in the length and number of the lines in each, our author conceived that the two were identical. He therefore again sat himself down to the investigation. If these inscriptions were of the age implied by the Arabic translation in Schultens, the characters in which they are written, must, in all probability, be the oldest alphabet in the world; while, if these could be deciphered, an Arabic lexicon would enable him to ascertain their meaning. Carefully comparing the letters with the oldest known alphabets, the ancient form of the Hebrew or Samaritan, and with the oldest Ethiopic, he observed a great resemblance of several of the letters to one or the other of these. He concluded their power must be the same, and became at length, by these means, furnished with a sufficient number of these elements to try experiments on the inscription. By reference to an Arabic and Hamyaritic lexicon, he found that his conjecture was right, and he thus, step by step, was enabled to ascertain the power of the other letters, and to prove that the poem in Schultens was a literal version of the inscription at Hasn Gorab! The history of Egyptian discovery contains no coincidence more strange, or conjecture more felicitous.

The following are three of these inscriptions. No. 2 is not an alphabetic writing.

No. 1.

1 We dwelt living long luxuriantly in the zenenas of this spacious mansion; our condition exempt from misfortune and adversity. Rolled in through our channel
2 The sea, swelling against our castle with angry surge; our fountains flowed, with murmuring fall, above
3 The lofty palms; whose keepers planted dry dates in our valley date-grounds; they sowed the arid rice.
4 We hunted the mountain goats, and the young hares, with gins and snares; beguiling, as we drew forth the fishes.
5 We walked with slow proud gait, in needle-worked many-coloured silk vestments, in whole silks, in grass-green chequered robes.
6 Over us presided kings far removed from baseness, and stern chastisers of reprobate and wicked men. They noted down for us, according to the doctrine of (Hud) Heber,
7 Good judgments, written in a book to be kept; and we proclaimed our belief in miracles, in the resurrection, in the return into the nostrils of the breath of life.
8 Made an inroad, robbers, and would do us violence; collectively we rode forth, ... we and our generous youth, . . . with stiff and sharp-pointed spears; rushing onward
9 Proud champions of our families and our wives; fighting valiantly, upon coursers with long necks, dun-coloured, iron-gray, and bright bay,
10 With our swords still wounding and piercing our adversaries; until charging home, we conquered and crushed this refuse of mankind.

No. 3.

With hostile hate, the men of crime
We assailed: onward rushed
Our horses, and trampled them under foot.

No. 4.

1 Divided into parts, and inscribed from right to left, and marked with points this song of triumph, Sarash and Dzerah.
2 Transpierced and hunted down and covered their faces with blackness, Aws the Beni Ac.

"The last line," says Foster, "revealed at once the awful antiquity of the whole of these inscriptions. Aws (after the name of their forefather Aws or Uz, the grandson of Shem and great-grandson of Noah) being the primitive patronymic of the famous lost tribe of Ad!

"It is equally impossible to express or forget the feelings of awful interest and solemn emotion with which I now found myself penetrating into the 'cunabula gentium:' conversing, as it were, with the immediate descendants of Shem and Noah, not through the doubtful medium of ancient history, or the dim light of Oriental tradition, but in their own records of their own annals, 'graven with an iron pen and lead in the rock forever!'

"It is the just maxim of Brucker, that unless there be some special cause to the contrary, every nation is to be believed in its accounts of its own origin. That this maxim holds eminently true of the Arab tribes, the present work affords abundant witness. But if there be any faith due to the traditional history of Arabia, if there be any portion of the ancient Arabs, upon whose origin, course, and extinction, there is universal national consent, that tradition is the one here in question, and that people the lost tribe of Ad. The Mahometan account of this primeval people is thus given by Mr. Sale. 'The tribe of Ad were descended from Ad, the son of Aws, the son of Aram, the son of Shem, the son of Noah; who after the confusion of tongues settled in Al Akkaf, or the winding sands in the province of Hadramant; where his posterity greatly multiplied. The descendants of Ad, in process of time, falling from the worship of the true God into idolatry, God sent the prophet Hud (who is generally agreed to be Heber, whom the Jews acknowledge to have been a great prophet) to preach to, and reclaim them. But they refusing to acknowledge his mission, or to obey him, God sent a hot and suffocating wind, which blew seven nights and eight days together; and entering at their nostrils, passed through their bodies, and destroyed them all, a very few only excepted, who had believed in Hud, and retired with him to another place. . . . Before the Adites were thus severely punished, God, to humble them and incline them to hear his prophet, afflicted them with a drought for four years; so that all their cattle perished, and themselves were very near it.'

"In this narrative, when the chaff only of the Koran is winnowed from the wheat of Arabian tradition, (the fact is equally certain and surprising,) we have the very substance of what is recorded of themselves by the lost Adites, in the two rock-graven inscriptions preserved by Novaïri; one of which only, the earlier, has as yet been discovered at Hisn Gorab. These monuments, indeed, neither make mention of the prophet Heber's personal mission to the Adites, nor speak of him as a contemporary; but the earlier inscription records the substance of this tradition, when it states, that the tribe of Aws was instructed in the great truths of revealed religion by their own kings, in conformity with the doctrine of Hud or Heber. Again, both monuments are silent altogether on the subject of the miraculous wind; but the second stands a *contemporary* record of that drought and famine of four years, in which, according to the universal tradition of the Arabs, the whole tribe of Ad perished so utterly, that in the words of the inscription itself, 'neither foot nor hoof remained.'"

The second of these inscriptions, as preserved by Novaïri, is as follows, and its authenticity will scarcely be doubted after the wonderful identification of the first.

1 We dwelt at ease in this castle a long tract of time, nor had we a desire but for the region, Lord of the vineyard.
2 Hundreds of camels returned to us each day at evening, their eye pleasant to behold in their resting places.
3 And twice the number of our camels were our sheep, in comeliness like white does; and also the slow moving kine.
4 We dwelt in this castle seven years of good life—how difficult from memory its description!
5 Then came years barren and burnt up; when one evil year had passed away, there came another to succeed it.
6 And we became as though we had never seen a glimpse of good. They died; and neither hoof nor foot remained.
7 Thus fares it with him who renders not thanks to God; his footsteps fail not to be blotted out from his dwelling.

These inscriptions are certainly among the oldest, if not the very oldest writings extant; and the proof they contain of the elevated character and belief of these patriarchal races is of the highest value and interest.

The extraordinary discovery of the very original inscription itself, gives a value before unknown to the traditional accounts of the Arabs, and will render interesting the following most curious relation, which is given by the traveller Pococke.

"Ebn Hesham relates that a flood of rain laid bare to view a sepulchre in Yemen, in which lay a woman, having on her neck seven collars of pearls; and on her hands and her feet bracelets, and ankle rings, and armlets, seven on each; and on every finger a ring, in which was set a jewel of great price; and at her head a coffer, filled with treasure, and a tablet, with this inscription:

In thy name, O God, the God of Hamyar.
1 I, Tajah, the daughter of Dzu Shefar, sent my steward to Joseph,
2 And he delaying to return to me; I sent my handmaid,
3 With a measure of silver to bring back a measure of flour;
4 And not being able to procure it, I sent her with a measure of gold.
5 And not being able to procure it, I sent her with a measure of pearls.

6 And not being able to procure it, I commanded them to be ground;
7 And finding no profit in that, I am shut up here.
8 Whosoever may hear of me, let them commiserate me.
9 And should any woman adorn herself with an ornament,
10 From my ornaments, let her die by no other death than my death.

It is easy to be sceptical about the above inscription; but the country in which it was alleged to be found, was the seat of the Hamyaritic power, and there is no greater improbability in its being truth, than there was in the truth of the poem copied from the rock at Hisn Gorab, previously to the discovery of the original itself.

Kindness.—The humble current of little kindnesses, which, though but a creeping streamlet, yet incessantly flows, although it glides in silent secresy within the domestic walls and along the walks of private life, and makes neither appearance nor noise in the world, proves in the end a more copious tribute into the store of human comfort and felicity, than any sudden and transient flood of detatched beauty, however ample, that may rush into it with a mighty sound.—*Fawcett.*

Curdling of Milk.—The coagulation of milk under the influence of a simple wet membrane is a phenomenon so remarkable, and so difficult to explain, that we need not wonder at the attention it has excited. Experiments have been made with a view of ascertaining the effect on the membrane itself. Among these a very curious one is due to Berzelius; he relates that he took a bit of the lining of a calf's stomach, washed it clean, dried it as completely as possible, weighed it carefully, put it into eighteen hundred times its weight in milk, and heated the whole to 120 degrees Fahrenheit. After some little time coagulation was complete. He then removed the membrane, washed, dried, and once more weighed it; the loss amounted to rather more than one-seventeenth of the whole. According to this experiment, one part of the active matter dissolved from the membrane had coagulated about thirty thousand of milk.—*Fownes's Chemical Prize Essay.*

For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 59.)

Section 4, is concerning the South Border.

"Having passed far beyond *Dan* in search of the northern frontier, it is not at Beersheba that we are to look for that of the south. Yet here again the conflicting opinion has to be met, that Israel hath no other boundaries than those of old; and the bounds that were set on the south, as those of the inheritance of the Israelites when they entered Canaan, have been held as identified with the utmost limits of the kingdom of Israel.

"But not only did the sentence go forth against the Israelites, when they proved faithless in the covenant, and when they were slack to go in and possess the land, that the Lord would no more drive out their enemies before them, but their *prescribed* borders on their first entrance were not the same as those which the promises of God have set around their final and everlasting inheritance. Ammon and Moab, beyond Jordan and the Dead Sea, lay to the south of the trans-Jordanic tribes. Concerning the south boundary of the other tribes, it it thus written. 'The Lord spake unto Moses, saying, command the children of Israel, and say unto them, when ye come unto the land of Canaan, then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the Salt Sea eastward, and your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin; and the going forth thereof shall be from the south to Kadeshbamea,' &c. (Numb. xxxiv. 1–4.)

"The salt sea, the outermost coast of which anciently formed a boundary on the *south*, is doubtless the Dead Sea, in the vale of Siddim. (Genesis, xiv. 3.) When the Israelites passed the Jordan, 'the waters that came down towards the sea of the plain, even the *salt sea*, failed,' (Joshua, iii. 16,) &c. The whole land of Edom was thus excluded, and the border was then set at the distance of at least a degree and a half of latitude, or, in a line directly north, more than a hundred miles from the nearest point of the Red Sea, by which the Lord had promised to set the bounds of Israel.

"Joshua recorded the words of the Lord touching the southern border of the land, when the Israelites under the law entered Canaan. Ezekiel records that which the Lord hath said, in declaring what are the borders whereby Israel shall inherit the land, concerning which the Lord lifted up his hand unto their fathers. *And the south side southward, from Tamar even unto the waters of strife in Kadesh, the river to the great sea.* (Ezek. xlvii. 19.)

"That Kadesh lay to the *south* of Edom, may be clear from those passages of Scripture, in which it is spoken of in connection with the Red Sea. Kadesh was the intermediate station between Ezion-gaber and Mount Hor, as the multitudinous hosts of Israel advanced to the *south* border of Edom. '*They removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh. And they removed from Kadesh, and pitched in Mount Hor, in the edge of the land of Edom.*' (Numb. xxxiii. 36, 37.) And after their long wanderings in the desert had ended, and the time had come when the Edomites dared no longer refuse them a passage through their coast, their departure from Kadesh is thus narrated:—'So ye abode in Kadesh many days. Then we turned, and took our journey into the wilderness, by the way of the *Red Sea*, as the Lord spake unto me; and we compassed Mount Seir many days. And the Lord spake unto me, saying, ye have compassed this mountain long enough: turn you *northward*, and command thou the people, saying, ye are to *pass through the coast of your brethren*, the children of Esau, which dwell in Seir, and they shall be afraid of you: meddle not with them.' &c. (Deut. i. 46; ii. 1–5.) From Kadesh they took their journey by the way of the Red Sea, and they passed northward (or from the south) through the coast of the Edomites. And the same journey, when over, is thus described:—'When we passed by from our brethren, the children of Esau, which dwelt in Seir, *through the way of the plain from Elath and from Ezion-gaber*, we turned and passed by the way of the wilderness of Moab.' (Deut. ii. 8.)

"There is thus a perfect accordance between the exclusion of Edom at a time when the children of Judah were not to receive so much as a foot-breadth of that land—and the appointment of the Dead Sea for their border; and also, on the other hand, between the prophetic annunciation that Edom shall be a possession, and the promise that the Lord will set their bounds—not as of old, by the Dead Sea—but by the Red Sea. There is, too, a strictly analogous diversity betwixt the inheritance of Israel with Beersheba for its southern extremity, and the kingdom of Solomon, with Ezion-gaber as his port, on the journeying of the Israelites from Kadesh by the way of the Red Sea, and of the plain from Eloth and Ezion-gaber. Edom was tributary to David and to Solomon, and owned their supremacy. But great as was the glory of the kingdom of Israel then, it only prefigured a greater, and the kingdom yet to be restored, cannot be circumscribed by narrower bounds, or acknowledge as its own, on the south any more than on the north, the ancient border of Judah or of Dan.

"Thus obviously the future and actual allocation of the tribes, when, under the everlasting covenant, they shall inherit the land, is altogether different from that which subsisted at a time when they were expressly prohibited from occupying, as their own, the smallest portion of the lands of Edom, or Moab, or Ammon, whose territories are as expressly and ultimately assigned to them, as included in the promises.

"Joshua, who held forth the law like an iron rod, spake not concerning the borders of the tribes of Israel, as did Ezekiel the prophet, who, as a herald, bore the banner of a better covenant. In Joshua's days, seven tribes, or more than half of Israel, had not received their inheritance. That of Judah was planted as its lot was cast, on the southern extremity of the land which was then assigned them. No other tribe lay between it and the coast of Edom, or the extremity of the Dead Sea, to the south of which the restricted border of Israel did not pass. But when the twelve tribes shall all inherit the land, and each have its portion, the one as well as the other, according to the covenant of God with their fathers, the lot shall not be cast as on their first entrance into Canaan, but beyond its bounds, as well as including all the land of the Canaanites; every tribe shall possess its inheritance as that of each has been appointed, successively from north to south, and extending from east to west, as the Lord himself has assigned them. Judah is his lawgiver, and shall still inherit Jerusulem. But the kingdom shall be rent no more. And the portion of Judah has its appointed place, not on the

outskirts of the other tribes, but rather in the centre, with six tribes to the north, and five to the south. Of its relative position in regard to the last of these, we read, 'The border of Judah from the east side to the west side, &c. As for the rest of the tribes, from the east side to the west side, Benjamin shall have a portion. And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. And by the border of Simeon, from the east side unto the west side, Zebulon shall have a portion. And by the border of Zebulon, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. This is the land which ye shall divide by lot, unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.' (Ezekiel, xlviii. 23–29.)

"But the fixing of the south border of the land respects not these regions alone, or the length of the land of Edom, against which the sentence of desolation has gone forth; but, by the extension of the bounds of Israel from the Dead Sea, as they were fixed in the covenant made under the law, to the Red Sea, by which they shall be set,—an equal space to that of the difference of latitude between these seas, is thereby included from north to south, throughout all the breadth of the land, where it is measured by more than a thousand miles.

"The separate portions of each and all of the tribes of Israel, as appointed by the Lord, but never yet possessed for a day, beginning from the north, extend successively, in obviously parallel departments, from *the east side to the west side*, till the boundary line of the last passes through Kadesh, and touches the Red Sea. Were the site of that town midway between that of Ezion-gaber and Mount Hor, as its intermediate station might indicate, still a line from east to west passing through it, would touch the northern point of the Gulf of Suez, on the one side, before reaching the Nile, and that of the Persian Gulf upon the other, where the Euphrates enters it. But situated as Kadesh was, to the south of Edom, and journeying as Israel did from thence, at the command of the Lord, by the way of the Red Sea, through the way of the plain from Elath, and from Ezion-gaber on the Elanitic gulf of that sea, the latter town, which was a port of Solomon's, may rightfully pertain to the kingdom to be restored to Israel, and form the border of the inheritance, or the bounds by which they were set. And within such bounds, extending in all the latitude which the Lord has given them, who can tell how many thousands of the seed of Jacob shall find ample space in the five portions south of that of Judah, when the word of the Lord to Abraham shall be fulfilled, and *the river* of Egypt *to the great sea*, and the river Euphrates, be the borders of the inheritance of Israel.

"As the south border cannot come short of the Red Sea, by which the Lord hath set it, so neither, in passing from the east side to the west side, can it come short of the west bank of the Euphrates.

"There is a remarkable coincidence in the respective latitudes of the northern extremities of the Red Sea and of the Persian Gulf, into which the Euphrates flows. Suez is 30° 10′, Ailah 29° 33′, on the shore of the Elantic Gulf. The Euphrates enters the Persian Gulf in latitude 30°. (Map in Ainsworth's Assyria.)

"The reader, directing his eye across the map, may thus point out for himself the bounding line along the *south side* of Israel's inheritance.

"Though not essential to our subject, the remark may here be pardonable, that, while upon the north a mountain range, rising like a lofty wall, divides the inheritance of Israel from the land of the Gentiles, and sets a most conspicuous barrier between *them*, nothing but an ideal line, though well defined, passes along the open southern frontier. But, unlike the other, that line separates between none but the seed of Abraham; and the Lord has not placed a mountainous barrier, or any other there. The covenant has respect to the time when Hagar's son shall be brought back to Abraham's house—the household of the faithful—though not to Israel's peculiar heritage. The children of the bond-woman, in bondage no longer, shall rejoice together with the free. Kedar and Nebaioth were sons of Ishmael. And concerning Israel, when returned unto their God, and to the land which He hath given them, it is said, '*All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory.*' (Isaiah lx. 7.) When the promise was given that the everlasting covenant would be established with Isaac, it was not in vain that Abraham prayed unto God,—'O that Ishmael may live before thee!' For the answer was given,—'as for Ishmael, I have heard thee. Behold I have blessed him, and I will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.' (Gen. xvii. 20.) The promise of the Lord was not forgotten, though Hagar and her son,—types of their descendants through many ages,—were cast out to *wander in the wilderness*. The Arabs boast of their descent from Ishmael, as do the Israelites of theirs from Jacob. Abraham was their common father; and as descended from him they are all *brethren*. Hitherto the fate of the Arab has been strikingly prophetic, as was the character of Ishmael, as given by the angel of the Lord before his birth, a wild man, whose hand was against every man, and every man's hand against him. But the prophetic word did not stop with the enunciation of the character of his wild and warlike race. A blessing follows it, more in consonance with the blessing of the Lord on Ishmael. The continued independence of his descendants, marked as it has been, instead of being, as heretofore accounted, the sole completion of the promise, may prove but secondary, as preparatory to its full accomplishment, when the very words, in which the blessing to both the sons of Abraham shall themselves tell, in the simplicity of truth, their full significancy, and even as Israel's seed shall possess the land, Ishmael's—their wildness and their wanderings ceased, and the desert itself a desert no more—*shall* DWELL *in the presence of their brethren.* (Gen. xvi. 12.) And thus it is, we may warrantably say, that on the south border, where they meet, there is no barrier between them—no physical obstacle in the way, when all moral obstacles shall be removed, to hinder the flocks of Nebaioth and of Kedar from going freely—without either a mountain range or a stream to be passed, as on the other sides—as an offering unto the Lord, into the land of Israel. That the brotherly covenant was broken between Jacob and Esau, the desolation of Edom shall tell forever. But that it never was broken between Isaac and Ishmael, the free ingress and egress to each other's lands, may be as enduring a memorial.

"When Abraham dwelt in Mesopotamia, God said unto him, Get thee into *a land that I will show thee.* He heard, believed, and went. When Isaac's name, a year before his birth, was told him by the Lord, and the promise made with *him*, the pitying father pled for the son he already had, and whom he loved; and Ishmael too was blessed; the prayer was heard that he might live before the Lord. Abraham, in sending Hagar away, took bread and a bottle of water, and put it on her shoulder. Thus she departed, and going *southward*, wandered in the wilderness of Beersheba. (Gen. xxi. 14.) Her seed, according to the word of the angel, has multiplied exceedingly, that it cannot be numbered for multitude. (Gen. xvi. 10.) Abraham himself, individually, has a blessing in the covenant, distinct from the promise of the inheritance to his seed; and spiritual blessings, not limited to any race, but branching forth in rich fruitfulness to all, are also involved in it, as they formed its final end. Of these it is not our present province to speak. But standing on the southern portion of Israel, between the families of Abraham's two sons, as they shall yet be seen by a world blessed in the seed of Isaac, who so blind as not to perceive how rich is the promise to faith, and the answer to prayer? The river of Egypt to the sea, its shores to the entrance into Hamath, the Amania mountains rising like a wall, and extending from the Mediterranean to the Euphrates, that great river, the Persian Gulf, into which it flows, the Arabian Sea, and the Red Sea, enclose the united territory of the two sons of Abraham, which forms no mean part of the habitable globe. No region can be more definitely marked than that which thus pertains, by covenanted title, to the seed of Isaac, and that which pertains, in actual possession, as Arabia does, to the seed of Ishmael.

(To be continued.)

The Business of Life.—The power, indeed, of every individual is small, and the consequence of his endeavours imperceptible in a general prospect of the world. Providence has given no man ability to do much, that something might be left for every man to do. The business of life is carried on by a

general co-operation, in which the part of any single man can be no more distinguished, than the effect of a particular drop when the meadows are flooded by a summer shower; yet every drop increases the inundation, and every hand adds to the happiness or misery of mankind.—*Foreign Journal.*

Communicated for "The Friend."

RUINS OF KENELWORTH CASTLE,

WARWICKSHIRE.

Written under an engraving of the ruins.

BY C. W. THOMSON.

Ruins! within your hall,
Amid the by-gone scenes of ancient days,
England's proud queen once held high festival,
In all her glory's blaze.

The noble of the land,
The rich, the gifted, were around her there—
And in their midst 'twas her delight to stand,
Great Henry's greater heir.

In royal state arrayed,
The diadem shone fairly on her brow;
Jewels and silks upon her form displayed,
In grandeur's gayest show.

The princely and the high,
Men of strong heart and mighty in renown,
Trembled before the terror of her eye,
And quailed beneath her frown.

Proud of the Tudor's blood,
Proud of her intellect and well-earned fame,
Amid the great ones of the earth she stood,
A mean, though mighty name.

Ruins! long o'er rude Time
Had taught the ivy o'er your walls to grow,
She, your proud mistress, from her height sublime,
Was laid a ruin low.

Upon her pallet bed,
Racked in the anguish of the mortal hour,
Ah! what were jewels to her aching head?
Ah! what were pomp and power?

There in dread state she lay,
Ruled by a *sceptre* mightier than her own,
Feeling how mean, before Death's tyrant sway,
Is every earth-built throne.

Gone were her lengthened years,
Years passed in gathering laurels for her brow;
But these were all in vain to quell the fears
That filled her bosom now.

Sad was her dying say—
Sad as the echo of a death-bell's toll—
"Millions of treasure for a single day,
A day to save my soul!"

Ruins! your wall is green
With the embracing beauty of the vine;
But for the soul of England's haughty queen,
Can hope around it twine?

Alas! for those who give
Their days and nights to thoughts of *earthly* gain,
And suffer *that* which must forever live
Unheard for to remain.

Riches take wings and fly,
Fame, honour, grandeur, all must fade away—
But the *redeemed*, in life's extremity,
Shall find in Christ their stay.

Eighth month 5th, 1844.

Inferiors.—As there are none so weak that we may venture to injure them with impunity, so there are none so low that they may not at some time be able to repay an obligation. Therefore what benevolence would dictate, prudence should confirm. For he that is cautious of insulting the weakest, and not above obliging the lowest, will have attained such habits of forbearance and complacency as will secure him the good-will of all that are beneath him, and teach him how to avoid the enmity of all that are above him. For he that would not bruise even a worm, will be still more cautious how he treads upon a serpent.—*Colton.*

For "The Friend."

Relics of the Past.—No. 42.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

LIFE OF JOHN PAPOONUNG.

(Continued from page 63.)

The Christian Indians having escaped from their hands, these white fanatics looked round them for some other point to attack. In the village of Conestoga, lived a band of peaceable red men, who had never lifted the hatchet against the whites. The settlement had been continued there more than a century, and their ancestors had been amongst those who welcomed William Penn on his first arrival, and had brought him presents of venison and other products of the chase. A similar friendly intercourse had been continued by them with all the governors who had, from time to time, been appointed over the province, and they were beloved and esteemed by their immediate neighbours. Their chief, Shahaes, was an aged man, firm in his integrity, and full of confidence in the protecting influence of the friendship which he had ever maintained with the white man. In the presumed security of unsuspecting innocence, he said, "There are Indians in the woods who would kill me and mine, for my friendship to the English; but the English will wrap me in their match coats, and protect me from all danger." His confidence was misplaced. On the night of the 14th of Twelfth month of this year, 1763, fifty-seven people, professing the name of Christ, came suddenly on this village, murdered old Shahaes and five others, and burnt their dwellings. The remnant of the tribe, amounting to fourteen, were taken to the jail at Lancaster, for protection. But even this proved an insufficient defence; for, on the 27th of Twelfth month, a large body of the fanatics went to that place, broke open the building in which the Indians were placed, and murdered them all. The Christian Indians and their friends in Philadelphia could not but feel great alarm at their situation. On the 29th of the Twelfth month, information was received at Philadelphia, that a large body of these desperate rioters were on their march to destroy the poor trembling flock at Province Island, and the report being believed, the governor sent down some large boats for the use of the intended victims, advising them to fly for their lives. They accordingly embarked, but were soon overtaken by a messenger from the governor, stating the alarm was a false one. He however advised them to keep the boats always in readiness to embark. Having received intelligence which rendered it certain that the destruction of these Indians was a thing determined on, it was concluded they would be safer in New York, under the protection of the English army there. Accordingly it was resolved to send them thither under an escort, with a special recommendation to William Johnson, Indian Agent for the crown of Great Britain. At midnight, on the 4th of First month, 1764, they were brought to the city, and after being furnished with blankets to protect them from cold, and wagons to carry the old and feeble, they were accompanied by Commissaries Fox and Logan to Trenton. The mob threatened them as they went, and the conduct of the Highlanders appointed to guard them was wild and uncivil. At Trenton the Indians were put under charge of Commissary Epty: and James Logan being about to part with them, addressed them to the following import. He declared the governor's abhorrence of the murders committed on the innocent Conestoga Indians, and then delivering them two belts of wampum, desired them to forward them to the Six Nations, with one of which to tell them to lay down the hatchet which they had taken up without cause, and with the other to cover the graves of their murdered relations, the Conestoga Indians, and to wipe their eyes. The Indians, in parting, expressed their gratitude for the favours they had received during their troubles.

Many insults these poor fugitives endured in crossing through New Jersey; but to crown their troubles, when they reached Amboy, they received information that General Gage had positively refused to receive them into New York.

They were now obliged to return to Philadelphia, which they did in full confidence of the protecting providence of the Most High. They held their meetings daily without molestation, and many white people came to hear them, who, it is said, listened with astonishment and edification. No indication is given us as to who ministered among them, but most probably it was Papoonung. On the 24th of First month they reached the barracks in Philadelphia, where they were guarded by day and night. They were much disturbed by the mob, and the guard appointed to protect them had to be doubled, yet they still kept up their daily meetings for worship.

The rioters were now organizing themselves in large numbers, to come down, and by force murder these Indians in their place of defence, and no efforts were spared by the governor to defeat these intentions. On the 3rd of Second month, eight heavy pieces of cannon were planted before the barracks, and a rampart thrown up in the square. During the next few days all was confusion and alarm in the city, and many false reports as to the approach of the enemy were spread. The Indians knew that it was their blood that the 'Paxton boys' thirsted after, and they considered at times that they were devoted to slaughter, and should not escape. Some of them said, "God can help us if he pleases; but if it is his will, we will willingly suffer." Others of them felt that they had not sufficient faith to look with calmness and resignation at the prospect of a speedy and cruel death. In

their sorrow they turned more earnestly to the Lord for comfort, and thus gathered spiritual strength from their troubles.

The rioters being prevented crossing the Schuylkill near Philadelphia, by a rise in the waters occasioned by heavy rain, proceeded up its stream, and finding a passage above, came, on the 6th of Second month, to Germantown. Being informed that they were not likely to gain any thing by proceeding to the city, they ventured no further. The governor on the 7th, sent a person to inquire of them what they wanted. They behaved very insolently, and charged some of the Indians in the barracks with having been engaged in murders to the west, and that they had seen them at Pittsburg. One of them was invited to come into the city and examine the Indians, and see if any such were among them. He came, and being unable to charge a crime on any there, he returned. It was then declared that the Quakers had secretly removed such as were guilty. This charge was proved to be false. Unable to obtain their wicked ends, the rioters withdrew to their homes. The Christian Indians rejoiced because of their deliverance from these cruel enemies, and praise arose from their hearts to God, their preserver. Many citizens now attended their meetings at the barracks, and some of the soldiers were glad to meet with them. Although in comparative security, yet there was much in the case of the Indians still very trying to them. The high-seasoned food did not agree with them; they were unable to take an amount of exercise sufficient to secure good health, and they had no employment to give profitable action to body and mind.

Early in the Third month the Indians thought it would be proper for them to send a message to their brethren who were at war with the whites, to inform that they were all alive, and to desire that they would lay down the hatchet. This was undertaken with the consent of the government; Papoonung was chosen to do the errand, and another Indian was appointed to accompany him. Papoonung performed this duty, and received an encouraging reply from the warring tribes. It is probable he brought an invitation to the Christian Indians to return to the upper settlements on the Susquehanna, and a pledge that they should not be disturbed. Encouraged by his message, and desirous of once more being at liberty in their native forests, to seek for health and sustenance in the chase, they petitioned the government to set them at liberty, and grant them an escort to the frontiers. This request was not complied with. As the war still continued with the Indians, it was deemed, on several accounts, inexpedient to grant it. The Indians had been uneasy with their confinement before, and this refusal of the governor and council increased the feeling of discontent. As summer came on, fevers broke out amongst them, and the smallpox, with malignant potency, began to thin them. As the sickness increased, owing probably to the persuasions of the brethren, the uneasiness decreased, and resignation to the will of the Lord, whether it might be in life or in death, was the happy experience of many.

Death released fifty-six from the cares and sufferings of life, and joyfully indeed did they welcome him at his coming. Some of those who visited them in their sickness, thus testified concerning them. "We cannot describe the joy and fervent desire which most of them showed in the prospect of seeing their Saviour face to face." The sickness subsided, and in the autumn the Indians again petitioned the governor to give them liberty to return to their homes. After consideration, passports were granted for a few to go to the Susquehanna. At length, on the 4th of the Twelfth month, information having been received that the Six Nations had laid down the hatchet, the governor published a proclamation that all hostilities should cease. This opened the door for the liberty of all the Indians, and they rejoiced at the prospect of once more ranging at liberty in the wildwood.

The Indians who had previously been liberated, now returned to their brethren in Philadelphia, and gave them information of the miseries inflicted on the Indians who remained on the Susquehanna, and yet had refused to fight, by the war-parties of their red brethren. From these accounts it appeared, that the troubles and afflictions of the Christian company, hunted and driven about as they had been, cooped up and kept among the sick and dying, were yet as nothing to that of their brethren who remained in their own dwellings.

On the 26th of Second month, 1765, the Indians received liberty from the government to go to Wyalusing, where the huts of Papoonung and his followers were still standing. The government of Pennsylvania supplied them liberally with what seemed necessary, and Commissary Fox procured a grant that they should be supplied with flour until the time that the corn to be planted that spring, should be ripe.

The Indians being now ready to depart from Philadelphia, they, on the 28th of Third month, presented the following address to the governor.

"We, the Christian Indians now residing in the barracks, and intending to return with our wives and children unto our own country, approach unto you to take our leave, and to return unto you our most sincere thanks. We acknowledge with unfeigned gratitude the kindness and friendship you have shown unto us during the late war. We were indeed in danger of our lives; but you protected us from our enemies, so that we lived in peace. As a father, you have provided us with food and raiment. You have nursed us in sickness, and buried our dead. We have likewise heard with joy, that you will in future give us flour until our corn is ripe. We thank you more particularly that we have been allowed to have our teachers with us, during these heavy trials. They have shown us the way to salvation, so that we are now become acquainted with our Creator, and can love all men. Your kindness, protection, and benevolence, will never be forgotten by us. We shall bear your goodness in our hearts; we shall speak of it to the other Indians. As long as we live, we shall remain true friends to the English. We also beg permission to request of you to give us powder and shot, that we may provide food on the journey. Finally, we pray that the Lord may bless you! We, the underwritten, do this in the name of all our people, remaining your faithful friends,

JOHN PAPOONUNG,
JOSHUA,
ANTHONY,
SHEM EVANS."

The Indians did not forget their friends the Quakers, but testified their gratitude to them for their untiring constancy in looking after their welfare, and ministering to their wants. Having bade an affectionate adieu to all, they departed on the 20th of Third month for Wyalusing, which they reached in safety after a stopping for a time at Nain.

(To be continued.)

From the Colonial Magazine.

CHINESE EMIGRATION.

Sir:—The opinion is daily gaining ground, that slavery and the slave-trade can only be terminated by the promotion of systematic emigration from India, Africa, and China, to our various tropical possessions, so as to enable planters to raise tropical produce cheaper by free than it can by slave labour; and that the measures which have been adopted by this country for putting a stop to the slave-trade, entailing an enormous expenditure and loss of life, have only tended to aggravate its horrors without materially diminishing its extent.

The West India islands, Guiana and Mauritius, as soon as they fully obtain the advantages of free labour, will be enabled to increase their exports, and supply this country with sugar and other tropical productions; but it must be borne in mind that they are not cotton-growing countries to any considerable extent.

With few exceptions, the best descriptions of cotton are grown in America; hence there can be little doubt that, whilst that country possesses this advantage, slavery, in its worst aspects, will continue to prevail there. Now, since England, as she is the chief purchaser of slave-labour produce, is also indirectly the great cause of slavery in many parts of the world, especially in North and South America, whence she receives the greater portion of her cotton, it appears to be the bounden duty of the government, if it be really serious in its avowed intentions of putting down slavery and the slave-trade, to encourage as much as possible the produce raised by free labour in tropical climes.

New South Wales is a country admirably adapted for the growth of cotton, and many other articles of tropical produce, such as coffee, nutmegs, silk, and tobacco. This is the opinion of Captain Grey, and others intimately acquainted with the country. Cotton and nutmegs in many parts grow wild. I have seen an excellent sample of cotton grown at Moreton Bay. It has thousands of miles of coast-line and numerous islands within the tropics, subject to periodical rains, in many parts extremely fertile, and with English ca-

pital and cheap labour, might be rendered very productive. Moreover, the north-west coast is within three weeks' sail of India and China, from whence any number of labourers may be procured, and maintained at much less cost than slaves in the slave-holding states of America. It is also within a few days' sail of the islands of Java, Bally, and Lombock, where rice and other provisions are procurable at a remarkably cheap rate; and what is of more importance, it possesses one of the healthiest tropical climates in the world; residents there being delivered from the perpetual fear of the yellow fever, as in the West Indies, or of the malignant cholera, as in the East. Captain Grey and his party were exposed night and day, for many weeks, to the climate, without suffering the least in health. Port Essington has now for many years been occupied, and very little sickness has occurred among the residents there.

As colonists, the Chinese are undoubtedly superior to the natives of India. They are a hardier and more industrious race, endowed with a more robust constitution—better able to endure fatigue, and to withstand vicissitudes of climate, and superior to the Indian labourer as agriculturalists. Moreover, they are more likely to become permanent residents on the soil, and the hope of their conversion to Christianity under more favourable auspices than obtain in their own country, is anything but chimerical. Next to the English, perhaps the Chinese, of all the nations of the earth, are most disposed to emigrate; and the extent to which emigration has reached of late years among them is truly surprising, when we consider that it is left to individual enterprise. It has been computed that upwards of fifty thousand adults, chiefly males, annually emigrate from the shores of China to seek a home and livelihood in a foreign land. These emigrants have found their way in great numbers, and at their own expense, to Siam, Borneo, the Philippine Islands, Moluccas, Java, Singapore, Malacca, Pinang, Madras, Calcutta, Bombay, Mauritius, and to the islands of Bally and Lombock, situated only a short distance from the Australian continent. In Singapore they form the bulk of the labouring population, and are, with few exceptions, the only clearers and cultivators of the soil. In Borneo, in the very teeth of its hostile inhabitants, they have formed flourishing settlements. At Batavia, they form a large and industrious portion of the population; the same at Manilla. Thousands exist under British rule at Hong Kong, where all the public and private works are carried on by them. In his own country the pay of a Chinese labourer averages from fourpence to sixpence a day; on this stipend he contrives to maintain himself, together with his wife and family. His food is principally rice and fish, with occasionally a little meat.

From the inquiries I made when in China, of persons long resident there, I am satisfied that with the prospect of bettering their condition, any number of Chinese labourers and mechanics of every description might be easily induced to emigrate, and form settlements on the northern coasts of New Holland, and when the country should become known to them, multitudes, at their own expense, would speedily find their way thither.

The fisheries in Torres Straits might be rendered productive in the hands of the Chinese; and the colonization of New Guinea, one of the largest and most fertile islands on the globe, would not be far distant.

I am further confident that the country which shall direct and promote the emigration of the Chinese, cannot fail of reaping a rich harvest therefrom, and of giving a death-blow to slavery and the slave-trade.

The experiment might be easily tried at or near Port Essington, and that at an inconsiderable expense.

I am, Sir, your most obedient servant,

JENNER PLOMLEY.

PUBLIC DEBT OF ENGLAND.

A London correspondent of the New York Courier and Enquirer writes as follows:

"I promised in my last to offer a few remarks respecting the effects of the savings-banks upon the public funds. The amount of the national debt of this country is upwards of £800,000,000. It is not generally known that this immense amount stands in the names of only 280,000 persons. The population of Great Britain may be estimated, in round numbers, at 25,000,000, so that her debt is £32 for every inhabitant! These 25,000,000 are taxed to pay the interest due on this immenso amount to this very small number of fund-holders; and the government of this country, long since, discovered that, if internal disturbances should suggest the question of payment or non-payment, in physical strength at least, the fundholder would have little chance against the array of people who have no fellow-feeling with him. Accordingly, in 1810, when the national debt was rapidly accumulating, we find that savings banks, and societies of similar nature, began to receive the government sanction. From that time to the present, those banks have multiplied and increased; and there now stands, in the names of the commissioners of these institutions, nearly £25,000,000 of the public debt, belonging to 800,000 individual depositors and 16,000 charitable institutions and friendly societies. Supposing each society to number 150 members, there would be a grand total of one million of people of the poorer classes who are interested in upholding the national debt, and this number is hourly increasing.

"The secret of the matter rests in the fact that the government allows one per cent. per annum more interest to the savings banks than to the other holders of the public funds. That is to say, it pays four per cent. instead of three, thus losing not more than £200,000 per annum, and binding by strong personal interest one million of people to sustain the public faith.

"Without saying anything as to strict practicability in detail, it is impossible to avoid inquiring what would have been the effect upon our non-paying States of such a system as this. If poor people, having a few spare dollars, had been induced to put their money in a savings bank, with the knowledge that this money was in reality invested in state stock, can it for a moment be supposed that such depositors would have returned to their respective legislatures men of repudiation principles? No. They would have been so many preachers of honesty and punctuality.

"In England, besides the advantage politically effected by the savings bank measure, a very great moral good has been achieved. It has been ascertained, that the man who has once found his way to the savings bank at the close of the week, forgets the way to the gin-shop; and that, as the number of depositors in a village increases, so do the poor and the poor-rates diminish."

Touching.—A most affecting anecdote is related by Dr. Uwins, in his Treatise on Disorders of the Brain. A lady on the point of marriage, whose intended husband usually travelled by the stage-coach to visit her, went one day to meet him, and found, instead of him, an old friend who came to announce to her the tidings of his sudden death. She uttered a scream, and piteously exclaimed, "He is dead!" but then, all consciousness of the affliction that had befallen her, ceased. "From that fatal moment," says the author, "has this unfortunate female daily, for fifty years, in all seasons traversed the distance of a few miles to the spot where she expected her future husband to alight from the coach; and every day she utters, in a plaintive tone, 'He is not come yet! I will return to-morrow.'" There is a more remarkable case, in which love, after it had long been apparently extinct, produced a like effect upon being accidentally revived. It is recorded in a Glasgow newspaper. An old man, residing in the neighbourhood of that city, found a miniature of his wife, taken in her youth. She had been dead many years, and he was a person of strictly sedate and religious habits; but the sight of this picture overcame him. From the time of its discovery till his death, which took place some months afterwards, he neglected all his ordinary duties and employments, and became in a manner imbecile, spending whole days without uttering a word, or manifesting the slightest interest in passing occurrences. The only one with whom he would hold any communication, was a little grandchild who strikingly resembled the portrait: to her he was perfectly docile; and, a day or two before his death, he gave her his purse, and strictly enjoined her to lay the picture beside him in his coffin,—a request which was accordingly fulfilled.

CINNAMON TREE AND COCOA TREE.

From a letter from Caleb Cushing, United States Minister to China, dated Ceylon.

The cinnamon tree, (*laurus cinnamum,*) in its natural state, grows to the height of about twenty feet; but the bark, which is the only valuable part, is found to lose much of its highly aromatic quality in the mature tree. Accordingly the trees are cut young, when the stems are only five or six feet long, and less than an inch thick at the largest end.

The bark is then stripped or peeled off in long pieces like willow bark, scraped carefully to remove its cuticle, and laid out to dry, in doing which it curls up in quills, as they are called, and it is then ready for the market, but improves by keeping for a while. The wood is good for nothing but fuel. Owing to this mode of cultivation, the cinnamon garden has very much the appearance of a forest of scrub oak, the bright green leaves of the small trees being strikingly in contrast with the white sand of the plain in which they grow.

It is possible that the fragrance of the cinnamon groves may have been sensible to voyagers along the coast of Ceylon; but I do not believe it often happens; no such fact was perceived on board the Brandywine. There is very little of this fragrance perceptible in the gardens themselves; and the idea of its extending out to sea is laughed at in Columbo.

The *cocoa tree*. In the moist warm climate of Ceylon many species of palm flourish, and they constitute a class of objects among the most beautiful in the landscapes of the island. They are of great and various uses in the arts of life, and in commerce. The talipot, the areca, the banana, the royal cocoa, and the ordinary cocoa trees are the most conspicuous and interesting of the trees of this class. The cocoa tree, above all, is valuable not only for its esculent nut and its milk, but for the arrack, the sugar, the oil, the cordage, the thatching, and other secondary things, which are derived from its trunk, its fruit, or its leaves, in consequence of which every cocoa tree is a precious property, and is the subject of a tax to the government.

For "The Friend."

UNPROFITABLE READING.

Expressions of one on his death-bed who had mingled in politics, unprofitable company, and indulged in light reading.

Eight month 9th, he thus expressed himself to an endeared relative. "It may seem out of place to speak to you. But it so hurts me to see you take a newspaper in your hand, that I must tell you, and desire you hereafter to confine your reading to the Holy Scriptures and the standard works of the Society of Friends. My reading, and my associates, have lessened me. If I live, my path will be a very narrow one. You and I must let the political world alone."

The next day a newspaper was laid on his bed; he spoke with emphasis, saying, "Take it away; the very smell thereof hurts me."

Soon after this he desired his mother to remove every tale and every novel from his house, and put them out of use.

He died the 30th of the same month, after a confinement of six weeks.

May these things sink deep in the hearts of those who are following after like hindrances to their advancement in the high and holy way, before it be too late.

Employees.—They that are in power should be extremely cautious to commit the execution of their plans not only to those who are able, but those who are willing. As servants and instruments, it is the duty of the latter to do their best; but their employers are never so sure of them as when their duty is also their pleasure. To commit the execution of a purpose to one who disapproves of the plan of it, is to employ but one-third of the man; his heart and his head are against you—you have commanded only his hands.—*Colton.*

Porosity of the Skin.—From microscopic observation it has been computed that the skin is perforated with a thousand holes in a square inch. If the whole surface of the human body be estimated at sixteen square feet, it must contain no fewer than two millions, three hundred and four thousand pores. *Late paper.*

No books are so plain as the lives of men; no characters so legible as their moral conduct.—*Fuller.*

We may be members of a true church, and yet not true members of *the* church.—*Ibid.*

THE FRIEND.

ELEVENTH MONTH, 23, 1844.

We have been informed that North Carolina Yearly Meeting was held at New Garden at the stated time, and was attended by about the usual number of members. An account of its proceedings will be furnished, we expect, by some of its members who were in attendance;—and we embrace the present opportunity to request, that it may be seasonably attended to.

—

We take pleasure in giving to the communication below a conspicuous place. A publication such as therein proposed, we consider a desideratum, and we should think would meet with the prompt and strenuous support of the public spirited and philanthropic, at home and abroad, but especially in this city. The Pennsylvania Penitentiary System, after all that has been said to the contrary in certain quarters, is, we are persuaded, the true one, and it is but just, and is due to the cause of Christian benevolence, that means should be furnished for placing its merits fully before the world.

Pennsylvania Journal of Prison Discipline and Philanthropy.

The Prison Society of this city propose publishing a Quarterly Journal of ninety-six pages, to be entitled "The Pennsylvania Journal of Prison Discipline and Philanthrophy." The object of which is to disseminate correct information upon the subject of the "Pennsylvania System of Prison discipline," and to counteract the calumnies that have been extensively circulated by those who are either ignorant of its principles, or are prejudiced against it.

It has been to a great extent through the labours of that society, (which has ranked among its members many of the best men in this city,) that the present improved system has been introduced: a system which has not only done credit to this community, but is an honour to the whole country.

It is one of the happy results of Christian feeling, and of Christian labour; and a consequence of that desire, which all should feel, to treat their fellow-men, (whatever may be their lot,) as human beings; and as children of one common Father, to seek their true welfare; and when, unhappily, they may have fallen into crime, to endeavour to restore them to the paths of virtue.

In the language of a prisoner now in our penitentiary, who has been in several other prisons, but in whom a change has evidently taken place—"On my first conviction, my mind was enveloped in darkness, as I was uneducated and ignorant; the improvement that has taken place in my mind and feelings, is the result of reading and of the kind treatment I have received in this institution; and, if, in the *first* instance, I had been sent here, and had received the instruction the system is capable of imparting, I firmly believe I should never have gone to prison a second time."

There are other subjects beside that above-mentioned, appropriate to such a Journal, and having relation to the main object, which it is proposed shall also claim attention:—amongst which are, the establishment of "State Asylums for the Insane Poor," to which they may go, instead of being sent to prisons and penitentiaries, as is now too commonly the practice—asylums, where their disease may be relieved by proper treatment, instead of being aggravated and confirmed, as is necessarily the case in prisons:—and for the establishment of Houses of Refuge, for the prevention of crime, which it is well known have produced the happiest results.

It is also contemplated to publish, occasionally, biographies of those who have distinguished themselves in the cause of humanity.

It is intended that the journal shall become the record of valuable statistics relating to the cause of philanthropy, and it is hoped that it will exert considerable influence in promoting an amelioration of many of the existing evils.

T.

Persons interested in the cause, and desirous of promoting it, will find a subscription paper at the office of "The Friend." The price is two dollars per annum.

—

A stated meeting of "The Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the House of Industry on Seventh-day, the 30th instant, at 3 o'clock, P. M.

Eleventh month, 1844.

DIED, on the 8th day of Eleventh month, 1844, after a short illness, which she bore with Christian resignation, HANNAH, widow of Amos Gibson, in the fifty-seventh year of her age, a worthy and consistent member and elder of Redstone Monthly and particular meeting.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 68.)

Section 5th treats of the East border.

"The only question farther to be resolved respecting the borders of the promised land, is that concerning the respective boundaries *on the east*, of these two families of Abraham.

"Were the northern and southern borders of Israel truly ascertained, those on the east, like those on the west, formed not of land but of water, either a great river or the sea, would be easily determined.

"The heritage of Jacob, as oft repeated in the original covenant, extends from the river of Egypt to the Euphrates; and also, on the north, from the Euphrates to the uttermost sea. That great river, from Berothah, or the extremity of the land on which it stands, necessarily forms the boundary on the east. This is not only expressed in the promise, but has been manifested in fact. David, whose throne shall be established forever, recovered the borders of his kingdom on the Euphrates; and Solomon, who also reigned over all Israel, maintained a supremacy and sovereignty over all the kings on the east of the Euphrates. If the heart of that monarch, who once was wise, because in faith he asked for wisdom, had been stedfast in the covenant, and had not departed from the Lord, his kingdom would not have been rent in the hands of his son, as was the garment of Jeroboam, by the prophet of the Lord. But from his history, and that of his father David, it plainly appears, that whenever a gleam of hope broke in upon the dark and evil days, that summed up the history of an else rebellious race, in which the covenant was shrouded from view, no other borders were recognised by these two kings, who alone reigned in Jerusalem over all Israel, than the Lord had assigned, whether from the shores of the Red Sea to the entrance into Hamath, or from the river of Egypt to the Euphrates; and they rested not from maintaining their dominion, till *all the kings* on that side of the *Euphrates* owned their sovereignty.

"The east border necessarily commences where it first comes in contact with the north on that river, and it can terminate only at the eastern extremity of the south border. How far it ascended the Euphrates we have already seen; and its point of contact with that of the south, alone remains to be shown.

"Let a line be drawn from the Nile in a straight line, east and west, setting *the bounds by the Red Sea*, and it will be apparent, that, whether the Gulf of Suez, or the Elanatic Gulf, be only touched, the south-eastern border of the land of promise is not reached till the Euphrates pours its stream into the Persian Gulf.

"After describing the *north border*, Ezekiel adds, '*And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan*, FROM THE BORDER TO THE EAST SEA. *And this is the east side.*'

"It is too late, we trust, to tell the reader, as commentators of great name have said, that the east sea is the Dead Sea, because it lies to the east of Jerusalem. Were there any truth in this, the previous pages would be the record of a dream, and 'the breadth of Immanuel's land,' instead of a thousand, would be restricted, at the utmost, to sixty miles; and sceptics might still scoff at the diminutive inheritance. But in the record concerning the borders of the land, as anciently possessed, the *Dead Sea* is unquestionably mentioned under its proper Scriptural name of the *Salt Sea;* and though on its northern extremity it did lie to the east of Jerusalem, it is no where in Scripture denominated the east sea. Even at the time when it formed, on the extreme south, the southern border of Judah, instead of being the *east side*, two tribes and a half of Israel had their wide portions wholly to the eastward of it, and of the Jordan which flowed into it, not from the west, but from the north. And whatever was its relative position to Jerusalem, it never had a name from hence; and if it had, yet from the Hauran, and the land of Israel by Jordan, which, even in ancient days, reached of right to the Euphrates, the Dead Sea lay to the west, and not to the east. *From the Hauran, and Damascus, and from Gilead, and the land of Israel by* (*beyond*) *Jordan*, all the land, according to the covenant, and to the dominion of David and Solomon, pertained to Israel on that side the Euphrates. And, according to the prophetic definition, given by Ezekiel, of the east side in all its length, *from the border* (the north border, which he had immediately before specified,) *to the east sea;* the east side and the south side thus terminated in the same sea, the Persian Gulf, which is worthy of the name, for where the Euphrates enters it, it is far wider than the Red Sea.

"As the west side is marked *from the border till a man come over against Hamath*, or, as otherwise defined, to the entrance into Hamath, and the extreme breadth of the northern boundary from the *river Euphrates to the uttermost sea*, and the whole breadth of the land where widest in its southern region, from the river of Egypt to the great river Euphrates, so, as alone wanting to determine the length of all the borders, that on the east is defined, in all its extent, *from the border to the east sea.*

"The east sea is here represented as the terminating point, on the extreme south, of the east border, precisely as the entrance into Hamath or the mountains which bound it, forms the termination of the western border on the north. A corresponding definition is thus given of both sides of the land,—in the one case, from the border (on the south) to the entrance into Hamath; and, on the other, *from the border* (on the north) *to the east sea.*

"When 'the tenants' of the rock in Kedar's wilderness afar shall sing the praises of Israel's God, and go, like men from all nations of the earth, with their offerings to Jerusalem, to worship there; and when fountains shall spring up in the desert, and the thirsty land be as a pool of water, the sons of Ishmael,—though, like that at which Hagar sat, they can now count every well of the desert their own,—will not then, as did Lot's servants with Abraham's, dispute with the restored and redeemed sons of Jacob about a well or a border.

"The borders which the Lord hath set are such, that they cannot fail to be finally recognised by all the sons of Adam, as well as by the descendants of Abraham. If a question should arise respecting their limits, it could only be with Assyria or Egypt,—how far they might extend on the Euphrates, or penetrate into the land of the Pharaohs, if the term were questionable, on the *river of Egypt.* But higher destinies than those even of such renowned kingdoms in all their ancient power and pre-eminence among nations, are resolved in the allotment of the territorial patrimony of the seed of Jacob. And the Lord their God, who gave the land unto them for an everlasting possession, has secured it against the interference of another Sennacherib, or Nebuchadnezzar, or Pharaoh. The time is yet to come of which it is said, 'In that day shall there be an highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria; and the *Egyptians shall serve with the Assyrians.* In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land (or the earth); whom the Lord of Hosts shall bless, saying, 'Blessed be Egypt my

people, and Assyria, the work of my hands, and Israel mine inheritance.' (Isaiah xix. 23–25.)

"The reader, if hitherto accustomed to the dark and narrow antiquarian track, may be startled at the sight of so extensive regions opening at once to his view, as pertaining to Israel, though stretching so far beyond the bounds of the land ever possessed under the law. But it is to be remembered, that it is lot of the Lord's inheritance, to which He has appointed such borders; and that it is as such that Egypt and Assyria, as its tributary states, shall be *blessed*, and Arabia be 'the happy,' (Arabia Felix,) when its own people shall dwell within it, in the presence of all their brethren, the children of Israel.

"How very much difference there really was between Palestine, as occupied by the Israelites, and all the PROMISED LAND, as worthy of the name,—and how the land is truly large, as the Lord hath spoken the word—the difference of latitude and longitude between the borders on the various sides, may enable the reader at once to determine.

"The latitude of Beersheba is 31° 15′; of Dan 33° 15′; the difference *two* degrees. The south point of the Dead Sea, the ancient border of Israel, is 31° 7′, in the same longitude with Dan; the intervening distance, in a line from north to south, being 128 geographical, or about 150 English miles.

"The latitude of the north point of the Elanitic Gulf of the Red Sea, on which Ezion-gaber, a port of Solomon's, stood, is 29° 31′. The mouth of the Orontes, or the entrance into Hamath from the Mediterranean, is 36°, and that of Beer or Berothah, on the Euphrates, 37°. But the range of Amanus lies beyond it, and the medium longitude of the north boundary is more than 36° 31′ N., or, in an ideal line, from south to north, the length of the land is upwards of seven degrees, or five hundred miles, instead of an hundred and fifty, as of old. But 'the *breadth* of Immanuel's land,' instead of being contracted to a span, is still more worthy of the name, and it stops not short of a navigable frontier every where, and on every side. The longitude of the Nile is 30° 2′,—that of the Euphrates, as it flows through the Persian Gulf, 48° 26′, or a difference of nearly eighteen degrees and a half, or more than eleven hundred miles. So large is the space comprehended, along the southern frontier, from the river of Egypt to the river Euphrates, from the east side to the west side, or in the same latitude.

"On the northern extremity of the land, the range of Amanus, from the river Euphrates to the uttermost sea, or extremity of the Mediterranean, scarcely exceeds one hundred miles. In round numbers, the average breadth of the promised land would thus be six hundred miles, which, multiplied by its length, five hundred, gives an area of 300,000 square miles, or more than that of any kingdom or empire of Europe, Russia alone excepted. The jesting Frenchman is brought down from his boasting, when it is seen that a region, half the extent of France, would need to be added to its size, before the land of 'the great nation' would equal, in superficial extent, that land which the Lord gave to the seed of Israel. It exceeds, in the aggregate amount of square miles, the territories of ten kingdoms of Europe, Prussia, Belgium, the Netherlands, Bavaria, Saxony, Hanover, Wirtemberg, Denmark, Sardinia and Greece, and its relative proportion to Great Britain and Ireland is 300 to 118, or more than two and a half to one. Were the average breadth to be reckoned at five hundred, instead of the medium six hundred miles, which, from the inequality of the sides, may be nearer the truth, the superficial extent of the promised land alone would still exceed that of the largest kingdom of Europe.

"But Israel, extensive as are its bounds, is not destined to stand alone. Its mightiest adversaries of old shall be its servants. No prince but of Israel shall rule in Egypt or Assyria. The former country will add to Israel's dominion, or subservient domain, an area of 150,000 square miles. The latter, including Mesopotamia, and 'stretching beyond the Tigris as far as the mountains of Media,' (Gibbon's History,) and from the mountains of Armenia to the Persian Gulf, leaves no region that shall not own immediate fealty to the kingdom of Israel, from the eastern shores of the Mediterranean to the borders of Persia, and the vicinity of the Caspian. Such is the power of the word of the Lord; such the liberality of his gifts to the people whom He chose, were they his own by another covenant than that which they have broken; and such, in topographical relations alone, is the provision that is made, as thus revealed, for the completion of the promise, that Israel shall finally be a blessing in the midst of the earth. Thus saith the Lord, 'It shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.' (Jeremiah xxxiii. 9.)

"There is a striking analogy between the word and the works of God, ever traceable by those who search the Scriptures, and regard the operation of his hands. But the one and the other seem here strikingly to cohere. The Lord hath given the earth to the sons of men, as He hath set the bounds of their habitation. But He formed Israel for his glory, and chose them as his peculiar people; and peculiar too is the land which He assigned them, even as respects its *borders*. The Mediterranean, the Red Sea, and the Persian Gulf, form on the west, the south, and the east, borders of a land, which, but for these *inland* seas, would be wholly encircled by Asia, Africa, and Europe, and shut out from all direct communication with the Pacific and Atlantic, and the lesser oceans of the globe. The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes, and the Euphrates from the foot of Amanus to the Persian Gulf, leave not the smallest portion of the west side, or of the east side, that is not actually or virtually a navigable coast, to the extent, on both sides, of two thousand miles; while, on the north, the intermediate barrier of Amanus, at the breadth of less than one hundred, renders the land a garden enclosed. The hand of the Lord, who hath laid the foundations of the earth, and made the sea, and the dry land, is in all this; and here, though not here alone, He has magnified his word above all his name.

"The first glance at the borders of Israel, when they are looked at in the latitude assigned them by a divine and irrepealable decree, may show that they were set in subserviency to the final end, as declared, from the beginning, to be accomplished by the Lord, for which Israel was set apart from the nations, and not numbered among them, so that, as assuredly as their covenanted land shall be their *everlasting possession*, all the families of the earth shall be blessed in the seed of Jacob. Separated as Israel is from other lands, such are its borders, that it has unequalled freedom of access to all.

"But, without here entering on such a theme, it behoves us first to consider how *the land* is *goodly* as well as large; and how, notwithstanding all the curses that have come upon it, it is still fitted for becoming, as described in Scripture, a pleasant, delightsome, goodly, and glorious land, 'the glory of all lands,' the heritage of a people greatly blessed of the Lord.

(To be continued.)

For "The Friend."

ABORIGINESE OF SOUTH AFRICA.

The readers of "The Friend" must be generally aware of the visit, on a religious account, of James Backhouse, a minister of the Society of Friends, from England, and his companion, George W. Walker, to the Australian Colonies, in which they were engaged several years. To this succeeded a visit to the Mauritius and South Africa. Respecting this latter portion of their labours, a thick, closely printed volume has been published by James Backhouse, from which the following extracts are taken, principally with a view to show, from authentic testimony, that the original tribes of South Africa, and particularly the Hottentot race, are by no means that degraded, intellectually-stupid people, which the representations of early travellers would induce the belief.

In giving this extract, we wish to be considered as neither commending the work, nor the singularly *consorted* materials of which it is composed.

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"First. 13th. This morning the Hottentots assembled in great numbers, at Philipton. The chapel was crowded; first, by a school, and afterwards by successive assemblies for worship. While the elder James Read preached to them, in the forenoon, his son James addressed an assembly of Caffers and Fingoes in the temporary shed. School was again held in the afternoon, and an assembly for worship at two o'clock. In the evening another meeting was held, which J. Read jun. addressed in Dutch. This service is usually in Caffer, for the benefit of Fingoes and Go-

nas; but these having been already assembled twice to-day, they were not present in any considerable number. It was pleasant to see an air of comfort and independence in the Hottentots, who are truly free here. Many of them are small proprietors of land; they are preserved in sobriety, instructed in the principles of the Gospel, and are evidently rising in the scale of civil and religious society. Being located in a country that yields a return for industry, many of them are encouraged by temporal blessings; nevertheless there are others who are in great poverty, and some whose crops have suffered greatly from drought. Occasionally their crops are also destroyed by locusts. Some of the officers from Fort Armstrong, and a few persons unconnected with the London Missionary Society, were at Philipton on this occasion.

"14th. The meeting of the Kat River Missionary Society, auxiliary to the London Missionary Society, was held, the report of which was very encouraging. Among the speakers were Jan Tzatzoc, the Christian Caffer chief, who had visited England a short time previously, several Hottentots, one of whom was of Bushman extraction, and several English. Could the people of Great Britain have seen the effect that has been produced here, by the operation of Gospel principle, carried out in Christian instruction, in delivering the people from oppression, and in general education, though but of a rudimentary kind, they would no doubt have joined in the exclamation, 'What hath God wrought!' Many of the half-naked, degraded Hottentots, had been raised to a state nearly equal to that of the labouring classes in England, and in some respects superior; certainly above that often found in some of the manufacturing districts. They were dressed like decent plain people of that class; and in the sixteen schools of the Kat River District, which are about half supported by the people themselves, and conducted by native youths, they had about 1200 scholars, and an attendance of about 1000. There were many devotional interludes in this meeting, chiefly by singing portions of appropriate hymns, or by the devotional turn which the speeches of those who addressed the meeting took, in which, though benefactors were not forgotten, all the praise and the glory were given to God. A deep sympathy was exhibited for the neighbouring nations yet sitting in darkness, Caffers, Bechuanas, and Bushmen, which, at the close of the meeting, showed itself in a tangible form, by a collection of upwards of £15 towards their help.

"After the meeting, a large company dined in the shed. The various groups, scattered on the grassy slope, on which the village is situated, presented a lively and highly interesting scene. Though most of the people were decently clad in garments made of European manufactures, here and there a little boy was to be seen, clad in a soldier's old coat, reaching almost to his heels, or one with a karross of skin about his shoulders; this was the sole attire of the Fingoes, and one poor lad had only a piece of green baize about his loins. In the evening a Temperance meeting was held, for the purpose of confirming the Hottentots in their resolution to avoid the use of all kinds of strong drink. Few of them taste intoxicating liquors; about 600 are members of the Total Abstinence Society, but many of them were not proof against temptation to drink, when they went into other parts of the colony. James Reed had observed the ensnaring effect of intoxicating liquors upon the Hottentots, before the settlement of the Kat River was formed; he therefore determined that none of them should be able to plead the example of himself, or any of his family, for the use of strong drink; and acting upon this determination, he was in advance of the Christian community in the adoption of those principles of self-denial for the good of others, which, under the Divine blessing, have since effected so great a reformation with regard to drinking customs in most parts of the world. He combined precept with example, and advised the Hottentots to apply to the government, to have a clause introduced into every document conveying a grant of land in the Kat River district, rendering the land liable to forfeiture back to government, if ever any house should be erected or opened upon it for the sale of any kind of intoxicating liquor. This request was well received, and such a clause now stands in the title-deed of each grant. Several persons addressed the meeting, among whom were a number of Hottentots, who spoke with great force on the state of comfort they were now in, as compared with the degradation in which they might reasonably have been expected to be found, had not temperance principles been promulgated among them. The meeting ended with the expression of thanksgiving and praise to God, who had looked down upon them with compassion, and sent them the gospol of his dear Son, and who, so far as they had walked in it, had greatly blessed them.

"15th. The examination of sixteen schools, connected with the London Missionary Society, in the Kat River district, commenced. Some of the schools are at a considerable distance from Philipton, but about 800 children were present. Charles Lenox Stretch, a pious intelligent man, and the government diplomatic agent at Tyumie Vale, in Caffraria, was in the chair. The various degrees of progress made by the children were satisfactory, and quite as great as might reasonably be expected. English is taught in all the schools, and the masters, who are native youths, of the Hottentot race, have, in most instances, attained a considerable proficiency in the language, and in the art of teaching. A variety of prizes were awarded; among them were several fancy work-bags, needle-books, &c., sent from England, no doubt with good intention, but quite unsuitable for such a population. The good sense of the scholars, who were suffered to have some choice, left them to the last. The plainest kind of useful clothing, or any other really useful articles, would have been much more acceptable. The dinner yesterday was provided by the Missionary Society; its committee, as well as several strangers, were among the guests; to-day it was provided by the School Committee, who, with the schoolmasters, were at the table. In the evening a Juvenile Missionary meeting was held. Many of the younger, as well as of the older Hottentots addressed the meeting in animated speeches, in Dutch, adverting to the state in which their nation was found by the missionaries, and to that which they now enjoyed, with expressions of thankfulness to the Most High, and to those whom he had raised up as instruments in the work. Charles L. Stretch and Jan Tzatzoc, as well as several other individuals, spoke on the occasion, and the cause of total abstinence from intoxicating liquors was again pleaded. Abstinence from tobacco and snuff was also strongly recommended, on the grounds of health and temperance, and of enabling persons to spend more money for truly useful purposes. A considerable number of persons signed their names to an Anti-Tobacco agreement; and several, among whom was the chairman, sent up their snuff-boxes and tobacco-pipes on a plate to the table, amidst the warm congratulations of the company, which became so animated, as to be dismissed with difficulty after eleven o'clock at night.

"16th. Notwithstanding the late hour to which the meeting held last evening, the Hottentots were at their prayer meeting soon after daylight this morning. The examination of the schools was resumed after breakfast, and concluded in the afternoon. The children in the Infant school were so much interested in their lessons, that they requested to be allowed to attend school during the vacation. A few short addresses succeeded the examination; and before the meeting separated, I offered up vocal prayer, thanksgiving and praise, under a solemn sense of the goodness and mercy of God.

"17th. We joined a company consisting of James Read and several of his family, and Richard and Eliza Birt, in a visit to Readsdale. Some of the company travelled in a wagon, and the others on horseback. On the way we had a view of the little village of Marsdorp. The Kat River country is the finest of the Cape colony: it owes its fertility and beauty to a lofty range of basaltic mountains of picturesque outline. They are crested with crags, and are grassy on their irregular slopes, and wooded in their kloofs, from whence issue streamlets that irrigate the valleys. These are well cropped with Meelies or Indian corn, Caffer corn, and potatoes, and are interspersed with little villages, formed of the rude, beehive-shaped, grass huts of the Fingoes, the house-shaped ones of the poorer Hottentots, and the neat cottages of those who have become more prosperous. Some of the last would not discredit the more respectable of the labouring class in England. The walls are of brick, externally, of that which has been burnt, and internally, of such as is only sun-dried; they are plastered on both sides with mud, and are whitewashed internally. The roofs are thatched with reeds, and vines trained on poles form verandahs to some of them.

"In a few of the villages, school-houses have been erected by the Hottentots, which are fitted up on the plan of the British and

Foreign School Society. Some of these schools are supported by the benevolence of private individuals in England, and the Hottentots contribute to the support of the others. These school-houses, or in villages where there are none of these, other houses, are occupied as places of worship, in which some of the elders of the Kat River church generally direct the services. It is difficult to a feeling mind to look upon this country without emotion, in beholding the hills covered with herds of cattle, and the valleys with corn, and contemplating these as the possession of a people just rescued from oppression, robbery, and spoil, but now dwelling in safety and peace; nevertheless there is a sadness in reflecting that the Bushmen and Caffers were successively driven out of this country."

A COFFEE PLANTATION.

The following lively picture of tropical scenery is taken from the Philadelphia Gazette, where it is given without noting the author.

"A coffee estate is indeed a perfect garden, surpassing in beauty aught that the bleak climate of England can produce.

Imagine more than three hundred acres of land planted in regular squares with evenly pruned shrubs, each containing about eight acres, intersected by broad alleys of palms, oranges, mangoes, and other beautiful trees, the interstices between which are planted with lemons, pomegranates, cape jessamines, tube roses, lilies, and various other gaudy and fragrant flowers; while a double strip of guinea grass, or of luscious pines skirt the sides, presenting a pretty contrast to the smooth red soil in the centre, scrupulously kept free from all verdure. Then the beauty of the whole while in flower. That of the coffee, white, and so abundant, that the fields seem covered by flakes of snow; the fringe-like blossoms of the rose apple; the red of the pomegranate and Mexican rose; the large scarlet flowers of the pinon, which, when in bloom, covering the whole tree with a flaming coat, is the richest of Flora's realm; the quaint lirio's trumpet-shaped flowers, painted yellow and red, and bursting in bunches from the blunt extremities of each leafless branch; the young pine apples with blue flowrets projecting from the centres of their squares; the white tube roses and double cape jessamines; the gaudy yellow flag, and a score of other flowers only known to us by the sickly tenants of the hot house.

And when some of the flowers have given place to the ripened fruit, and the golden orange, the yellow mango, the lime, the lemon, the luscious caimito, and sugared zapote; the mellow alligator pear, the custard apple, and the rose apple, giving to the palate the flavour of otto of roses; when all these hang on the trees in oppressive abundance, and the ground is also covered with the over-ripe, the owner of a coffee estate may safely challenge the world for a fairer garden. Nor must this be thought the appearance it presents for only a short period. The coffee has successive crops of blossoms five or six times in the winter and spring, and on the orange, the ripe fruit and the blossoms, and the young green fruit, are often seen at the same time; while several of the shrubs and plants bloom nearly all the year.

In the centre of an open spot generally bare of high trees, a small hut may be seen, often formed entirely of the palm. Its trunk split into poles, and tied firmly together by strips of bark from the *majaguay*, than which no rope could be stronger, forms the frame and rafters. The foot stalk, or part of the leaf that encircles the trunk, is spread out, and sewed to the sides of the hut, and being about five feet long and three wide, and as impervious to rain as a hide, forms an excellent protection from the weather. The roof is next thatched with the long stems to which the leaflets are attached, cut into pieces three feet long, and tied to the rafters, forming a covering about a foot thick, through which neither heat nor wet can penetrate. The door and window-shutter alone are of planks, the floor being of clay or mud, according to the soil on which it is built The furniture within accords well with the simple structure. A cot, a bench, a table and a shelf, with perhaps a chest, comprise the whole; while two or three plates, and an unglazed, clay cooler, commonly termed a water monkey, and a few cups for coffee, form his breakfast and dinner sets. Nothing can be more simple or primitive than the whole, telling plainly the few wants of the owner, and his hardy habits.

Adjoining his dwelling, his horse is tethered under a tree, and perhaps a small house may be built close by for his fowls, which, however, often roost on the trees or in his own hut. In the back-ground is his patch of plantains, on which he depends all the year round for his daily bread, and which, from its self-propagating power, is the very plant for an indolent farmer. People this spot with a half-dozen naked children, whose skins seem to have been long unacquainted with water; a slovenly-dressed woman, and a man in pantaloons and shirt, with a sword lashed to his side, and spurs to his cowskin shoes, and you have a faithful picture of the mass of Cubean peasants and their homes."

A Thought for Parents.—Never for one day forget that the first book children read, nay, that which they continue to read, and by far the most influential, is that of their parents' example and daily deportment. If this should be disregarded by you, or even forgotten, then be not at all surprised when you find another day—to your sorrow and vexation, and the interruption of your business, if not the loss of your domestic harmony and peace—that your children only "know the right path, but still follow the wrong."—*Anderson.*

Death.—He that is well prepared for the great journey, cannot enter on it too soon for himself, though his friends will weep for his departure.—*Cowper.*

The true estimate of being is not taken from *age*, but *action.*—*Collier.*

For "The Friend."

RETROSPECTION.

And would we the scenes of our childhood review,
When our sorrows were light and our cares were but few;
Oh! bright reminiscence to memory dear,
Of the days when our griefs could be chased by a tear.

And though on our pathway some thorns may be seen,
And in our bright horizon clouds intervene,
Yet the thorns seemed but trifles, and clouds shadows proved,
While our footsteps were guided by "hands which we loved."

If the mantle of sorrow be thrown o'er the past,
And each waning year seem more dark than the last,
May the "rainbow of promise," bright beacon of youth,
Be illumined by rays from the fountain of Truth.

And as our life's sun its meridian gains,
While we share this world's troubles, its toils, and its pains,
On the heart be it sealed, "to the pilgrim is given,"
If faithful till death, a sure passport to Heaven.

When the storm and the whirlwind have all passed away,
And the shadows of midnight give place to the day,
Confidingly trusting the "Arm that can save,"
Hope's star may yet shine till it sets in the grave.

Then blest be the thought! in a happier sphere,
The star of the soul may in glory appear;
And enlightened by rays from a source all divine,
Forever and ever unquenchably shine.

A.

For "The Friend."

"Thou shalt reap if thou faint not."

Go,—beside all waters sow;
In the morning scatter wide;
Liberal, bid thy hand bestow
At the fall of eventide:
What shall spring, or where, or when,
Thou art not concerned to know;
Quickening sunbeams, genial rain,
God in his own time will show.

Thou be faithful; watch and pray,
Murmur not, nor dare repine,
If thy labour seem in vain
From the dawn to day's decline:
Where the foot of sin hath trod,
There, unwearied, do thou toil;
Still renew, with ready zeal,
Efforts to reclaim the soil.

What glad sound salutes the ear?
Lo, the blade unfolds its green!
Now the tender grains appear!
Ripened, now the fields are seen!
Take the sickle, reap ye there,
Garner in the sheaves spread wide;
What the harvest?—Souls are saved,
Pardoned, sealed, and sanctified!

D. L. D.

Prayer is chiefly a heart work: God heareth the heart, without the mouth, but he never heareth the mouth acceptably without the heart. There is lying unto God, and flattering him with the lips, but no true prayer, and so God considers it.—*Marshall.*

No cloud can overshadow the Christian, but his faith will discern a rainbow in it.—*Irvine.*

He that inquires what is the just value and worth of Christ, asks a question which puts all the men on earth, to an everlasting nonplus.—*Flavel.*

For "The Friend."

THE MORE SURE WORD OF PROPHECY.

Having been much pained in hearing some, from whose age, station and experience, we might have expected better things, openly express their belief that the more sure word of prophecy, (2 Pet. i. 19,) was not the Spirit, but the Scriptures, a query has arisen, was George Fox wrong, who, when the priest of Nottingham made a similar assertion, cried out in the Lord's mighty power, "Oh, it is not the Scriptures!" and then told them, it was the *Holy Spirit* by which the holy men of God gave forth the Scriptures, whereby opinions, religions and judgments were to be tried; for it led into all truth, and so gave the knowledge of all truth.

Whatever answer those may be disposed to make, who like Gallio, "care for none of these things," or who like Elymas, "seek to pervert the right ways of the Lord," yet the humble, tribulated follower of the Lamb, who has known the transforming power of this blessed Word in his own soul, will readily acknowledge, that the truth is the same now that it was in the days of George Fox; that no lapse of time, or difference of circumstances, can change its nature, impair its virtue, or lessen its authority.

Perhaps there was never a time since the rise of our religious Society, when the call was more imperative upon each individual member to cease from the vain speculations of man; and by *obedience* to the precious Light of Christ, which *never deceives*, to know for himself the blessed verity and unerring certainty of those principles, doctrines and testimonies, for the faithful maintenance of which, our worthy forefathers in the Truth, gave their backs to the smiter, patiently endured confinement in the noisome dungeon, and even offered up their lives as a sweet smelling sacrifice unto God. Let no one imagine, that it is of no consequence what doctrines we may believe. Defective views of doctrine almost invariably produce a lame and defective practice. If we embrace the dangerous belief, that although we may live in disobedience to the voice of the Holy Spirit within us, we shall at last be saved by an imputative righteousness without us, will not our conduct conform to our views? On the other hand, if we become convinced of the solemn and important truth, that unless we know *Christ to be formed within us*, while here, we shall never reign with him in glory hereafter, are we not induced to watch daily unto prayer, that we may experience that *inward preparation*, which alone makes us "meet for the inheritance of the saints in light?"

May none then who make a profession of the Truth, be ashamed of those clear scriptural views of Christian doctrine, which the faithful sons of the morning, through a fight of afflictions, were led to hold up to the view of an unbelieving world.

May none to whom these views are unspeakably dear, and who, in their defence, have passed through inexpressible sufferings, fully known only by Him who knoweth all things, be led to distrust that Everlasting Arm, which in *his own time*, will surely deliver the righteous from all their distresses. Although the wild boar of the forest is permitted to devour some parts of our heritage, yet in other parts, princes still rule in the power of God; fathers watch with tender care over the little ones, which are committed to their charge; pastors endeavour in "that ability which God giveth," to gather and not to scatter the sheep of the Lord's pasture. There are also many of the young and rising generation, whose eyes have been opened in the light of the Lord, to behold the beauty and excellency of that truth, in defence of which, the pious Barclay, at the early age of 28 years, wrote his clear, sound and scriptural Apology for the true Christian Divinity—a work which the carping critic, the unfaithful professor, and the apostate from the Truth will ever assail in vain. For "there is an unfading glory in the labours of good men; and though death is permitted to draw a dark shadow over their persons, they will live in the just reputation of their good works, the lively characters of their undying, pious minds."

Selected for "The Friend."

UNITY.

[A portion of the following extract has already appeared in "The Friend;" but it was deemed best to insert it as it now stands, being well worthy of re-perusal.]

Q.—How may unity be recovered, if at any time decaying?

Answer.—In the Lord alone is the recovery of Israel, from any degree of loss of any kind, at any time; who can alone teach to retire into and to be found in that, wherein the unity is and stands, and into which division cannot enter. This is the way of restoring unity to Israel, upon the sense of any want thereof; even every one, through the Lord's help, retiring in his own particular, and furthering the retiring of others to the principle of life, that every one there may feel the washing from what hath in any measure corrupted, and the new-begetting into the power of life. From this the true and lasting unity will spring amain, to the gladding of all hearts that know the sweetness of it, and who cannot but naturally and most earnestly desire it. Oh! mark therefore, the way is not by striving to beget into one and the same apprehension concerning things, nor by endeavouring to bring into one and the same practices; but by alluring and drawing into that wherein the unity consists, and which brings it forth in the vessels that are seasoned therewith and ordered thereby. And from this, let all wait for the daily new and living knowledge, and for the ordering their conversations and practices in that light, and drawings thereof, and in that simplicity and integrity of heart, which the Spirit of life at present holdeth forth and worketh in them; and the life will be felt and the Lord praised in all the tents of Jacob, and through all the inhabitants of his Israel, and there will be but *one heart, and one soul, and one spirit and one mind, and one way and power of life;* and what is already wrought in every heart, the Lord will be acknowledged in, and his name praised; and the Lord's season contentedly waited, for his filling up of what is wanting anywhere. *So, the living God, the God of Israel, the God of everlasting tender bowels and compassions to Israel, fill the vessels of his heritage with his life, and cause the peace and love of his holy nature and spirit to descend upon their dwellings, and to spring up powerfully in them towards his living truth, and towards one another.*

And let all strive to excel in tenderness and in long-suffering, and to be kept out of hard and evil thoughts one of another, and from harsh interpretations concerning anything relating to one another. Oh! this is unworthy to be found in an Israelite towards an Egyptian; but exceedingly shameful and inexcusable to be found in one brother towards another.

How many weaknesses doth the Lord pass by in us?

How ready is he to interpret every thing well concerning his disciples, that may bear a good interpretation! "The spirit," saith he, "is willing, but the flesh is weak."

When they had all been scattered from him upon his death, he did not afterwards upbraid them; but sweetly gathered them again.

O dear Friends! have we received the same life of sweetness? Let us bring forth the same sweet fruits, being ready to excuse and to receive what may tend to the excuse of another in any doubtful case; and where there is any evil manifest, wait, oh! wait, to overcome it with good.

Oh! let us not spend the strength of our spirits in crying out of one another because of evil; but watch and wait where the healing virtue will please to arise. *Oh! Lord, my God, when thou hast shown the wants of Israel in any kind sufficiently (whether in the particular or in the general,) bring forth the supply thereof from thy fullness, so ordering it in thine eternal wisdom, that all may be ashamed and abased before thee, and thy name praised in and over all!—Isaac Penington.* (Selections by John Barclay, page 209.)

For "The Friend."

PLAINNESS OF DRESS.

Upon this subject the Society of Friends, by precept and example, held in the beginning, a plain and unequivocal testimony; and however some of their successors, shrinking from the cross, may be disposed to seek excuses for their own unfaithfulness, it remains precious to this day, in the hearts of those of our members who are little in their own eyes, and willing to yield in simplicity to little requisitions and pointings of duty.

Indeed it is very remarkable how uniform are the impressions and practice of tender minds in this matter, and how those that are faithful in this and other things, find godly sincerity and Christian simplicity herein to go together; whilst they who resist and reason away such convictions, thus rendering the cross of Christ of none effect, are subject to a withering and a blight, whereby their usefulness as members of religious society, is impaired or lost.

Among the shallow devices by which a cunning and cruel adversary has beguiled many of their simplicity, is the plea that dress

is a *little thing*. Well, let us suppose it a little thing. Is it not those who are faithful in little that are to be made rulers over more? Was it not said of old, that by little and little the enemy should be driven out of the land, while those who despise the day of small things fall by little and little?

But is simplicity of dress a little thing? Does the humble follower of the lowly Jesus find it so? Do the Scriptures of Truth say so? On the contrary, it may be boldly declared, that no people ever prospered as a religious body, or as individuals, where true simplicity was not in good measure adhered to.

Again, say some, "Surely it is beneath the dignity of religion to particularize too closely." If there be a sincere mind amongst us disposed so to reason, let such an one consider well where such an admission would place us. Outward acts spring from inward motives. Did the prophet Isaiah, the evangelical prophet, speaking by the Spirit of Christ, think it a little thing, below the dignity of his calling, when, denouncing the judgments of a long suffering and merciful One against haughty and rebellious daughters, he named their *bonnets*, and other articles of dress, one by one? Turn to the chapter (the third) and read for thyself.

Did not the apostles of our Lord and Saviour take the same ground? Particulars are named, as well as general directions given; "braiding the hair and wearing of gold;" and to include all in one general caution, the "putting on of apparel."

But let there be no misunderstanding, as though it were intended to assert that *merely* an avoidance of a gay dress, or any outward conformity will do all for us: it is freely granted that the durable clothing of the Christian is righteousness, the crowning ornament a meek and quiet spirit. Perhaps the lesser and the greater duty may be stated and enforced in the same manner as the blessed Saviour *connected* the obligations of the weightier matters of the law with the smaller sacrifices. "*These things ought ye to do and not to leave the other undone.*" And the firm belief is entertained that, when the day shall come, in our Society, and amongst others, of a more general submission to that inward law, which, by its transforming power, crucifies to the world, just in proportion to such faithfulness will be the return to plain dress, to plain manners, and to a plain and pure language.

Now, how is this reformation to be continued and carried forward amongst us, unless by individual faithfulness? The word *continued* is used, as it is a matter of consoling remark, that, of late years, this testimony has been gradually regaining ground; and as one here, and another there, especially among the young, have yielded their necks to the yoke of Christ, so the number has increased of those who, having "put away their ornaments," are prepared and instructed to wait for further and fuller manifestations of their Master's will.

Nor is an acknowledgment of a Christian testimony to plainness, confined to our own Society; amid a too prevalent degeneracy, it is encouraging to believe that other Christian professors are gradually having their eyes opened to its importance. Shall we then turn our backs upon it?

A letter has recently come under the notice of the writer, addressed "To the Female Members of Christian Churches in the United States of America, by A. Judson;" and without adopting all the views it contains, there are passages especially interesting as coming from one of another religious society. Attention is called to that on "self-denial," which, with some others, are copied, as likely to be not unacceptable to the readers of "The Friend."

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"Great things depend on small; and in that case, things which appear small to short-sighted man are great in the sight of God. Many there are, who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute, scrupulous and severe. Satan is well aware, that if he can secure the minute units, the sum total will be his own."

"Beware of another suggestion made by weak and erring souls, who will tell you, that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe, that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame, as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends.* All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

"There is probably not one, in the humblest walks of life, but would, on strict examination, find some article which *might* be dispensed with, for purposes of charity, and *ought* to be dispensed with, in compliance with the apostolic command. Wait not for one another—but let every individual go forward, regardless of reproach, fearless of consequences. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to receive the things done in the body. When placed before that awful bar, will you then wish, that in defiance of his authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire, cherishing self-love, vanity and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross *daily*, and followed him? And as you will then wish you had done, *do now*."

Safety in Duty.—If we are in the path of duty, and if our help and our hope is in the Lord, we may confidently expect that he will uphold us, however faint and enfeebled we may seem to be to ourselves and others.—*Newton.*

For "The Friend."

Relics of the Past.—No. 43.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

LIFE OF JOHN PAPOONUNG.

(Continued from page 71.)

The Indians, with two Moravian missionaries, Schmick and Zeisberger, reached their former settlement on the Susquehanna, about the middle of the Fifth month. They concluded it best to build a new town, and selected a site on the banks of the Susquehanna, one mile below the Wyalusing Creek.

The place was called Friedenshutten (tents of peace). With great industry they went to work to prepare ground for planting their corn, and in obtaining various kinds of provision from the woods for their present sustenance. The fame of this settlement, and Papoonung's large acquaintance, according to Loskiel, drew large numbers of strangers there, and many heathen Indians had the opportunity of hearing the name of Jesus, and of the excellency of his grace. Of Papoonung himself, we learn from the same authority, that "it became every day more evident that God himself had converted him."

Desiring to live in peace and safety in their present abodes, the Indians of Friedenshutten soon after their arrival there, sent a messenger, with a string of wampum, to the chief of the Cayugas, who, on behalf of the Six Nations, claimed control over all lands on the Susquehanna, to request his approbation of their settlement. In reply, he told them, "the place they had chosen for a settlement was not proper, because all that country had been stained with blood; therefore he would take them up and place them in a better situation, near the upper end of the Cayuga Lake. They might take their teachers with them, and as to their doctrines, believe and hold what they pleased, and be unmolested in their daily worship." The Christian Indians were too well acquainted with the Six Nations to trust their word, and did not wish, by a too close proximity, to be entirely in their power; and beside, the situation proposed would not furnish them with deer and other game, without which they could not subsist. The deputies therefore postponed giving an immediate reply, but gave him some expectation of an answer when the corn they had planted should be ripe. By this they wished him to understand that they declined removing.

In the spring of 1766, the chief sent this message to them. "He did not know what sort of Indian corn they might plant, for they had promised him an answer when it was ripe: that *his* Indian corn had been gathered long ago, and was almost consumed, and he soon intended to plant again; they ought, therefore, to keep their promise." The Indians now appointed four deputies, who, accompanied by Zeisberger, went up to Cayuga. The chief received them with kindness, but evidently felt contempt at the labours of the missionaries and the baptism of Indians. He said that he had seen many who had been baptised by the French in Canada, and could

never perceive any difference between them and those not baptised. The deputies were somewhat discouraged by their reception, but concluded to open the case in council. The message which they delivered was this:— "That they had formerly been ignorant of God, but had now been taught to know him as their Creator and Redeemer, and had received from Him life and salvation. That they loved Him above every thing, because He had loved them so much. They therefore could and would no more live after the manner of the Indians, but having found their joy and pleasure in the Saviour, they had quitted all their sinful ways, and now endeavoured to walk conformably to the word of God, and met twice a day to be instructed by their teachers. They wished to preserve their children from evil; they would not go to war, but endeavoured to keep peace with all men, and meddled not with the Indian state affairs. They therefore could not agree to live near an Indian town; and as Friedenshutten was well situated, and they had builded and planted, they desired to remain there." The Cayugas not fully understanding the language of the deputies, who were Delawares, the missionary translated it for them, and further enforced the desire of the Christian Indians. After consultation, the council not only granted their request, but added a grant of land, extending up to Tioga. This grant was afterwards confirmed by the great council of the Six Nations.

Several of the Indians, among whom were Papoonung, Joseph, and Abraham, assisted the missionaries in their labours, and many of the visiters to Friedenshutten were convinced of Christian truth. One of the Indian visiters had been elected captain, but after a visit to this place, he returned the belt of wampum, which was his insignia of office, to his tribe. To the Indian assistant he made the following declaration. "I am concerned for my salvation; my sins, which are many, lie heavy upon me. Sometimes I despaired of all help; but when I heard that our Saviour receives the worst of sinners, it encouraged me to hope that even I might be saved. I then prayed to our Saviour: 'Have mercy upon me, and let me feel that there is grace, even for such a wretch as me!' He heard me, and I saw him as crucified for me. I was convinced that I had wounded him with my sins; and this made me weep. I then said, 'Dear Saviour! I desire to be healed and saved by thy wounds, and to be washed from all my sins in thy blood.' I often thought and felt, that, to be truly converted, I should bid farewell to the world; and therefore returned the belt of wampum. I do not desire any such honour among the Indians; if I may only obtain mercy, receive the forgiveness of my sins, become a child of God, and live happy among his people, then I have all my heart can wish for."

Many heathen Indians frequented the settlement at Friedenshutten, and some, of a suspicious character, tarried long; this occasioned trouble to the congregation, and a few of the elder of the members were appointed to speak to all who came, to inform them that none but those who were really desirous of turning to the Lord and Saviour could be permitted to dwell there, or remain for any considerable period of time. The introduction of intoxicating drinks, by strangers, also gave much trouble, and at length this led to a strict examination of every one who came. Whatever amount of spirits could be found, was kept in charge until the owner was leaving the place, when it was returned to him.

On the 20th of Ninth month, 1767, Zeisberger, accompanied by Papoonung, and Anthony, another Indian assistant, set out to visit some Indians in the west, who had expressed a desire to know something of Christianity. The Delaware tribe of Indians had three villages on the Ohio, the whole forming a settlement called Goschgoschunk. They reached this place after sixteen days' travel, attended with many difficulties and dangers. Papoonung had some relatives in the middle village, by whom the travellers were well received and gladly entertained. Zeisberger spoke to the Indians, who assembled to hear him, and Papoonung, with his fellow assistant, was engaged until after midnight in explaining the doctrine delivered. Whilst thus occupied, they found opportunity and received ability to bear a powerful testimony against heathenish customs and superstitions, and to magnify the power of Jesus Christ to deliver from sin. A great sensation was produced by the discourse delivered amongst the heathen Indians, and after some controversy between the missionary and an Indian preacher named Wangomen, the whole body of the men of that settlement, in council, requested another visit. The three returned in safety to Friedenshutten, on the 5th of Eleventh month.

A white man having murdered ten Indians near Shamokin, in the Second month 1768, great fears were felt amongst the Christian Indians lest it should occasion another war. The prompt steps taken by the government to punish the murderer, and other pacific measures, tended to prevent this result. An amicable convention of the chiefs of the Indians on the Susquehanna and Ohio was invited by William Johnson, Indian Agent. Freidenshutten declined to send delegates. It was the general opinion there, as it had long been that of Papoonung, that they ought not to meddle with political matters, and that these journeys and negociations were likely to do more harm than good to the souls of the delegates. At this conference, disputes which had subsisted between the Cherokees and the Iroquois were settled, and after it was over, the Cherokee chief was led in friendly pomp throughout the whole Iroquois country. The procession came to Friedenshutten, and on this occasion the Oneida chief delivered a string of wampum to the Christian Indians, and expressed the satisfaction of the whole council at Onondago, that they had learned to know God, and were faithful to their teachers. To this, by another string of wampum, the Indians replied, "It was their chief desire to grow daily in the knowledge and love of God, their Creator and Redeemer;" adding their fervent wish "that all the Indian nations might become acquainted with their God and Saviour; for then peace and benevolence would infallibly reign among them."

One thing alone clouded the joy which was shed abroad in Friedenshutten by the restoration of peace; it was the unlooked-for intelligence that the Iroquois had sold all the lands eastward of the Ohio to the English. The knowledge that their title to their homes and hunting grounds was thus given to others, occasioned some fears for the future.

Although the governor of Pennsylvania informed the natives of Friedenshutten that they should not be disturbed, whilst they remained peaceable, and that he had directed the surveyors not to approach within five miles of their place, yet it soon became evident that settlers would encroach upon them. Considering all the circumstances of the case, the Moravians thought it would be best for the two Indian settlements on the Susquehanna to break up, and remove to a new village then building on the Big Beaver, called Friedenstadt (Peace village).

(To be continued.)

The Pale Horse.—Events which do not particularly affect our present interests, and strike at the root of our relative comforts, are viewed with comparative indifference. We see the changing tints and falling leaves of autumn, and the still sadder desolations of winter; we sit on the banks of life, and watch the passing tide of human affairs; and we gaze on the general scenes of death, and the solemn interment; and yet they cease to influence us, because they are often repeated, and do not sufficiently come home to our bosoms and feelings. But let us hear on our threshhold the trampling of the feet of the pale horse; let us see his rider entering our once happy dwelling, and transfixing, with his barbed arrow, the heart of our child, our wife, our sister; let us feel the sorrow and be conscious of the destitution of the real mourner; and unless we are sunk in a deep moral slumber, our views of death will be fearfully solemn and awakening. Some of us have been placed in these affecting circumstances. We have tended the couch of sickness, and stood near the bed of death; we have witnessed the look of imploring anguish; and watched the faint glimmering of life; we have been awed by the stillness of the departing hour, have caught the sound of the last breath, and have hung over the lifeless corpse. We have revisited the silent chamber, have approached the bier on which lay the shrouded body of our friend, have lifted the napkin which covered his changed countenance, and gazed on those cheeks so pale, and those eyes so motionless. We have followed his mortal remains to their last narrow house; our hearts have ached while the clods have fallen upon the coffin; we have been loth to leave the precious relic in so cold and damp a dwelling; and on returning to our habitation, we have felt it the scene of desolation and mourning. Now, it was at this solemn season, and when these scenes were passing before us, that we began fully to realize the fact of our own departure, to have our attention directed to the all-im-

portant subject of preparation for the great assize. It was then that we placed ourselves on the sick man's couch and the bed of death; that the grave seemed to open at our feet; that the judgment-seat arose before our imagination, and we felt as if we were surrounded by all the dread realities of eternity. It was then that we were awakened to the momentous concern of salvation; that we anxiously inquired the way of acceptance with God, and the means of attaining eternal life; and that, conscious of our own helplessness, we earnestly prayed, "Turn thou me, and I shall be turned; for thou art the Lord our God."—*Late paper.*

Louis Philippe.—This sensible monarch says:—

"There is no advantage in making war, even when a nation has attained the object for which it has fought, because ultimately the losses are greater than the gains. I have ever professed this principle. When I was in America, forty years ago, I was often asked to propose toasts at public dinners, and I almost invariably expressed the wish that universal and permanent peace should exist among all nations. I was then exiled from my country, and my anxious desire was that it should enjoy peace and happiness. That is what caused me to adopt that salutary precept. I could not then foresee that I should be called upon one day to exert my influence and act myself in favour of that great cause. May the Almighty accord me the maintenance of peace. War appears to me a malediction; and war in Europe between civilized nations I regard as absurdity. If the smaller states desired it, we should prevent them; and as peace between the great powers becomes daily more consolidated, I hope, if I live a few years longer, that a general war in Europe will have become impossible."—*Phil. Gaz.*

Thrilling Incident.—At a meeting of the friends of Colonization in this city, we were spectators of one of the most intensely thrilling incidents connected with the departure of a small band of emigrants, just brought to the city by a gentleman of Selby county, by whom they were manumitted, and placed under the care of — Pinney, an agent of the Colonization Society. Of the number, eleven were children of one man, who was present, and appeared to be verging to the age of three score years and ten. This patriarch was not of the number manumitted; he belonged to another estate, but had permission to accompany his wife and children to this city, and here bid them a final adieu. When this fact was announced, with an emotion that almost choked the utterance of the speaker, there was the long drawing in of the breath by every listener, which indicates the working of the powers within. All eyes were directed towards the object of so much sympathy; and when it was farther stated, that the owner of the old man Reuben, (for so he was called,) would permit him to depart with his family for the small sum of a thousand pence, the response was with one voice, "*Reuben shall be free!*" On the instant the table of the moderator was thronged, and the requisite sum laid upon it, to reunite, for the remnant of their days, the old man Reuben and his wife; and they and their children are now on their way to the shores of Africa.—*Louisville Courier.*

Electrotype.—At the last meeting of the Horticultural Society, some beautiful specimens of the application of the Electrotype process to vegetation were exhibited. Upon the surface of leaves a deposit of copper was thrown down, so as to form a perfect representation in metal of the surface of the foliage. Since that time we have been favoured with a sight of other leaves coated with gold and silver, as well as copper. Among these were a Pelargonium leaf, having all its glandular hairs preserved with admirable precision; an ear of Wheat; a leaf of Fennel; a Fern, with its fructification; a shoot of the Furze-bush, and an insect, (a Carabus,) with every part of it encrusted with the metallic deposit. In our opinion, this opens quite a new view and most interesting field to the application of the Electrotype process.—*Gardeners' Chronicle.*

THE FRIEND.

ELEVENTH MONTH, 30, 1844.

Printed copies of the minutes of Indiana Yearly Meeting, and of that held at Baltimore, have been forwarded to us. Respecting the former, we do not perceive any thing of moment in addition to that we have already given. In the brief notice we gave of Baltimore Yearly Meeting, it was mentioned that a change had been agreed upon in the time of holding that meeting. It being of importance that Friends in other parts should be explicitly informed on the subject, we annex a copy of the minute adopted on the occasion.

"The Friends appointed at a former sitting, on the subject of changing the time of holding this Yearly Meeting, reported that they were united in judgment, that a change would be desirable. They propose that hereafter, Baltimore Yearly Meeting shall be held on the last Second-day but one in the Tenth month, the Meeting for Ministers and Elders to be held on the Seventh-day preceding, both to commence at the hours heretofore customary. Their judgment was approved, (Women Friends uniting with it also,) and this Yearly Meeting is directed to be held accordingly."

A stated meeting of "The Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the House of Industry on Seventh-day, the 30th instant, at 3 o'clock, P. M.

Eleventh month, 1844.

Departed this life at her residence in Roxborough township, Philadelphia county, on the 15th day of the Ninth month last, Elizabeth Robeson, widow of Peter Robeson, in the 79th year of her age, a minister and member of Germantown particular and Frankford Monthly Meeting. The meeting to which this dear and valued friend belonged, has by her removal been deprived of the aid of a deeply concerned and faithful labourer. Although of a frail constitution, and for a long period previous to her decease, labouring occasionally under great bodily infirmity, she diligently attended our religious meetings when of ability,—encouraging Friends both by example and precept to faithfulness in the discharge of this reasonable and incumbent duty; and the solidity of her deportment, and retired, solemn waiting frame and manner, forcibly evidenced to beholders her fervent engagement and exercise of soul. Her communications were brief, lively, pertinent and edifying; and her movements in this awfully weighty work and service, distinguished by great circumspection and watchfulness, evincing a lively concern and exercise to be rightly authorized, qualified and directed therein, that so the precious Truth might not be reproached or evilly spoken of, through untempered, unsanctified zeal, and for want of a patient indwelling and abiding under the humbling baptisms and purifying operations of Divine love and power. Having realized through the mercy and merits of the adorable and Holy Head of the church, our dear Lord and Saviour Jesus Christ, the blessed effects resulting from simple obedience and dedication to the manifestations and requirings of the Holy Spirit, fervent were her desires that others by yielding to the refining sanctifying influences and efficacy of Divine Grace in the secret of the heart, might be made the happy participants of that redemption which awaits the followers of a meek and lowly Saviour. Being thus engaged to know the day's work progressing with the day, the close was quiet, peaceful and calm; and we believe the encouraging language formerly uttered applicable to her, "Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labours, and their works do follow them."

Died at her residence in Burlington, N. J., on the 10th of Ninth month last, in the 80th year of her age, Mary Peirce, widow of Joseph Peirce, an esteemed member of the Society of Friends.

Died at her residence near Smithfield, Ohio, on the 3d instant, Elizabeth, widow of Nathaniel M'Grew, in the 63d year of her age. She was a much esteemed member of the Religious Society of Friends, and for some years filled with propriety the station of Overseer. In the course of her illness, which was of about a month's continuance, she dropped many expressions, evincing the peace of her mind, and the lively concern which she felt, even in the time of sinking nature, both for the welfare of individuals, and the prosperity of Zion. The youth around her she exhorted to flee youthful vanities, and to turn to the Lord with full purpose of heart. She addressed several of her children and other relatives, in an impressive manner, and with matter suited to their states. To an elderly friend she said, "I want thee to stand firm; and not be led about with every wind of doctrine. Thou knowest how many of our bright talented friends have been led astray; and if they do not return, there will be sorrow in the end." To a neighbour she said, "Dear, I want thee to bring up thy children in the nurture and admonition of the Lord. Take thy husband by the hand, and say 'come let us go up to the house of the Lord:' and come to Joshua's good resolution, 'as for me and my house we will serve the Lord.' Forget not thy little children, I entreat it of thee, lest in an awful day the query should be heard, 'What hast thou done with those lambs committed to thy charge?'" She frequently uttered fervent ejaculations, such as, "O Lord Jesus, I commend my spirit into thy hands." "O Lord, grant me patience; not my will but thine be done." "Oh, rejoice in the Lord! He saith to my soul, I have redeemed thee." She had said before this time, that her way appeared clear; on the morning before her death, being asked if her way still appeared clear, she said, "Through mercy, it does." In this heavenly frame of mind, her purified spirit quitted its frail tenement, to enter, we doubt not, into that endless bliss, of which she was granted the happy foretaste.

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For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 74.)

Chapter Third, is on the natural fertility and ancient populousness of the land of Israel.

"Ere ever the Israelites had entered on the possession of any portion of their inheritance, Moses declared unto them, *The Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.* (Deut. viii. 7–9.) *The land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year.* (Deut. xi. 11, 12.) And it is otherwise described as *a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey.* (2 Kings xviii. 32.) *I chose Israel; I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands.* (Exek. xx. 6.)

"When the Israelites first entered into their promised possession, before passing the Jordan, numerous were the cities and vast the spoil that fell at once into their hands, in the day when the Lord *began* to put the dread of them upon the nations that are under the whole heaven, who should hear the report of them, and tremble, and be in anguish because of them. When the iniquity of the Amorites was full, and all in Israel, above twenty years old, who had come out of Egypt, and had trespassed in the wilderness, had been buried there, it was given them to know that the Lord, though he would not clear the guilty, remembered his covenant with their fathers; the promise that seemed to linger was about to be fulfilled, the word came from the Lord that they had compassed Mount Seir long enough, and they were commanded to turn northward, and to *begin to possess*, that they might *inherit the land.* They entered it not like a colony taking possession of an uncultivated, unpeopled, and defenceless region. But the Lord gave them a land for which they did not labour, and cities which they built not they dwelt in; of the vineyards and oliveyards which they planted not, did they eat. (Deut. vi. 11; Josh. xxiv. 13.) Sihon, king of the Amorites, and all his people came out against them to fight at Jahaz. But the Lord delivered him unto them; and they took all his cities, and dispeopled his kingdom of its former inhabitants, and took the cattle and all the spoil of the cities for a prey. Og, king of Bashan, came out against them, he and all his people, to battle at *Edrei*, and shared the fate of the other Amoritish king. They took all his cities at that time: there was not a city which they took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. All the cities were taken at that time from the river of Amon unto *Mount Hermon*, all the cities of the plain, and all *Gilead*, and all *Bashan*, unto *Salach*, and *Edrei*, cities of the kingdom of Og in Bashan. All the cattle, and all the spoil of the cities, they took for a prey to themselves. (Numb. xxi. 33–35; Deut. iii. 3–10.)

"The Midianites, too, fought against Israel; and the Lord was avenged of Midian. All the cities wherein they dwelt, and all their goodly castles were burned with fire. But the first settlement of Israel was not there; and the sum of the prey was taken, and it was apportioned in Israel,—six hundred and twenty-five thousand sheep, seventy-two thousand beeves, and sixty-one thousand asses. (Numb. xxxi. 32–34.) It was not by their sword or by their bow that the Israelites triumphed. One thousand men only were chosen out of each tribe to fight against the Midianites, and to destroy them utterly. On enumerating, after their return, the sum of the men of war who had gone forth to battle, there lacked not one man; whereupon the captains of thousands and captains of hundreds brought unto Moses an oblation to the Lord of wrought gold, taken of the spoil, sixteen thousand seven hundred and fifty shekels. (Numb. xxxi. 10. 32–34. 48–52.)

"The numerous walled cities and towns of Bashan and Gilead manifestly imply the high fertility of these regions; and the claim that was speedily urged for the possession of the conquered territory, shows that Israel had already entered, as their own, on a rich pastoral inheritance. The tribes of Reuben and Gad had a very great multitude of cattle, and they besought Moses and all the princes of the congregation, to give them the land of Jazer and the land of Gilead, for the place was a place for cattle. (Numb. xxxii. 1–4.)

"From Aroer, which is by the river Arnon, and the border unto the brook Jabbock, which is the border of the children of Ammon, the plain also, and Jordan, and the coast thereof, and half Mount Gilead and the cities thereof, were given to the Reubenites and Gadites; and all the region of Argob and all Bashan, with its threescore cities, were given to the half-tribe of Manasseth. (Numb. xxxii. 33; Josh. xiii. 9–31.) The territories then possessed by the Moabites and Ammonites, together with the land of Edom, were at that time excluded from the patrimony of Israel. But exclusive of these, the two tribes and a half had, as implied in Scripture, and as will afterwards be more fully shown, a 'goodly heritage.' Like the tribes who possessed them, and like their kindred 'outcasts of Israel,' Gilead and Bashan have long been forgotten but in name. The time then was, when, beyond the Jordan, the faithful testimony was wrung from Balaam, 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel;' but scattered as the Hebrews are throughout the world, that testimony is prophetic still; which, on their return, Gilead and Bashan have yet to confirm.

"After the people had multiplied in the land, the sons of Reuben spread their flocks from the entering in of the wilderness from the river Euphrates, because their cattle were multiplied in the land of Gilead. Confederate with the Gadites and the Manassites, they made war with the Hagarites, and sent forth against them forty-four thousand valiant men, skilful in war. Not trusting alone to their skill or their strength, they cried to God in their battle, and prevailed. Fifty thousand camels, two hundred and fifty thousand sheep, and two thousand asses became the prey, while an hundred thousand men were the prisoners of the victors; and, enlarging their border still farther within the promised bounds, they dwelt in their stead. (1 Chron. v. 9. 18–22.) Neither a sterile land, nor stinted limits, though only partially possessed of old, were from the beginning thus assigned to the Israelitish occupants of the regions beyond Jordan, which have long been lost sight of, and, for many ages, have been all but blotted out from the memory of man. The time seems to be coming when these lands shall rise anew into an estimation befitting no mean portion of the inheritance of Israel, and becoming Christians to cherish, who believe the Scriptural record concerning them of times long past, and look for their returning, because promised 'glory,' in that day,—it may be not distant now,—when the flock of the

Lord's heritage, which he has long fed with the rod, shall feed in Bashan and in Gilead as in the days of old. And the Lord will show him marvellous things, according to his coming out of the land of Egypt, and the nations shall see, and be confounded at all their might. (Micah vii. 14, 15.)

"From a mountain east of Bethel, Abraham looked eastward across the valley of Jordan, on the hills of Gilead and Bashan, while on every side around him lay the land of Canaan, within the boundaries of which he then stood. He and his sons, and his son's sons, had wandered as strangers, *very few* in number, without a dwelling-place in the land. Jacob, well-stricken in years, had, together with his eleven sons, left that land in a time of famine, to go to Egypt to dwell and to die there; but first to see again his other son Joseph, who at an early age had been taken as a slave-boy to the land of the Pharaohs, and sold to the keeper of a prison. But when the four hundred years, spoken of by the Lord Almighty to Abraham, had expired, and Israel had become a great people according to His word, and was brought back again to the land often promised to their race, the descendants of houseless but believing patriarchs, experienced the truth of the covenant of their God. In such large measure was their inheritance dealt out to them, that when Joseph, who had been a slave and a prisoner in Egypt, had become in his descendants *two tribes* in Israel, and when he had received, according to his father's word, one portion above his brethren, one half of one of these had for possession the land of Bashan, with its fruitful hills, its rich plains, and its sixty cities; and two tribes besides received also their proportionate inheritance at their own entreaty, on the east of the Jordan; and when that river was passed, the land on the west of that river with all its cities, was divided by lot among other tribes of Israel.

"The western side of the Jordan is a land better known. Trodden as it peculiarly was by patriarchs, and prophets and apostles, and infinitely more than all, by Jesus, its claims on every believer's remembrance are such as cannot be questioned; and the testimony of historic and prophetic truth concerning it has an unchallengeable claim to an unrivalled interest, or such as no other land can urge, on the part of either Christian or Jew.

"The sum of all the congregation was taken in the plains of Moab, by command of the Lord, before they struck their tents to take possession of their inheritance. The land was to be divided among them according to the number of their names. To many the more inheritance was to be given, and to few the less. Exclusive of the tribe of Levi, there were numbered of the children of Israel above six hundred thousand, (Numb. xxvi. 51.) from twenty years old and upwards, all that were able to go to war in Israel. As none of them exceeded sixty years of age, they could not have formed more at the utmost that a third part of the total number, which could not have fallen short of two millions, and is generally estimated at three. The tribes of Reuben and Gad, and the half tribe of Manasseth, were not numerically a fifth part of Israel, according to the census that was taken of them all; and more than a million and a half must have passed the Jordan, to take their inheritance at once in the land of Canaan.

"Neither a sterile region, however large, nor a waste unreclaimed country, however fertile naturally, could, on its immediate occupancy, have given ample space and abundant sustenance to so vast a number of simultaneous settlers. Unlike what it yet shall be on the destined return of the Hebrew race, the land, on their first entrance, was *not* too narrow by reason of the multitude of men; but numerous as were the thousands of Israel, the land was then too large for the people. The nations who possessed it were to be put out by *little and little*, (Deut. vii. 22,) and the Israelites were commanded not to consume them at once, lest the beasts of the field should increase upon them. (Deut. vii. 22.) Four hundred years elapsed from their first settlement east of the Jordan, till the Hagarites were smitten and dispossessed; and the flocks of the Reubenites reached to the wilderness of the Euphrates. When the Jordan was first passed, and the tribes of Israel encamped on the plains of Jericho, they did eat of the old corn of the land; and the manna ceased, as needed no more, whenever they had entered into Canaan. That land was their own by the covenant of their God—the God of heaven and of earth. Their enemies who were many and mighty, speedily fell before them. The Canaanites, Hittites, Perizzites, Jebusites and Hivites, combined against them. Their kings went out, and all their hosts with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many, and pitched together at the waters of Merom to fight against Israel. (Josh. xi. 5. 7.) Their warfare was in vain; for these were days in which the Lord of Hosts was known to be the God of Jacob. The allied kings of Canaan, who reigned from Mount Seir to the valley of Lebanon, were slain and untterly destroyed, and all the spoil of their cities and cattle were the prey of the people into whose hands the Lord had given them. In the hills, and the valleys, and the plains, allotted to the inheritance of Judah, a hundred and four cities, with their villages are enumerated; (Josh. xv. 20–63;) but though the most numerous of the tribes, the part of the children of Judah was too much for them, and the tribe of Simeon had their inheritance within that of Judah. A greater number of other cities or towns, mentioned by name, were allotted among the other tribes. Forty-eight cities, with their suburbs, were separated from among the rest for the Levites, (Josh. xxi. 41,) the least of all the tribes; and there seem not to be a tenth part of the cities which were divided among the commonwealth of Israel.

"The land was subdued; and there stood not a man of their enemies before them. But vast as was the multitude, so ample were their possessions, that when Joshua was old and stricken in years, there remained much land to be possessed, so that there were seven tribes which had not then received their inheritance. Having assembled the whole congregation of Israel at Shiloh, he charged them with being slack to go in to possess the land which the Lord God of their fathers had given them. And, according to the commandment of the Lord, he divided that which remained, from which their enemies had not been driven out, as if it had already been their own possession. But he warned then not to come unto these nations, or to cleave unto the remnant of them, nor to make mention of the name of their gods, else they might know for a certainty that the Lord would not any more drive out these nations before them.

"The Israelites, in the second generation after Joshua, transgressed the covenant which was their tenure of the land; and therefore the word came from the Lord, that He would not any more drive out from among them the nations which *Joshua left when he died*. In estimating the population, in antient times, of the promised land, they to whom alone it would have been given if they had been faithful to their God, are not alone to be reckoned. The Philistines, and all the Canaanites, and other nations, were left to prove Israel by them, and the Israelites dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites. Besides these, the Ammonites, Moabites, and Edomites, were neither few nor feeble. Their enemies, that remained within their own covenanted borders were so numerous and strong that, sometimes even singly, and often partially combined, they brought Israel very low, in the land promised to their fathers; and the first wars in Canaan were unlike to many, which, when faithless to their God, they subsequently waged, and the Philistines, Edomites, Ammonites, and Canaanites, successively opposed the children of Israel.

(To be continued.)

RAMBLE ON THE BANKS OF THE WYE.

From Country Strolls, by Old Humphrey.

He who has never gazed on the goodly stream, the lofty banks, the woody heights, and the romantic rocks of the winding Wye, is a stranger to some of the most delightful scenery in England. As I ramble onward, day by day, at one time excursively, and at another pursuing the course of the river, a remark or two will sometimes escape me: would that I had words sufficiently to describe the scenes around me, or even vividly to embody my poor thoughts!

I am not now on the cloud-capped mountain, huge Plinlimmon, near whose summit the Wye takes its rise, but on Caplor hill, one of the many heights which adorn the river. It is evening; and the setting sun, glaring in the west, like a flaming beacon, lights up the skies.

This Caplor hill is a favourite spot with me: I love its seclusion, its glorious prospect, and its bold and precipitous fall to the river. Years ago, a goodly portion of the wood broke down from its customary position, and moved near to the river's brink, where it now stands, far, far below me, though it has lost, in a great measure, the more visible appearance of its violent disruption. The road through the

wood is almost too steep to be passable. Here have I seen the distressed horses of the loaded wain, straining their sinewy frames, and smiting hard the rocky path with their iron-shod hoofs: their broad-breasted driver, after doubly scotching his wheels, has stood panting for breath.

Here have I seen the good vicar of a neighbouring parish, then a curate, toiling up the steep, on the afternoon of the sabbath-day, almost dragging after him, by the bridle, his little black pony; stopping every dozen yards to pat him on the neck, calling him pretty fellow; and standing a minute or two to let him take breath, and to take breath himself also. And here, too, I have often loitered in the "gloaming," when the huge trees and heaped-up rocks have cast their dark shadows on the ground. At the moment I am making these remarks, the place is full of interest. What a height from the river! how thick and inaccessible the underwood! What deep holes and dark fissures and crevices in the crags! And what a goodly canopy of overhanging trees! The huge rocks on the left are piled up as though giants had been building them; and the rude, rifted water-course, looks as if a thunderbolt had mistaken its course, and had torn itself a path down to the river. There! a hare has crossed the road, with her long hind legs and white tufted tail, hiding herself in the gloom of the tangled brushwood. I can hear the rooks above me cawing, as they wing their way to their distant rookery. Yesterday I explored, with a respected clerical friend, the remains of the Roman encampment, still visible on an adjoining height.

"Time changes much the surface of the world!
Where once the Roman marshall'd his bold host,
Bristling with swords and spears the rocky height,
The shepherd tends his flock, and the young lambs
In sportive gambols tread the flowery turf."

If you know the river Wye, you know that it runs in deep romantic hollows; that its high banks are clothed with woods and coppices; that its course is serpentine, and its current, after the rains, is very rapid; at some places confined within narrow limits, and at others spreading wide into a mighty stream. Near the river I was once overtaken by a storm. Not soon shall I forget that night; for if ever the winds issued forth in their wrath, and the ebon canopy of the skies poured down a deluge on my head, it was then.

I had quitted a farm-house to walk five or six miles, on my return to the hospitable abode of a friend whose guest I was. Evening was at hand, and the skies suddenly put on a threatening appearance. A sultry stillness, a gathering of dark clouds, and a foreboding suspense prevailed. A sense of awe and danger gave solemnity to my mind.

I hurried on by the pot-house called "The Hole in the Wall," and passed the ferry where the horse-boat was moored to the shore, and had almost reached the wood, when the storm came upon me. The heavens were darkened with the burthened clouds, except in one point toward Aconbury hill. At the extreme horizon in that direction was a space of lurid red, which gave a deeper gloom to the frowning sky.

At first a few big, heavy, solitary drops came down, but they told me plainly what was to follow. The wind began to be heard among the trees; and all at once, as I looked up to the coal-black sky, crash came the thunder-clap, as if it would crack the solid earth beneath my feet.

Every one knows the astonishing influence of a sudden clap of thunder, under any circumstances; but in a dark night, when we are in a lonely spot, and at a distance from a comfortable shelter, it comes with additional solemnity. We sensibly feel that God is in the storm, that he is abroad in the awfulness of his power, and that we are altogether dependent on his merciful care. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."

Though the place was lonely, yet as a road ran between the river and the wood, even at night the footfall of a passer-by was not uncommon. Indeed, on most nights of the year I should have seen or heard of some of the labourers of the surrounding farms coming from their toil, or an errand woman returning from a neighbouring market, or a farmer on horseback jogging from a friend's house toward his own homestead: but no! not a human being came near me, as the storm was advancing.

Darker and darker grew the threatening heavens. The wind, the thunder, and the rain seemed to have reserved their strength to grapple together, for in a little space the hurricane rode in its strength.

High over head and around me were the warring winds, and far down below in the valley was the wild sweep of the rushing waters. I could discern the objects that were near: the oak seemed to writhe in agony, and the tall and bulky elm was as a sapling in the hand of the storm.

If a storm be thus terrible on the land, how much more so on the tempest-tossed ocean, when mariners are driven to their wit's end, and the billows are strewn with wrecks!

These are seasons in which the accusing conscience wrings from the trembling penitent promises of amendment, and the heart of the infidel, quailing within him, confesses by its fears that "there is a *God* that judgeth in the earth." These are seasons, too, in which, in the midst of mysterious awe, and thrilling consciousness of danger, the humble Christian, reposing in God's unspeakable goodness, feels an inward sense of security.

As I looked up to the darkened canopy above me, the thunder-claps came fearfully near, and the fiery flashes seemed to play close around me. For a moment the storm subsided, but it was only to concentrate its strength; and all at once it flung on the raging winds the wild bursts of its accumulated thunder.

As I looked in the direction of the river, I saw a red light sailing down the broad stream. It was from a large barge. How often had I heard from the river's brink, the awful imprecations of a blaspheming bargeman! It was not, however, likely that in such a night an oath would be heard, or that the name of the High and Holy One would be taken in vain. Drenched to the skin, I plodded along, sometimes in the road, and at other times over the broken ground that skirted the river.

As the storm abated, I looked up, as a chastened child, in humble thankfulness. Oh, that we were more sensible of our manifold mercies! "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

On the morrow, I heard of the ravages of the storm. The river had overflown its banks. The meadows were flooded, and the ferries were impassable; neither Fidoe nor old Wigley would venture across. Near Mordiford, a large barge was stranded; the top of the mast only was to be seen above the water; two lives were lost. At Sellack, the water had risen to the churchyard wall. At Nottington, and Basham, and Poulston, and Pengethly farms, orchard trees had been beaten to the ground; and at Stoke and Holm-Lacey many a great oak, the growth of centuries, had been torn up by its deep-struck roots.

At Hoarwithy, at Caplor, and King's Caple, it was the same; mischief had been done everywhere; trees had been levelled to the ground, and houses unroofed; and, under an oak, sixteen or eighteen sheep were struck dead by the lightning.

Yonder, over the river, is Holm-Lacey. A canonry occupied the place in the reign of Henry III. I remember when the goodly mansion there in the park, was tenanted by the old duke of Norfolk: the beautiful carvings by Gibbons, and the old family portraits, gave, and still give, an interest to the place. The present occupier has spared no expense in improving the princely dwelling. He has walked with me through every chamber of that goodly dwelling.

For some weeks I have been in the neighbourhood of the Wye, now visiting the cottages, and now partaking the hospitality of the farm-houses, and the mansions of the gentry around. A London visiter is not an unwelcome guest in the country. Give yourself no airs; accommodate yourself to circumstances; be not insensible to kindness; try to make yourself agreeable; and show the kind people that you are happy, and you will find welcomes "as plenty as blackberries," where you will.

(To be concluded.)

In middle Tennessee, says a late paper, you can buy as much corn as you want at 10 cents a bushel; butter at 5 cents a pound; chickens at 12½ cents a pair, and turkeys at 25 cents each.

In the British West Indies there are 32 coloured editors, 25 magistrates, 75 legislators; and in Barbadoes, the Chief Justice, Attorney General, and Judge of the Court of Appeals, are all coloured men.—*Phil. Gaz.*

PHEBE D. BENEDICT.

The Testimony of Alumcreek Monthly Meeting of Friends, concerning PHEBE D. BENEDICT, *deceased. Read and approved by Indiana Yearly Meeting, held in the Tenth month*, 1844.

"Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labour: and their works do follow them."—Rev. xiv. 13.

That the "works" and example of such as these may not be lost to their successors, the following account has been compiled from memorials, preserved at the time, of some of the last expressions of our departed Friend.

She was the daughter of William and Phebe Gidley, and born at Saratoga, in the state of New York, the 20th of the Ninth month, 1809.

During the early part of her life, being of a vivacious disposition of mind, she evinced no very serious impressions until about the age of seventeen, when she became more thoughtful, and it was evident that a change had taken place in her affections—that she had exchanged the follies of a vain world for the discipline and the yoke of Christ.

At the age of twenty years she was united in marriage with our friend Daniel Benediet, to whom she proved an affectionate companion during the short period of their union.

In the Second month of the year 1832, symptoms of a decidedly pulmonary character were developed; and from that time she was mostly confined to her room. During this interval, and especially near the final close, she uttered many weighty and instructive remarks. Some of which are as follows:

About the 1st of Eighth month, 1832, after various medical means had been resorted to without yielding her any permanent relief, being asked if she thought she should recover, she replied, "No! It has been a great trial to me to give up my husband and my little son; but I have been favoured to do it. If I am not very much deceived there is a place in heaven prepared for me;"—and added, "I want my little son to be brought up in the fear of the Lord, and to go to meetings."

During an interval of several weeks, while she and her husband were mostly alone, she expressed on divers occasions many weighty remarks, which have not been preserved; chiefly concerning the merits of our blessed Redeemer, and the awful consequences attending those who cast him off, and thereby reject the only appointed means for the salvation of their souls.

For about three weeks before her decease, she was subject to very distressing fainting fits. In some of them her attendants apprehended that the last conflict was near at hand. On the 20th of Twelfth month, reviving from one of these paroxysms, she said, "I am willing to suffer. It is good for me to suffer. We must *all* be willing to suffer. We are poor sinful creatures. Christ *suffered* for *us*. Oh! how He suffered when He went into the garden to pray, and the drops of sweat were as drops of blood! He suffered for us all, and why can't we be willing to suffer our portion? Oh, what a comfort and peace do those find who draw nigh to their Saviour! He will be near them and will support them. Oh! how He has suffered for us, poor sinful creatures! Let us draw nigh unto Him, and He will draw nigh unto us. But oh! I fear too many have cast Him off. Oh! call upon Him whilst He is to be found. My natural inclination would cause me to be still, but I must praise His great and adorable name. I feel that I am a poor creature, but He is mighty, and can do all things. I want my dear brothers to walk in the fear of the Lord. I crave it for them. Our Saviour is a great and mighty tower to flee to. Oh, how can any one cast him off?"

On another occasion she said, "I long to be gone, but I crave patience to wait the Lord's time."

Again she broke forth with the following ejaculations—"Oh! how can my soul praise thy great and mighty name enough, thou Saviour to save? O, holy Father, if it be thy blessed will, I pray thee ease this great burden; but if it be thy blessed will, lay more on me, if thou wilt only be pleased to give me strength and patience to bear it."

At another time she said, "Why am I continued here so long?" After a little pause she added, "It is not on my own account. It is on some other. I am ready to go. My peace is made, and what a favour it is!"

She frequently exhorted her brothers and sisters, in an earnest manner, to be more circumspect; to read *good* books, and attend religious meetings. "I have taken great satisfaction therein," said she, "and I believe if we are faithful in the discharge of these duties, we shall be strengthened by them. I have many times retired into the woods, and there poured out my prayers to the Most High; and now I believe there is a place prepared for me in heaven. And, dear sisters, you who have the care of children, I desire that you may bring them up in the fear of the Lord, for I am sure there can be no greater joy than to see them walking in the Truth. And, dear brothers, I desire that you may be faithful in the discharge of your duties, and not put off your day's work until you are brought to a bed of sickness, and a dying hour! Though I am in great pain, yet the Lord hath laid it upon me, and he will enable me to bear all."

Afterwards, when in extreme pain, she supplicated thus: "O, dearest Father, be pleased to lay no more upon me than thou wilt enable me to bear! O, be pleased to take me to thyself. Thy will, nevertheless, not mine, be done!"

On reviving from one of the fainting fits, to which she was subject, she said, "I am again permitted to breathe a few times more, for what cause I know not; that I leave to the great Judge. O, it is good to suffer here below."

One of her sisters coming in after she had revived from a similar fit, she said to her in a low voice, "I have been almost gone since thou wast here. I thought I should have breathed but a few times more; but for some cause or other, I was not permitted to enter into the arms of my Saviour."

The 23rd of the Twelfth month, she was much engaged in thanksgiving, dwelling mostly on the love and condescension of her blessed Lord and Saviour Jesus Christ, manifested to her in the time of her sickness, saying, "If it were possible, I would publish to all the world what He has done for my soul."

For several days before her death, being very weak, and for the most part unable to speak audibly, yet she would at times break forth in a strong and melodious voice, to the surprise of those attending her; the energies of her mind seeming to triumph over the weakness of her body. On one of these occasions she exhorted those around her to seek the Lord whilst He might be found. "Oh," said she, "how necessary it is that we should labour for that peace which the world cannot give. I have found it needful for me to strive for it, both since I have been brought to this bed of sickness, and before; and I have been favoured to enjoy it in so great a measure, that I think I cannot be deceived. Weep not for *me*, but weep for *yourselves*. It is good for us sometimes to mourn." Speaking at the same time largely on the sufferings of her crucified Lord, and his goodness to her, saying, "Behold how He strengthens my voice, and enables me to praise His great name!"

Subsequently to this, she frequently spoke of her departure, and seemed anxious for the period to arrive. Several times saying, that her greatest concern was for fear she should not be patient enough to wait for the time to come.

A little previous to the final close, she said that she wished all to be still and quiet, and not call in any one when the time of her departure came, saying, "Although it may not be so agreeable to you, yet I want all to be still; for it is a great thing to die, but a greater not to be prepared."

Soon after this, symptoms of dissolution appeared; and being sensible that her end was near, she requested a sister called, who had just retired, to whom she expressed her apprehension of a speedy change, and desired her friends to be composed when the awful crisis should arrive; saying, "I am sure you must be willing to give me up,"—which were nearly the last words she uttered.

As the final conflict approached, a peaceful serenity prevailed over her composed features, which seemed an earnest of the blessedness of the departing spirit.

Thus died one, who, during a painful and protracted illness, evinced an entire confidence in Almighty power, and a patient acquiescence in the various dispensations meted out to her; and, at last, at the winding up of time, through faith in God, and our Lord and Saviour Jesus Christ, has obtained, we doubt not, an "inheritance incorruptible, undefiled, and that fadeth not away."

She died on the 31st of Twelfth month, 1832, and was interred the day following in Friends' burying ground, at Alumcreek, Ohio, aged twenty-three years, three months, and eleven days.

Signed by direction, and on behalf of the meeting aforesaid, held 9th mo. 18th, 1843.

DANIEL OSBORN,
SARAH BENEDICT, } Clerks.

For "The Friend."

Relics of the Past.—No. 44.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

LIFE OF JOHN PAPOONUNG.

(Continued from page 79.)

Papoonung, who had been zealously labouring in his way to promote the good of the Christian flock, to whom he was attached, had his own share of trials and sufferings beside those which fell to him as a partaker of those of his brethren. His character amongst those who were acquainted with him stood high, according to Loskiel's account it was unblemished, yet there were found two Indians, who undertook to arraign it. They were wicked men, in whom perhaps his honest hearted exhortations had raised a spirit of enmity, and they wished to destroy his reputation, cast a stain upon his Christian profession, and no doubt bring him to an ignominious death. They came to the settlement at Friedenshutten, and declared that they had received full and certain information from the chiefs at Zeninge and Hallobank, that John Papoonung was a dealer in poison. They further said, that he had been the occasion of the many sudden deaths which had recently taken place amongst them, and of the epidemical disorders which had thinned the population years before. This false statement found at first a ready ear amongst the people, and the whole village was unsettled and disturbed. The Indians in their unregenerated state are too prone to the use of such secret means to remove an enemy, and this knowledge caused a majority of the congregation unjustly to suspect Papoonung. Some even went so far as to join the wicked slanderers, and to form a party having in view the destruction of his life. Smick, the missionary, convinced of the innocency of the assistant minister, did all he could to persuade others of the truth, but in vain.

Papoonung before the whole congregation declared that he never had any poison in his possession, and knew not how to prepare it. He stated that his heart had been full of wickedness, but that it had been washed in the blood of Christ, and that he now belonged to the Lord soul and body, and intended to love, serve and cleave to Him all his life. This declaration did not pacify his enemies. Some of the party who had combined against him, waylaid him not far from the settlement, and demanded that he should give up his poison, or they would kill him. In this extremity the Lord Jesus was his support. He felt his heart full of holy confidence in the protecting providence of God, and he found no cause for fear or anxiety. Calmly, and without visible emotion, he referred them to his public solemn assurance of his innocency, and turning from them he walked quietly away. Their enmity was for the moment chained, they dared not execute their wicked intentions. To one of his friends he said, "If the Lord permits, that, by these base lies, I lose my life, I shall at once be delivered from all misery, and go to my Saviour. I should only pity my wife and child." His wife who was also a true hearted believer in the Lord Jesus, was wonderfully supported during this trying season, and looked to the Saviour for deliverance, knowing him to be a friend able and willing to save in the time of trouble.

Papoonung now determined to investigate the charge made against him, and sent two messengers to the chiefs who were said to have spread the report, to know the foundation on which it stood. The chiefs who had never heard of his being accused of such wicked practices, were astonished at the message. They without hesitation solemnly assured the two Indians that called on them, that they were ignorant of the whole affair. Returning with joy to Friedenshutten, the messengers were enabled to prove the innocence of Papoonung and the malicious hatred of the two accusers, to the satisfaction of the whole settlement. Sincere rejoicing took place, and many sympathized in the sufferings which had been endured by a beloved brother and spiritual leader. The two who had raised the report, felt it was prudent not to be found in that neighbourhood, and those who had been misguided by them, were brought under deep sorrow therefor. They publicly desired the pardon of the whole congregation, and were for a long period sorely distressed that they had joined in a wicked persecution carried on against an innocent man. How often has it happened since that day, that a persecution originally started against an individual because of his faithfulnes to his God, has been joined in with by the weak and the ignorant, who are persuaded to believe that the outcry is but against evil practices. Oh, may those in our day who have ever engaged in such a work, be enabled to ask forgivness of their friends, who have stood faithful,—and seek with bitterness of heart, for pardon at the hands of that God who regardeth the just man, and upholdeth him in the midst of his persecutions and sufferings.

Early in the Sixth month, 1772, the Indians left their settlements on the Susquehanna, to remove to the Big-Beaver. Heckewelder says "Friedenshutten (Wyalusing) now about to be forsaken, was a favourite spot of the Christian Indians, having both natural advantages and artificial charms. The town had been regularly laid out, and built for the greatest part of square white pine timber. Their chapel was an ornament to the place. Most of their garden lots were put under good palings—their fields in fine order and cultivation, with a number of fruit trees planted out in proper places. These improvements on which seven years' labour had been expended, was now taken off their hands without making them the smallest recompense. The Friends (Quakers) however according to their generous custom, sent them one hundred dollars as a mark of their friendship to them, which they received with gratitude." After a tiresome journey of eight weeks, during which several of the children died, they reached Friedenstadt.

The new comers amounted to about 240 persons; and it was necessary to have more land to setle them on. One spot called Schoenbrunn (the beautiful spring) had already been granted by the chiefs in council, and to obtain others a deputation was appointed by the Indian brethern to wait on the chief at Gekelemukpechunk. Papoonung was appointed head of the embassy, and one of the missionaries accompanied it. The inhabitants of the village where the chief resided, had just received a present of seventy gallons of rum, and had commenced a drunken frolic, but when the news arrived of the approach of the deputies, the chief ordered all to quit drinking. They obeyed, and by the aid of sound sleep soon regained their sobriety, and were able to attend the council. Papoonung after informing the assembly of the arrival of the company from the Susquehanna, and that they would have to build one or two other settlements beside Schoenbrunn, felt the way open to speak of the sentiments, doctrine and worship of the converted Indians. Loskiel says, "He did this in a solemn and manly style, relating how he had lived formerly, and how God had shown mercy to him." The Council gave a friendly answer, and after the usual compliments had been exchanged the delegates returned.

(To be concluded.)

For "The Friend."

ON THE DEATH OF HENRIETTA WINTERS,

A native of Guernsey, who died at Newton, N. J., Eleventh month 15th, 1844.

A foreign accent dwelt upon her tongue,
Not inharmonious, soft and gently kind,
With such a tone as solaces the sick.
While sounding strangely, yet right apt though quaint,
Was her mild Guernsey-English. But there was,
And all around her felt it, a sweet air
Of Christian courtesy, the law of love,
That polished teacher of politeness true,
Gracing the humble woman. She had learned
In a meek Saviour's school to do his will,
To take as from his hand each bitter cup,
And drink it, without murmuring, for his sake.

Knowing her Master's voice, she followed Him,
Not on the palm-strewed road alone, but oft
Into deep suffering: and when he pleased
To reach the sceptre, prostrate at his feet
She poured her heart like gushing water forth
In pure and living streams of prayer to Him,
For her own soul, and for the Church's sake.

Though wasting pain, wearisome days and nights
Were her appointed portion, round her bed
Did angels minister: sweet Hope was there,
Pointing her radiant finger to the sky.
Unshrinking Faith fed her with glorious food,
The substance hoped for of the life to come.
Patience kept watch upon her lips, that Pain
Should draw no murmurings or complainings thence.
Mercy smoothed down her pillow. Praise and Prayer
Lifted their voices in harmonious strains;
While round that bed an influence was felt,
Shed by the Holy Spirit. She had sight
To read, as though 'twere written on the wall,
The spirits of her visiters: where love unfeigned
Flowed to her Lord, such did her heart receive,
Feeling that fellowship that asked no words,
That mystic union that the world knows not.

Humble and low her dwelling: racked with pain
Was the worn body—when the joyous call
Bade the poor servant enter to her Lord.
Then that pure spirit in a spotless robe
Stood at the throne, and joined the heavenly song
"Glory to God," that swells unceasingly!

Newton, N. J., Eleventh month 19th.

WILLIAM ALLEN.

A testimony of Gracechurch-street Monthly Meeting, London, concerning WILLIAM ALLEN, *deceased.*

"Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

It having pleased the great Head of the church to remove from amongst us, this our beloved friend, we feel it incumbent upon us to give forth a testimony concerning him; not from any desire to eulogize the instrument, but to magnify that grace by which he was, through a long course of years, enabled to stand amongst us, as an upright pillar in the spiritual building.

He was the son of Job and Margaret Allen, of Spitalfields, London, and was born in the Eighth month, 1770. His pious parents early directed his mind to take heed to the convictions of the Spirit of Truth. Their instructions and tender restraint were especially blessed to him, and he often, through life, acknowledged with filial affection and gratitude, the benefit he had derived from the watchful care of his beloved mother, to whose comfort, in her declining years, he felt it a privilege to minister.

Through yielding to the tendering influence of Divine love, his heart became deeply impressed with the truth and excellence of those principles in which he was educated. Although of a lively disposition, and subjected to many of the temptations incident to natural genius, he was, in a remarkable manner, preserved in humility and in a concern to seek, in preference to all other things, "the kingdom of God and his righteousness." His inclination for scientific pursuits led him to quit the business into which his father had introduced him, and to enter a chemical establishment at Plough court, Lombard street. Here his talents, united with habits of active industry, rendered him so useful that he soon became an important assistant, and ultimately a principal in the concern.

In the year 1796 he was united in marriage to Mary Hamilton. The domestic happiness which he enjoyed in this connexion was of short duration; for in less than eleven months she was removed by death, soon after the birth of a daughter. Whilst the tide of sorrow was ready to overwhelm him, the Lord was mercifully near to sustain, and he was enabled to believe that this afflictive dispensation was permitted in love. In the depth of his distress he writes, "The billows were checked, and a portion of heavenly serenity spread itself over my mind."

As he advanced in life, he was much occupied with the executive part of an increasing business, and in the prosecution of various studies connected with it; yet amidst his numerous avocations, he was a bright example in the diligent attendance of his own week-day meeting, and was careful also to set apart a portion of each day for private religious retirement, a practice from which he derived strength and comfort to the latest period of his life. The following memorandum, written about this time, evinces his watchful care lest temporal concerns should obstruct a full dedication of heart to the Lord. "Oh! saith my soul, may I never love anything more than Him, but be favoured to keep everything in subordination, yea, under my feet. Oh! that I may be wholly devoted to Him and his cause, being careful for nothing, but how to fill up my duty from time to time."

Being occupied in the pursuit of many benevolent and scientific objects, he was brought into contact with persons who filled important and conspicuous positions in the world. He was many years engaged as a public lecturer on chemistry, &c.; and he availed himself of the opportunity thus afforded, to impress upon his audience the great truths of revealed religion, and was careful to manifest, by an undeviating adherence to the simplicity of his holy profession, that his chief concern was to prove himself a humble and self-denying disciple of the Lord Jesus. The following memorandums, made after commencing a course of lectures in the First month, 1804, evince the exercise of his mind on this subject: "I hope I have been hitherto favoured to act consistently in my public situation at the Royal Institution. May I be preserved, and never give up my principles for the applause of the world." At a later date, in allusion to this engagement, he says, "Some comfort in reflecting that I have endeavoured to behave consistently with the profession I am making; so continue to help, dear Lord, and graciously preserve me from bringing reproach on thy great cause."

After his marriage with Charlotte Hanbury in 1806, he divided his time between Plough court and Stoke Newington, the latter place eventually becoming his usual residence. He was appointed by our Monthly Meeting to the station of elder in 1813, having for nine years acceptably filled the office of overseer. He was seriously impressed with a sense of the responsibility incurred in these important stations, and whilst watching over the flock, he was careful to enter into frequent and close self-examination; this is instructively shown by the following remarks, dated Ninth mo., 1817: "For some days past I have been humbled under a sense of my own weaknesses and imperfections. Wash me, and make me clean, has been my prayer. The religion of Jesus requires purity of heart. It is not enough that the outward conduct be irreproachable, or even applauded by men. The thoughts of our hearts ought continually to be acceptable to Him who sees in secret." Under date of the same month he says, "How I long to experience more and more of the cleansing, sanctifying power of the dear Redeemer," and, in contemplating, at the same time, the infinite purity of the Divine Being, and the corruptions of his own heart, he deeply felt the absolute necessity of a Mediator.

In the year 1816, our dear friend and his wife accompanied two women Friends who were liberated for religious service on the continent of Europe. After visiting the Friends of Pyrmont and Minden, they were proceeding to the south of France, when William Allen was brought into deep affliction by the loss of his wife, who died near Geneva, after an illness of about three weeks. In this proving season the eternal God was his refuge, and underneath were the everlasting arms, and in the depth of his anguish he uttered the language, "Thy will, O Lord, be done."

In the following year, by appointment of the Meeting for Sufferings, he accompanied two women Friends from America on a visit to the south of France. In a review of this journey, he expresses his reverent thankfulness for the mercies vouchsafed, and adds, "I distinctly felt the reward of peace for this little act of faith and dedication."

His mind was often brought into deep exercise, under an apprehension that it would be required of him to bear a public testimony to the goodness of his gracious Master, and some of his remarks about this time show the progress of the work of preparation.

1817, Fifth month 5th. "Of this week I must record with thankfulness, that however unworthy of Divine regard, it has been mercifully manifested. My faith has been greatly strengthened, and I have been enabled to offer up all that may be called for. It is only however in the day of the Lord's power, that his people are a willing people."

Fifth month 17th. "At the invitation of E. J. Fry, I saw the female prisoners at Newgate. The plan of this dear friend seems to me to be sanctioned from above. I ventured to address them at parting, and when I got back to Newington had peace in it. What a favour!"

Fifth month 25th. "The meeting for worship on Sixth-day, was uncommonly solemn and confirming. I thought I could have kneeled down and given thanks at the conclusion, but was afraid that I was not sufficiently purified."

[Remainder next week.]

Ants' Nest.—A large ants' nest has been found by the workmen who were engaged in repairing a house at Castle Combe, in Devizes, England. The material of which the nest is composed is brittle, being thinner than a wafer. Its construction is cellular, like a honey comb, with passages leading from one cell to another through the whole structure. It is about three inches thick and nine inches in diameter, and nearly thirty feet long, occupying the space between the wall and the wainscot, over the fireplace. When discovered, it was occupied by myriads of ants. The house had been infested with ants upwards of thirty years, and numerous efforts to exterminate them had been made without effect.—*London paper.*

The city of London, which covers only 50 square miles, has more inhabitants than Maine, New Hampshire, Vermont, Massachusetts and Rhode Island, which occupy 60,751 square miles.—*Phil. Gaz.*

There are at this time upwards of 600 paper mills in the United States in full operation, with a capital of 16,000,000 dollars, and giving maintenance to upwards of 60,000 persons.—*Ibid.*

For "The Friend."

VENTILATION, ETC.

The method of "warming and ventilating meeting-houses," and other large buildings, has at length claimed and received some attention, and several essays have recently appeared in "The Friend," and other public journals on the subject—and being a matter of considerable importance, not only as regards the comfort, but involving also the *health* of a large number of persons in almost every section of our country, seems to entitle it to more consideration than has hitherto been given it.

In many of the practical operations of life, where the comfort and convenience of the *many* are necessarily entrusted to the care of, and are controlled by, the *few*, (and they not always of the most intelligent class,) *simplicity of form*, as well as ease and facility in the mode of *management*, is always a desideratum in the construction of any apparatus intended for so important a purpose.

A great variety of contrivances for "warming and ventilating" large apartments, have been resorted to of latter time, with different degrees of success. A description of one of them, viz., that adopted at Friends' Meeting-house on Twelfth street, in this city, may prove interesting to some, at least, of the readers of "The Friend."

The eastern, or "main room" of that building, contains about 73,000 cubic feet of space; which is comfortably warmed by a simple *furnace*, placed near the centre of the cellar, consisting of an iron horizontal grate, and a box of *fire-tile*, 27 inches in length, 17 in width, and about 14 inches deep, in the clear, enclosed within a strong cast-iron casing, somewhat like a common large stove; attached to which is an "Olmstead Radiating Drum," 18 inches in diameter, with a few feet of common stove pipe.* This apparatus is enclosed within a brick chamber of about six feet square in the clear. By this *moderate-sized fire*, properly managed, a large amount of *heat* is generated, and which is thrown into the house above, by the force of two currents of fresh air taken from the atmosphere outside of the building, through openings of about two hundred square inches each of area, and is carried along tight trunks below the surface of the cellar, for some forty feet in length, and these two columns of air are thrown upon the heated surface from *opposite sides* of the fire chamber. The tendency of this large supply of more than four hundred inches of fresh air, is to *reduce* the temperature of the heated atmosphere in the chamber to about 150 degrees of Fahrenheit, (which degree of heat it should *never exceed*,) and, in this state, passing through suitable "warm-air valves," of about five hundred square inches area, (in the aggregate,) fixed in the floor, (to be regulated according to the state of the weather,)—the heated air thus diffuses itself so thoroughly through the house, as not only to *warm* every inch of space, but to produce an *equilibrium* of temperature, that can be attained by no *other method* known of, whilst the pressure *outward* operates with such force, as to counteract and prevent the usual "rush of cold air" into any part of the house, while the doors and windows are kept closed. A quantity (ten or twelve gallons) of water should be kept in the fire-chamber, at a temperature a little below the boiling point.

Some difference of opinion may exist even amongst competent judges in such matters, as to the *degree of warmth* best adapted to the health and comfort of a congregation, consisting of the usual diversity of age, physical constitution, and general habits of the people—but, so far as experience and careful observation have furnished the means of judging, it appears that from 60 to 62 degrees of Fahrenheit is a temperature which gives very general satisfaction, and leaves but little room for complaint, even from the most sensitive; some few exceptions there of course always will be.

But, the preparing of a house for the reception and comfortable accommodation of a large assembly of people, is by no means *all* that is essential—a suitable ventilation, a judicious arrangement for the escape of the noxious or deleterious atmosphere, which immediately after the gathering is settled, accumulates with great rapidity, if not disposed of in an effectual manner.

The *ventilation* of the building referred to is effected by four horizontal openings in the ceiling, (say) one in each corner, of about five hundred and fifty square inches area, in which is placed a light framing of lattice or "sloat-work," similar in appearance to Venetian blinds, so constructed as to open and shut as occasion requires. These four ventilators communicate with an *attic story*, containing some 40,000 cubic feet of open space, with two large windows in each gable-end, the Venetian shutters of which are kept closed, to break off the force of wind, or storms, but the *sash* are kept sufficiently open to admit of a continual *current* passing through the loft, thus furnishing an ample medium for the escape of any quantity of delcterious atmosphere, without subjecting those in the house to the least annoyance from "currents of cold air" from any quarter.

The practical illustration of the whole system described, may be shown by the facts, that so evenly was the *warmth* diffused through the house on the morning of the 24th instant, (a *high westerly wind* prevailing at the time,) that thermometers of the same grade, placed at two opposite extremes of the building, more than *sixty feet* asunder, did not vary more than *half a degree* from each other; and, such was the effect of the ventilation, with but *half* its capacity employed, that the temperature within the house, between the time of the commencement of the meeting, (quite a large one,) and its termination, at half-past eleven o'clock, varied but about *one degree* of Fahrenheit. The fire in the furnace at eight o'clock in the morning did not exceed six inches in depth, nor was any fuel added throughout the day.

Before dismissing this rather interesting subject, it may not be improper to suggest, that from the minute, and, as is believed, substantially correct description given of the *simple* and *economical* manner in which this capacious building is rendered perfectly comfortable, it will appear manifest to most persons of observation, that whilst the article of anthracite coal can be obtained at the present extremely low price, hundreds of meeting-houses, as well as school-houses and other large buildings, (whether public or private,) throughout the country generally, might, at a very *small cost*, be rendered exceedingly comfortable in comparison with what many of them now are.

The subject referred to is one of sufficient magnitude and importance to furnish materials for a much more extended essay; but enough has been said, it is hoped, to call the attention of more competent hands to the task of its thorough examination and development.

N.

Eleventh month 25th, 1844.

* The *gas* emitted from a fire of anthracite coal, although perfectly harmless whilst *hot* and *dry*, is nevertheless extremely destructive to iron, when subjected to the least moisture—the gas is therefore carried from the air-chamber to the chimney, some 25 or 30 feet, through *hard-baked* carthen pipes, which have been up for more than four years, and remain perfectly sound.

A correspondent of the New World, describes as follows a dinner party given by a Chinese merchant, which he attended:—

The invitation was written on thin red paper, in Chinese, and enclosed in a red envelope. When we arrived, the host received us with much ceremony placing our right hand between his hands and pressing them closely. The host and other guests were dressed in a robe of rich purple silk, ornamented with cord, a cap surmounted by a gilt ball. Tea was brought to us on the verandah, and soon after we were summoned to dinner, where we sat at small tables, at three sides, leaving the other side clear for the convenience of the waiters. The first course consisted of a kind of soup in cups, to taste which, a flat silver ladle was used. This was followed by various other dishes, such as quail minced, bird nests, sharks fins, &c. &c. &c. interspersed with various kinds of wine. Most of the dishes were quite liquid, and as they were eaten with the chopsticks, it placed us in much the same condition as the stork who was invited to dine with the fox.

The wine was drunk from small silver cups with two handles, and in drinking healths it was customary to show the bottom of the cup. Three hours passed, and then beautiful flowers and fruit with another kind of tea were set before us. After this an excellent cup of pecco was handed us, after drinking which we immediately took our leave, being attended home by a number of lantern bearers, and amid the noise of crackers and squibs.

MADEIRA.

This land is composed of a mass of Basaltic rock presenting numerous disjointed crags. Its area is about 300 square miles. The cliffs on all sides are very lofty. The climate varies less than that of any other country north of the equator. Its mean annual temperature is about 65° Fahr. The spaces between the

houses are covered with plantations of coffee trees. The splendid coral trees, the tulip trees and the scarlet hibiscus mingle their elegant flowers. Hedges and geranium, heliotropes, and fuschias, shade the narrow paths, and the camelia japonica and Guernsey lily adorn the vineyards. Higher up grow the yam, prickly pear, dragon tree, hydrangea, sweet potato and agave, while the cedar, pine, and heath crown the highest parts of the island. Below the height of 1200 feet grow the dates, palm, guava, banana, orange and coffee plant, with many fruits of temperate climates. —Pasture is scanty, few cows are kept, horses are little used, their place being supplied with asses and mules. Goats and hogs are numerous, and run on the mountains where also are found many rabbits. Poultry is abundant and cheap, and birds of magnificent plumage occupy the groves, but there are no venomous serpents, and insects, that plague of tropical climates, are scarce. Honey-bees are abundant and produce fine honey. The vines grow chiefly on the steep hill side, and are trellised on bamboo poles for the purpose of exposing the branches to the sun. Madeira wines may be kept a very long period. The population consists of a mixed class of Portugues and Moors, and by the last census amounted to 112,500. The island is said to have been discovered in 1344 by an Englishman who was wrecked on the coast, but it is more probable that Juan Gonzale, an adventurer of Portugal, who fell in with it in 1419, was its real discoverer. When discovered it was covered with wood, and was on that account called Madeira, which was the Portuguese name for wood.—*Late Paper.*

Simple cure for Croup.—We find in the Journal of Health the following simple remedy for this dangerous disease. Those who have passed nights of almost agony at the bedside of beloved children will treasure it up as an invaluable piece of information.—If a child is taken with croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest, with a sponge. The breathing will almost instantly be relieved. So soon as possible let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the Power which has given to the pure, gushing fountain, such medical qualities.—*Balt. Clipper.*

A Sagacious Dog.—A dog of a mongrel breed, who is well known about Castle street, Aberdeen, by the name of the Doctor, has been for some time past in the habit of begging halfpennies from all, and sundry with whom he could claim the slightest acquaintance. He is very partial to, and is a great favourite with, the recruiting soldiers, who usually parade in Castle street, to many of whom he owes a debt of gratitude for the many favours he has received at their hands. The Doctor, however, does not foolishly throw away the money given to him, but spends it in the most judicious manner. The shop which he first patronized with his custom was that of a baker, who only gave him a bap or a biscuit for his bawbee; but he has now changed his place of business, simply because, in mercantile phraseology, "he can do better." The Doctor, who has become somewhat Epicurean in his eating, now frequents a cook-shop, kept by a black man in Exchequer row, who gives him good value for his money—one day, perhaps, a bit of potted head; another, a slice of cold meat, or something dainty. Last week this animal struck up an acquaintance with several gentlemen who take their stand at the Athenæum door, between the hours of nine and ten in the morning. While this acquaintanceship is amusing to the one party, who are glad to see that their charity is not thrown away or improperly spent, as is too frequently the case, even when bestowed upon bipeds, it is very profitable to the other. From the Doctor's punctual habits of attendance, and his good conduct, we have no doubt he will soon get into favour with the major part of the subscribers to the Athenæum. We may also state, as a trait in his character, that, when not hungry, he has been known to give to children, who are favourites with him, the halfpennies given to himself. In the course of one afternoon, he gave a little girl twopence which he had obtained in small coin.—*Aberdeen Journal.*

A false friend is like the shadow on a dial, which appears in fine weather, but vanishes at the approach of a cloud.

Production of Ice in a red-hot Crucible.—Place a platina crucible over a spirit-lamp, and keep it at a red heat; pour in some sulphuric acid, which, though the most volatile of bodies at a common temperature, will be found to be completely fixed in the hot crucible, and not a drop evaporates—being surrounded by an atmosphere of its own, it does not, in fact, touch the sides. A few drops of water are now introduced, when the acid immediately coming in contact with the heated sides of the crucible, flies off in sulphurous acid vapour; and so rapid is its progress, that the caloric of the water passes off with it, which falls into a lump of ice at the bottom; by taking advantage of the moment before it is allowed to re-melt, it may be turned out a lump of ice from a red-hot vessel.—*Mining Journal.*

One half of the inhabitants of Great Britain follow commercial occupations; two-tenths agricultural, and three-tenths, miscellaneous.

THE FRIEND.

TWELFTH MONTH, 7, 1844.

Three numbers more will conclude the article on "The Land of Israel." We do not ask our readers to adopt the views of the sanguine author, as to the gathering in of the Jews to the covenanted land. But the account is an interesting one, as showing the wide-spread extent of the country, and its capacity to support a dense population. The Jews throughout the world have had their attention turned to this subject for a length of time, and latterly in a particular manner: and our readers, after the careful perusal of the article which has been extracted from Alexander Keith's work for our pages, will be fully competent to understand the numerous paragraphs which the papers of the day contain on the subject.

"Prison Discipline" came too late for this week;—we intend to insert it in our next number.

Communicated for "The Friend."
Eleventh month 27th, 1844.

Dr. Wistar acknowledges hereby the receipt of Ten dollars from some unknown friend, which, as directed, has paid over to the "Coloured Moral Reform Society." And he takes this opportunity of informing this benevolent individual, that the Moral Reform Society not only still exists, but that it is in active and useful operation. At the last visit he made to it, a few days since, there were five coloured women in the Institution, who had been taken from a state of degradation and vice, and several of whom were apparently undergoing a true moral reform. This number, though small, is as large as the limited means of the Institution will at present admit. The Society has just published, for the first time, a brief but interesting report of its proceedings, which the writer would be very glad to furnish, if he knew how, to the kind donor, and to any other person interested in the cause of the coloured people.

WEST TOWN SCHOOL.

The Committee to superintend the Boarding School at West-town, will meet in Philadelphia on Sixth-day, the 13th instant, at 3 o'clock, P. M.

The Committee on Instruction meet on the morning of the same day, at 10 o'clock.

THOMAS KIMBER, Clerk.

Phila., Twelfth mo., 7th.

An adjourned meeting of the Yearly Meeting's Committee on Education, will be held at 3 o'clock, P. M., on the third Sixth-day of the Twelfth month, (the 20th instant,) at the committee-room in Mulberry street.

DANIEL B. SMITH, Clerk.

Twelfth month, 1844.

Auxiliary Bible Association.

The annual meeting of the Male branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held in the committee-room on Mulberry street, on the 9th instant, at 7 o'clock in the evening.

NATHAN KITE, See'ry.

Twelfth month 7th.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

RAMBLE ON THE BANKS OF THE WYE.

From Country Strolls, by Old Humphrey.

(Concluded from page 83.)

I have often spoken of Fawley Court, and sometimes I have called it Old Court; but no matter! call it what I may, it is a dear old mansion, and I could now be garrulous in its praise, for I love its battlements and shadowy porch, yea, the very ivy that clings to its venerable and venerated walls. It was once a mansion of the Kyrles, of which family was the famous Man of Ross. Its battlements, projecting windows with stanchions of stone, and porch with double doors, have long been familiar to me. Fawley is thronged with shining and shadowy associations. How intelligibly should passing events whisper in our ears, "Pass the time of your sojourning here in fear!" Hill Eaton, too, has not been forgotten. Who would expect in a farm-house, the strings of the harp and the keys of the piano to be struck with such flying fingers, as those which I have witnessed in this abode! Often has the voice of psalmody, richly accompanied, rung around me in the room that overlooks the fold-yards. Alas! the sister minstrels are divided; the younger has been beckoned away from the world, and Hill Eaton has a new tenant. Basham, long the strong-hold of time-honoured customs, not much observed in other places, is changing its inhabitants; for the strongest walls cannot keep out death. It still possesses, however, in its present occupier, one of the kindliest spirits that ever animated humanity. Morasston, thou hast hearts beating beneath thy hospitable roof, that are not likely to lose the place they occupy in my remembrance.

* * *

Pennockston (I know not if I spell the name right,) stands at a little distance from the river Wye. The court-yard at its entrance, and the garden-grounds at the south, with their terrace and secluded walks, give an interest to this goodly mansion. I have been rambling from one spot to another, with a friendly inmate, whose invalided frame seems hardly equal to the exertion. How often is cheerful, interesting, and Christian conversation a cordial to the heart of the afflicted, medicine to the mind, "oil to the joints, and marrow to the bones!"

I have passed the river, standing in the big horse-boat. When I was last here, Fidoe, the ferryman, was lusty and strong. It was then that I jocosely intimated to him the possibility of my setting up a boat, by way of opposition to him; when he drily advised me to put it off till after the winter, lest I should take cold in my undertaking. Since then, the lusty and strong boatman has become weak! and Old Humphrey is not likely again to cross the stream in the big horse-boat, piloted by Fidoe the ferryman. Though the river, for the most part, flows rapidly between lofty wood-crowned banks, at times it alters its character, and then, fairest of British streams, romantic Wye!

"——thy course
Is calm, and soft, and silent; clear and deep
Thy stately waters roll; in the proud force
Of unpretending majesty, they sweep
The sideless marge, and brightly, tranquilly,
Bear their rich tributes to the grateful sea."

Pool Hullock, or Pool Hullick, is a neat cottage-looking habitation, midway between Ross and Hereford, standing in a pretty garden, laid out tastefully in diamond, oval, triangle, and other formed parterres, edged with fresh green box, and abounding with flowers. Peace to its inmates.

Birch is a pleasant looking mansion, near the turnpike road, standing on a slope, and commanding a sweet prospect. The beautiful white rose tree, abounding with flowers, that climbs up one of the light pillars of the verandah, attracts every eye. The church and parsonage-house are adjacent. Birch has an hospitable and benevolent owner. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

Pengethley, the residence of a much respected magistrate, is a sweet retreat. I hardly know one more so. The beauty and delightful situation of the mansion, the air of privacy and quietude which characterises it, and the prospect of distant country which it commands, render it a sort of fairy land. Time presses, or I could willingly linger a day at Pengethley.

The church at Llanwarne bears a date so early as to puzzle the spectator. In the churchyard stands the mutilated remains of an ancient cross. I have often received a cheering welcome from the kind hearts in the farm-house on the hill. One of its inmates forcibly reminds me of a schoolfellow, to whom, in my boyish days, I was much attached.

"How sweet the morn of life, when leaves
Were green upon the bough!
Then youth and spring went hand in hand,
But age and winter now."

The commanding height of Aconbury, where a large Roman camp was once formed, is too alluring an object to be passed by. I have traversed its woody summit in goodly company, and am now on the top of Saddlebow. The hut of Mary Sebbart is only at the distance of a stone's cast. A few poles tied close together at the top, are spread out at the bottom, and covered over with turf. In this cheerless hut dwells poor Mary, now about threescore years old. She has lived alone there, already, nearly thirty years; her mother lived and died there, and she hopes to die there too. "Where do you keep your gold watch, and your silver spoons, and all the rest of your plate, Mary?" said I, jocosely. "Oh, sir," said she, "if, by God's mercy, I get a bit of bread, and a potato from my little garden, it's all that I desire." I made a bargain with the poor woman: "I will give you a shilling now," said I, "and when you are rich, you shall give it me back again."

It is now mid-day, and the sun is pouring down his sultry beams. The grass and the hedges are apparently trembling in the heat; the white-faced, brown-bodied Herefordshire cattle are busy, their teeth and tails both at work, the one tearing the herbage, and the other lashing away the flies. The gray horse under the tree yonder, is shaking his head in the shade, to rid himself of his buzzing tormentors, switching himself with his long, silky tail, while his impatient foot, every now and then, dashes the sod. Here is a large tree, standing at the entrance of a shady lane, covered with blossoms, with hundreds of humble-bees buzzing among the branches. They say the harvest will be a late one; but come it will, for sced-time and harvest are appointed by the Holy One.

* * * * *

I have gazed on the goodly prospect from the churchyard at Ross, and visited both Goodrich Castle and Goodrich Court, and am now drawing near to Symond's Yat. To describe the armoury and endless curiosities of Goodrich Court would be a tale too long to tell. Enough that I have been spell-bound by the one and the other. It may be, that on a future day, Goodrich Court may become the subject of my observations; meanwhile, I am not unthankful for the attentions paid to me by the owner of this princely erection.

Among the olden customs of Herefordshire, one once existed which I ought not to pass by. It was common at funerals to hire poor men to take upon themselves the sins of the deceased person. A loaf of bread was delivered to the sin-eater over the corpse, as it lay on its bier, together with a mazar bowl of maple, full of malt liquor, to be drunk at the time. In consideration of these advantages,

and the additional gift of sixpence in money, the sin-eater undertook to bear the deceased harmless on account of his sins, of whatever sort and kind they might have been, and also freed him from walking after death. It is supposed that this olden custom had reference to the scape-goat in the old law, Lev. xvi. 21, 22: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Oh, that we all, while we see the folly and evil of wandering from God, may discern our true scape-goat in the Redeemer, "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness."

Having crossed the river with two agreeable companions, I am ascending the steep toward Symond's Yat; every minute the prospect becomes more arresting and sublime. Here and there lie fragments that have broken away from the huge rocks beetling above them. The cottages on the opposite heights, with their orchards, seem to mount up to the very skies. At my feet, at this moment, crossing the rocky road, is a stream of black ants of an unusual size; yonder are two children at play, at a fearful height above me; and donkeys, laden with coal from the neighbouring forest of Dean, with their drivers, are passing to and fro along the precipitous path.

We have gained the summit, the abrupt termination of Coldwell promontory, called Symond's Yat, or gate, and the glorious prospect that has burst upon us has filled me with surprise and joy. I could scream with almost unbearable delight! The rolling river, solemn, deep, and dark; the grand mass of rock, fearful in height, and arrestingly perpendicular; the woody amphitheatre stretching around; the ten thousand broad acres lying far and wide below; and the bright sky above, lit up by the burning sun, form together such a scene, that the heart revels in the prodigality of beauty, sublimity, and glory, presented to the gaze of the spectator.

"What, then, if here such glowing scenes arise,
Must be the goodly glories of the skies!"

Subdued by the very excess of my delight, I have taken a calmer view of the extended prospect. I have leaned on the branches of the tree, growing right over the precipice, gazing on the depth profound. I have descended the extreme end of the rock, by the brushwood, so as to see in profile the broad face of the stupendous steep; and am now one moment noting down my remarks, and the next, sharing with my companions the refreshments spread out on a napkin, on the rocky summit.

An aged man, and two aged women, evidently drawing near to the end of their pilgrimage, have proffered us what little information they possess concerning this rocky mountain; and, in return, besides some little matter in the way of gratuity, they have received a part of our provisions, including a glass of good sherry for each of them. Even now their thank-offering is sounding in our ears. The sincere blessing of the aged poor is a precious thing, and when duly earned, it ought to be more highly valued than the "dust of diamonds."

* * * * *

And is there a fairer scene, a more impressive spectacle, than the pile of crags, arches, clefts, hanging woods, and roaring waters of the new Weir? Can it be, that the eye can gaze on a more arresting prospect, a yet more goodly and glorious assemblage of wood, rock, plain, and water, of towering height, and dark and deep abyss, than is to be found at Symond's Yat? Yes! it is possible; for now I am standing on the dizzy height of Windcliff, the most magnificent and sublime of British scenes. Full as my mind and memory are of the numberless beauties of the winding Wye, of Goodrich, the new Weir, the glowing scene at Symond's Yat, and of the eye and heart-arresting remains of Tintern Abbey, still I cannot but acknowledge, here, the presence of a mightier emotion, a more mysterious influence, a deeper tone of feeling, and a higher estimate of nature's charms, than hitherto my mind has entertained: my cup of delight appears to be filled even to the brim. It would be hard to say how much of pleasure may be borne by mortal man; but my power to endure joy seems to be taxed to the uttermost; an addition either to my present enjoyments, or to the boundless thankfulness of my heart to the more glorious and Almighty Giver of this glorious scene, scarcely could I bear.

It has often been a subject of regret, that the liveliness of our emotions, when gazing on glowing scenes, should so quickly subside; but this is only one of the many merciful arrangements of our heavenly Father, who knows what we can, and what we cannot bear. Were our eyes ever sparkling with rapture, and our hearts always thrilling with emotion, we should be unfitted for the humbler and more common-place duties of our existence. One hour of my present intensity of delight, would subdue my strength for the remainder of the day.

I am gazing, like a monarch, from this exalted, rocky throne, on the wide-spread territory around me, too much excited to point out, in a systematic manner, the different objects that attract the eye, or to contrast the beauties on the east and west with those on the north and south. It pleases me more to revel, without restraint, in the unbounded prodigality that bewilders and enchants me.

I have heard that a celebrated poet, on visiting this place, full of enthusiastic and ardent anticipations, was so disgusted on finding two soldiers playing at cards on the proudest summit of this commanding cliff, that he hurried back from the scene, utterly unable to overcome his disgust sufficiently to allow him the delight of feasting his eyes on the enchanting prospect. Fully can I enter into his susceptibility.

Windcliff and Piercefield Park abound in all that is bold, beauteous, grand, awful, savagely wild, and extravagantly romantic. It is said, that "a vast and well-preserved ruin is the most beautiful of buildings." Chepstow Castle and Tintern Abbey, two of the fairest ruins in England, are of themselves pictures of intense interest. The heights in the scenery of Windcliff are tremendous; the precipices are fearful; the crags, hung with pendant plants, are fantastic; the woods are magnificent, and the fair prospect oppressively extensive. Rolling rivers, amphitheatres of woody heights, naked cliffs, huge ramparts of rock, and overhanging thickets, form but a part of this truly sublime and gorgeous panorama. In a word, would you find pleasure, the views from Ross churchyard, Caplor, Aconbury, and Saddleback, will impart it; would you be awe-struck, visit the new Weir; would you be excited, go to Symond's Yat; but would you have your whole heart and mind filled with wonder, magnificence, sublimity, exquisite delight, and unbounded thankfulness, stand where I am standing, and gaze on earth and heaven from the towering summit of Windcliff.

For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 82.)

"'From Dan to Beersheba,' was a marked and even proverbial expression, which denoted 'all Israel,' from one extremity to the other of the land which they held, though not exclusively, in actual possession. But many regions, now rich in ruins, and once covered with cities, lay within the bounds of Israel's promised inheritance, which were left in the possession of other nations than the seed of Jacob, who, together with the aliens who dwelt in the midst of them, were, it may be presumed, never less numerous than the Israelites.

"Though the word had gone forth from the Lord, that he would no more drive out from before them any of these nations, because they had transgressed His covenant which He had commanded their fathers, and though they were often oppressed by their enemies, and the Lord 'vexed them with all adversity' when they rebelled against Him, yet the children of Israel multiplied in the land, and became, more than before, a great nation. When David numbered the people, including the soldiery, or those who were called into the actual service of the king in their due course, month by month throughout the year, 'all they of Israel were eleven hundred thousand that drew sword; and of Judah, four hundred and seventy thousand,' (1 Chron. xxi. 5,) exclusive of Levi and Benjamin. The whole congregation of Israel must rather have exceeded than come short of six millions of souls. At a later period of their history, after the long peaceful reign of Solomon, their progressive population is sadly marked by the hostile armies of Judah and Israel, headed by their kings, Abijah and Jeroboam, and numbering respectively four hundred thousand, and eight hundred thousand chosen men. (2 Chron. xiii. 3.) The fertility of a country may be told by the abundant

population it sustains, if these be, as the Israelites were, an agricultural rather than a commercial people. When such armies were mustered, conclusive evidence is given of the vast population they represent, and consequently of the fertility of the land from which its subsistence was derived, though every man capable of bearing arms had been ranked in their number, without the designation of their being 'chosen men.' But when such armies of Israel were set in battle array, to defile with each others' blood that land which the Lord had given them for an inheritance, no argument can be drawn from thence that such would have been the full extent of Israel's greatness, if they had kept the covenant of the Lord their God, and had not thus defiled; as finally for many ages they forfeited the goodly heritage which the Lord had given them.

"But without entering more than is needful here on their history as a nation, while yet they had a land that they could call their own, a single glance at the last sad scene may suffice to show, from the teeming population which inherited the last remnant of that land, before they were finally an expatriated race, without a country or a home, that Palestine sustained a vast population. Prior to the destruction of Jerusalem, the Idumeans had encroached far within the lot of Judah's inheritance, and Eleutheropolis, then their capital, was situated on the plain of Judea, within fifty miles of Jerusalem. Samaria was peopled by an alien race; but Galilee was thronged with Jews, together with Perea, which reaching to Ammon, on the opposite side of the Jordan, formed, in addition to the remaining portion of their own proper country of Judea, the whole territory then possessed by the Jews. Though restricted to this comparatively small portion of Israel's inheritance, Judea, as then peopled by the Jews, must, in the time of Titus, have contained, as Volney admits, four millions of inhabitants. After having been subject to the Roman sway, the Jews cast off their authority, and resisted for more than three years the mighty masters of the world, to whom the siege of Jerusalem was one of the hardest enterprises they had ever undertaken.

"The brief description given by Josephus of Judea, in the commencement of the war, is full of interest, corroborated as it is by other testimony.

"'The two Galilees, (Upper and Lower,) of so great extent, and encompassed with so many nations of foreigners, have been always able to make a strong resistance on all occasions of war. For the Galileans are inured to war from infancy, and have been always very numerous; nor has the country been ever destitute of men of courage, or wanted a numerous population; for their soil is universally rich and fruitful, and full of plantations of trees of all sorts, insomuch that by its fruitfulness it invites the most slothful to take pains in its cultivation. Accordingly, it is all cultivated by its inhabitants, and no part of it lies waste. Moreover, the cities lie here very thick, and the very many villages there are here, are everywhere so full of people, from the richness of their soil, that the very least of them contained above 15,000 inhabitants. It is all capable of cultivation, and is everywhere fruitful.

"'Perea, though partly desert, and esteemed less fertile than Galilee, yet has a moist soil, and produces all kinds of fruits, and its plains are planted with all sorts of trees, while yet the olive tree, the vine, and the palm, are chiefly cultivated there. It is also sufficiently watered with torrents, which issue out of the mountains, and with springs, that never fail to flow, even when the torrents fail them, as they do in the heat of summer.'

"Samaria is described by Josephus as of the same nature with Judea, 'for both countries are made up of hills and valleys, and are moist enough for agriculture, and are very fruitful. They have abundance of trees, and are full of autumnal fruit, both that which grows wild, and that which is the effect of cultivation. They are not naturally watered by many rivers, but derive their chief moisture from rain water, of which they have no want; and for the rivers which they have, all their waters are exceedingly sweet; and what is the greatest sign of excellency and abundance, they each of them are very full of people.' (Joseph. Hist. b. iii. c. 3.)

"Such was the remnant of the goodly heritage of Jacob, immediately before it was wrested from the last tribe that possessed it, and such was the land of the Jews ere they ceased to be a united nation, with a country that they could call their own. They had ceased to be blessed, as their fathers had been. Israel ere then had been shorn of its glory, and had gone into captivity. Judah had become tributary, and the sceptre had departed from it. Jerusalem, once the metropolis of Syria, with a recognised supremacy from the river of Egypt to the Euprates, had shrunk into the denuded capital of a rebellious province, which in the attempt to regain its liberty, brought on itself swift and complete destruction. Yet, on a retrospect of the past, in order to know that Israel's was a goodly heritage, it is only needful to look to what Judea continued to be, while it was full of iniquity, as the Jewish historian relates, and ripe for judgment, as the event bore witness, till those to whom it was given by the covenant of their God, were rooted out of it, according to his word, with anger and wrath, and great indignation. Its state then could not rightly be taken as any illustration of the fulness of the promise, or the richness of the inheritance pertaining to a people faithful to the covenant of their God, nor can it be reckoned as the full measure of the bounty and the blessing which awaits Israel in the latter days, when God shall establish with them an everlasting covenant of peace. But from what Judea was even then, a testimonial may be taken, of what Israel yet may be.

"So abundant was the population, and so fertile the land of Judea, till the time had come when the iniquity of the Jews was full; when the threatened judgments could no longer tarry; and the people to whom it had been given were cast forth out of the land, and scattered as homeless wanderers throughout a persecuting world. But though the Jews have lost their pleasant land, still the land of their desire, and though God has seemed to forsake his inheritance, yet far more extensive regions than they ever possessed, or any of the other tribes of Israel ever fully inherited, have as strong claims, as Judea itself, for ranking as portions of the goodly heritage of Jacob, as they manifestly lie within its divinely appointed borders.

"In Ptolemy's geography, forty-three cities or towns are enumerated in Palestine or Judea, including Galilee, Samaria and Philistia, while more than a hundred and ninety besides these have their localities within the geographical limits of the promised land. Of these, seventeen cities were situated in the land of Phœnicia, along the coast, between the mouth of the river which flows between Tyre and Sidon, opposite to Dan, to the mouth of the Orontes. On the banks of that river stood twelve noble cities or towns, among which, Seleucia, Antioch, Apamea, Epiphania, Euresa, and Heliopolis (Baalbec) were numbered; the last of which, though in modern times greatly renowned among ruins, had anciently but a subordinate place among the cities of Syria. Other cities were situated between the Orontes and the Mediterranean; while the Syrian provinces north of Damascus, as then distinguished, Seleucia, Cynistica, Cassictis, Chalcis, Chalybon, Apamea, and Laodicia ad Libanum, numbered collectively upwards of fifty towns or cities. Besides the *ten* cities, whose number gave that region its name, other eight are added by Ptolemy to the cities of the Decapolis. Syria, as Volney justly remarks, contained a hundred flourishing cities, and abounded with towns, and villages, and hamlets.

"Syria, according to heathen testimony, was thus overspread with cities, at the commencement of the Christian era. It was the garden, and, together with Egypt, the granary of Rome—the imperial city, which reigned over the greatest empire that ever existed in the world. The fierce and protracted warfare of the Jews with the Romans, and their desperate, and all but despairing attempt to repossess their inheritance, brought renewed and redoubled desolation on Judea, and levelled its cities with the ground. But, in after ages, it greatly recovered from the destructive overthrow. Christianity flourished for a season in the country which gave it birth. Though Jerusalem had fallen, the city where men were first called Christians had for a long time a high place among the chief cities of the world, and unquestionably ranked next to Rome and Alexandria as the third, if not the second city of the empire. Though the people of the land had perished from off it, and were *scattered abroad*, and imperial decrees followed hard on each other, prohibiting the Jews from entering the land of their fathers, or daring even to draw near to look upon the place where Jerusalem had stood, a once alienated people, who embraced the everlasting covenant, and received the spirit of adoption, arose within it, and, for a season, prospered there, as if Israel's inheritance had been given to the Gentiles. The progress of desolation

was stayed, and time was given, as if to try whether the better covenant, established upon better promises, would be kept by those who, in the faith of Jesus, professed to be the children, though not according to the flesh, of faithful Abraham. But as the great apostacy began to work in the days of the apostles, so the simplicity of the faith as it is in Jesus, soon forsook the scene of its origin; and, leaving the plains of Syria and other fertile regions, took refuge in an Alpine *wilderness*, in the place which the Lord had prepared (Rev. xii. 6,) for his faithful witnesses, while idolatry resumed its domination in the east and in the west.

"The forbearance and long-suffering patience of God, is manifested by the suspension of unrepealed judgments, even when the sinfulness of man might call them justly down. The proof is too abundant, that in the land where its Author was crucified, the everlasting covenant was broken by those who bore the Christian name.

"The prophetic cause assigned for the ultimate desolation of the land, while its own inhabitants shall be scattered abroad, till nothing but a tithe of what it was should remain, is thus declared; it speaks of things then future as if they had been past: 'Because the inhabitants thereof have transgressed the laws, changed the ordinance, and broken the everlasting covenant, therefore hath the curse devoured the land, and they that dwell therein are desolate.' (Isa. xxiv. 5, 6.) It is needful to bear this testimony of the Spirit of prophecy in remembrance while surveying that land where Christian churches were established, after Jerusalem and its temple had been laid even with the ground. A far greater and longer desolation has come over the land of Israel than that which was brought on it by the Romans. And Christian churches, almost without number, have been laid as low as were the temple of Jerusalem and the synagogues of Israel. In a retrospect of the past, there are manifold proofs that Palestine, and the surrounding regions, vied in fertility, population, and wealth, with any land during the earlier ages of the lower empire. Judea, indeed, had fallen after one of the bloodiest wars that ever stained the page of history, or reddened any land. But beyond Judea, there was little else than quiet submission to the Roman yoke. That iron power kept the world in awe. And comparative peace, to what it long had known, reigned over Syria. As a Roman province, it was renowned in the world; and witness was given again how vast a population it could sustain. Long after their domination began, not only were ancient cities restored, but new cities arose; to the massive structures of ancient ages, they added the beauties of Grecian art; and though the withering blight of Heaven's wrath had fallen on the mountains and plains of Judea, Syria, under the Romans, recovered for a time from many desolating contests, gave some renewed token of what it may be in the hands of its rightful possessors, when Israel shall be redeemed; when peace shall universally prevail, and when there shall be desolations no more.

"Sadly has Syria fallen, when the recapitulation, in the text, of its numerous bishoprics would deprive a page of all interest, and leave it to be passed over unread, by filling it with long-forgotten and often unknown names, that find their fitting place, like those of pagan towns, in a note or an appendix, and that serve only, like them, to point to ruins, and to trace a resemblance in sound to nought but desolate localities now, where the ruins of castellated or cathedral cities, covered with wood or overgrown with thistles, have been long deserted by dignitaries, and tenanted by wild beasts, the literal successors to many a proud episcopal throne. The record of the names and number of these cities which history has transmitted, with the numberless tokens of their fallen greatness, shows how Syria could sustain them all, while its own covenanted people, scattered among the nations, as if their wanderings in the desert had been resumed, had not a city to dwell in, nor a place on earth whereon to rest their foot. But as it is *not without cause that the Lord hath done all that he hath done to them*, as they and all the world *shall know*, so it is not without cause that Christian as well as Jewish cities have fallen, and now lie in mingled ruins, from end to end, and from side to side of that land, on which the eyes of the Lord have been set for judgment during many ages, even as he espied it for the people of Israel at first, and planted them within it in the sight of the heathen. The ruins of these cities, wherever they have been discovered, and yet retain memorials of what they were, bear witness, as will be seen, that the judgments that have come upon them are just; that the gospel was not preached in them as Jesus preached it in the cities of Judah and of Galilee; and that the lesson which He taught, while sitting wearied, and ahungered, and athirst, on the well of Samaria, was forgotten in the land, and fountains that could hold no water were resorted to when the well-spring of life was forsaken. Men forgot that 'God is a spirit, and that they that worship him must worship him in spirit and in truth.' (John iv. 24.) There, as in other lands, the *apostacy* arose. A pure and simple faith assumed the form of paganism. Religion became an outward show instead of an inward power. The pomp of ceremonies was evoked anew by the spirit of a revived paganism. Where the apostles left their nets and their all, and followed Jesus, men claiming genealogy from them, *divided the land for gain*, (Dan. xi. 39,) and, contrary to the command of the Author of the faith which they professed, *exercised lordship* over God's heritage. The church, that was called Christ's, unlike to his, was transmuted into a kingdom of this world; and pagan paraphernalia took the name of Christian rites. *The mystery of iniquity which began to work in the days of the apostles*,—concerning which many in our own day, forgetful what then began, are proud in their blindness, and glory in their shame,—was developed more and more, till transgression came to the full, and judgment could no longer tarry. And the wild sons of the desert, who claimed Abraham for their father, came in armed myriads at the predicted word, as by an appointed sign, to avenge the quarrel of the everlasting covenant on a race that were not their *brethren*, nor in any sense the children of faithful Abraham.

"As Jeshurun of old 'waxed fat and kicked,' and a glorious beauty rested on the fat valley of Samaria, while the statutes of Omri were kept, till judgment came; so while space was given for churches called Christian to repent, transgressions were multiplied in the land, as in Israel of old, and luxury, together with iniquity, had reached its height, when the long-slighted curse suddenly and fearfully avenged the broken covenant. More direct and precise testimony than that of an enumeration of the names of cities is still further in store, in demonstration of that excellence of Israel's own land, which gave it a first place among the kingdoms or provinces of the Roman empire. Subjugated by the mightiest nations of the earth, it has been permanently retained by none, however great their power, or high their pretensions, even though descendants of those who had laid Jerusalem in the dust, and subdued the world, and the professors of a faith, which, if real, would have saved its numerous cities from destruction.

(To be continued.)

For "The Friend."

PRISON DISCIPLINE.

The Journal recently mentioned in this paper as about to be published by the Prison Society, it is believed may be materially useful in the cause of humanity, not only by diffusing a correct knowledge of the principles of the Prison Discipline in Pennsylvania, and also in other places; but by awakening a spirit of inquiry, in relation to that and other subjects, which will tend to benefit both society and individuals.

The "Pennsylvania system" has often been styled the "*Solitary system:*" but this term conveys an erroneous idea of the establishment; the proper and appropriate designation is, the "*Separate system.*"

Each prisoner occupies a separate cell of about twelve feet in length by eight feet in width, and has a comfortable bed; the bedstead which supports it, being so contrived, as to double up against the wall; thus leaving the room free for the business purposes of its occupant. The rooms are supplied with hydrant water, are comfortably warmed, well lighted and ventilated, and communicate with a yard of about the same size, in which the prisoners are allowed to spend an hour in each day when the weather is suitable. The women occupy the second story, and have the use of an additional room instead of a yard.

A large number of the men are engaged in weaving and shoemaking, while others are occupied in spooling, winding bobbins, &c.

In a number of instances, prisoners, by extra industry, have earned a considerable sum by their over-work; and fifty or sixty dollars, and sometimes more, have thus been accumulated during their imprisonment. But all have not this chance.

They are usually visited, in some form or other, six or eight times each day, sometimes

oftener, and are generally treated with great kindness by their keepers. A Bible, and other suitable books are furnished to each inmate that can read; and there is at present an officer in the house who acts as teacher, and is engaged daily in instructing those who are less educated.

The prisoners are also frequently visited by the "Inspectors," and by a committee of the Prison Society; and other persons who are recognized by the law as "official visiters," often have access to them.

An Association of Women Friends has long been labouring for the benefit of the female prisoners; visiting them weekly and teaching them to read, and endeavouring to instruct them in a knowledge of the great truths of the gospel. They have also taken much pains in procuring places for those who have conducted well while under their care; and the success which has attended these efforts, and the grateful feeling manifested for their kindness by these poor women, must be to them a satisfaction and encouragement. In witnessing these labours of love we are led to exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth."

T.

WILLIAM ALLEN.

A testimony of Gracechurch-street Monthly Meeting, London, concerning WILLIAM ALLEN, *deceased.*

(Concluded from page 86.)

In the year 1818, under a solemn sense of the awfulness of the engagement, our dear friend, at length yielding to the constraining power of heavenly love, spoke as a minister in our religious assemblies. In the course of the same year, and with the concurrence of his Monthly Meeting, he united with his beloved friend Stephen Grellet, now of Burlington, North America, in extensive service on the continent of Europe. During this journey, which occupied about eighteen months, he was indefatigable in his exertions on behalf of the poor, the ignorant, and the oppressed; and in several instances his labours were signally owned by the Divine blessing. They visited the little company professing with Friends in Norway, from thence, proceeding by Stockholm, and through Finland, to Petersburg. Much of their service in that city and elsewhere, consisted in diffusing a knowledge of our Christian principles amongst persons of piety and influence, and these opportunities were often eminently owned by Him who had put them forth, so that our dear friend observes, "We may indeed say 'It is the Lord's doing, and marvellous in our eyes.'" When visiting some of the large military schools of Russia, he saw with much concern that the reading lessons were extracted from the works of infidel writers. Feeling the importance of remedying this evil, he forcibly pointed out to some of the leading pious characters in Petersburg, the excellent opportunity which these schools afforded for disseminating a knowledge of Christian truth by the introduction of portions of Holy Scripture. His suggestions meet with warm encouragement; he was solicited to prepare a selection from the sacred volume, and, assisted by some of his friends, he compiled the Scripture lessons which have ever since been in use in those schools, and have become extensively circulated in most of the countries in Europe, as well as in South Africa. At the close of the day on which this work was commenced, he remarks in his journal, "I think that I never felt more peace or Divine support in any plan or engagement than I did this evening." After leaving Petersburg, they proceeded through some of the large towns of Russia to the German colonies near the banks of the Dnieper, thence to Constantinople, Smyrna, Greece, and the Ionian Islands, finding from place to place, a field of service open before them. After a detention at Zante, in consequence of a serious and protracted illness, he returned home through Italy, Switzerland, and France. On the review of this journey he thus writes: "My mind was calm and peaceful, though humbled in the feeling of my weakness and numerous imperfections. I am abundantly convinced that in my own strength, as a rational creature, I can do nothing to promote the dear Master's work; but I have faith to believe that through his Spirit strengthening me, I can do all that He requires of me."

Soon after his return, he says, "I seem to have repeated evidence that the Lord is calling me to public service, but I am often much afraid, and desire never to speak in his name but when He is graciously pleased to furnish the power." His communications being much to the comfort and edification of his friends, he was recorded as an approved minister in the Fifth month, 1820. He observes that this placed him in an awful situation, and adds, "May the great Preserver of men be near to sustain and support under every trial, and to prevent me from doing anything which might tend to injure his great and good cause."

In the year 1822, our dear friend again visited the continent of Europe. He went forth as he remarks, in simple faith, not being able to see far before him, but as he was careful to follow the leadings of his Divine Master, the path of duty became clear, and he was made an instrument of great usefulness to his fellow-creatures. At Vienna and Verona he was the means of diffusing widely amongst persons connecting with the principal governments of Europe, a knowledge of the iniquities of the African slave-trade; he also pleaded the cause of the oppressed Greeks, for whom he obtained some important privileges, and that of the persecuted Waldenses of Piedmont, who, in consequence of his exertions, gained increased liberty of conscience. After some religious service amongst this people, and also in Switzerland, Germany, and France, he was favoured to return home in safety; and in a review of the mercies received, he says, "deeply humbled in thankfulness that my dear Master had preserved those who were dearest to me, and brought me back to them in the possession of his sweet peace."

In the several relations of domestic and social life, his character shone with peculiar brightness, and was calculated to attract those around him to that blessed principle of truth, which, in no common degree, guided him in his daily walk through life. He cherished a lively interest in the comfort of all, whatever might be their station, who were placed within the sphere of his immediate influence; and, with a self-sacrificing kindness, he sought to promote their temporal and spiritual welfare. His ear was at all times open to the call of human suffering; and he was ever ready to use personal exertions, and to distribute freely of his substance, for the relief of the necessitous.

In the year 1823 he was again introduced into the depths of sorrow, by the decease of his tenderly beloved and only child; yet he was remarkably sustained by an Almighty Power, and when his spirit was ready to faint within him, he was enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This sore bereavement was not permitted to check the flowing of that stream of Divine love, which embraced in its course the whole family of man. In the school of affliction he was stimulated to greater diligence in the occupation of the talents committed to his trust. Various and important were the objects for which, from early life, he felt himself called upon actively to use them. One of the most prominent of these was the religious and liberal education of our youth, many of whom shared the privilege of his fatherly and disinterested efforts to promote their improvement. His exertions in the important work of early instruction were, however, not limited to our own Society, but extended to the children of the poor of every clime, and of every colour; and, in order to spread universally the blessings of an education based on sound Christian principles, he became one of the founders of the British and Foreign School Society, an institution to which he conscientiously devoted much of his energies to the close of his active life. He was an early and zealous advocate for the promotion of universal peace, and was deeply affected by the sufferings of the enslaved Africans; labouring for upwards of fifty years to promote their liberation from cruel bondage. He was frequently concerned to impress on the minds of persons employed in the administration of government, the great principles of righteousness and mercy, in reference to such as had transgressed the laws of their country. The circulation of the Holy Scriptures throughout the world, was an object which lay near his heart; he was also instrumeutal in the wide distribution of religious publications, particularly such as tended to spread a knowledge of the principles of our Christian profession; having found by experience that in their practical working, they are eminently calculated to promote "Glory to God in the highest, and on earth peace, good-will toward men."

He was often acceptably engaged in religious service in England, both by appointments of the Yearly Meeting, and with certificates from this Monthly Meeting, and was several

times in Ireland, where he once paid a general visit.

In 1827 he was united in marriage to Grizell Birkbeck, whom he survived. In the years 1832 and 1833 he again joined his beloved friend Stephen Grellet in an extensive journey on the continent of Europe. They visited some places in Holland, several of the states of Germany, and parts of Hungary, France, and Spain. Some of the meetings for worship were very memorable seasons, the effects of which have since been feelingly acknowledged. Though the public profession of the religion of Spain did not admit of this line of service there, yet they found many opportunities of spreading the truth. They obtained access to the public institutions by means of a special permission from the Government, and when they had finished their labours at Madrid, they stated the result of their observations in a memorial to the king, which he cordially received.

In the year 1840 our beloved friend, although sensible of the infirmities of advanced age, felt drawn, in the love of the Gospel, once more to visit, as he expressed it, the brethren in some parts of the European continent; and he informed our Monthly Meeting that he had a prospect of travelling with his dear sister in the truth, Elizabeth Joseph Fry, who was liberated for a similar service. His concern was feelingly united with, and with his companion, and her brother Samuel Gurney, he proceeded through Belgium and Holland to Germany. They visited the Friends at Minden and Pyrmont, and thence went on to Hanover, and various places in Prussia, labouring diligently in the work to which they felt themselves called. Meetings for worship were appointed at their request in Brussels, Amsterdam, Hanover, Berlin, and Dusseldorf, all of which were numerously attended, and, as well as those held in smaller places, were, in a remarkable degree, times of solemnity and edification. In reference to some of them our dear friend remarks, "The blessed power of truth reigned over all." He returned to England to attend the Yearly Meeting, and was afterwards enabled to perform the remaining service which he believed was required of him in France, Germany, and Switzerland. Respecting this journey, he says, "The tribute of thanksgiving and praise was, from time to time, offered to Him to whom alone is the glory." It was not only by visits to the various countries of Europe that he sought to promote the best interests of man; he maintained also an extensive correspondence with religious persons, through the instrumentality of some of whom he was enabled to minister to the temporal and spiritual wants of many.

The weightiness of our dear friend's spirit was felt in our religious assemblies; he reverently waited for Divine help, and was careful not to utter words without the fresh putting forth of the good Shepherd. His engagements in the ministry were peculiarly attended with the unction of heavenly love; they were marked by great simplicity, and by a fervent desire that all might be attracted to the fountain of life, and be made experimental partakers of that refreshing which comes from the presence of the Lord. He was often led to dwell upon the spiritual nature of true worship, and of that "baptism which now saveth;" and he was frequently concerned to bear testimony to the infinite value of the propitiatory sacrifice of the Lord Jesus, dwelling on the redemption that was thereby purchased for fallen man, and on the consolation to be derived from the application of this doctrine. The preservation of the youth amongst us, and their establishment in the truth as it is in Jesus, were especially the objects of his fervent concern; and he frequently and affectionately exhorted them to attend to the monitions of the Holy Spirit, and to yield obedience to all that was manifested to be consistent with the Divine will.

He was a man of prayer, and in his private retirements, often poured forth his spirit in earnest supplications at the Throne of grace. So great was his sense of the awfulness of publicly calling on the name of the Lord, in the congregations of the people, that when he ventured on this solemn engagement he manifested much holy fear and brokenness of spirit and a baptizing power was often sensibly felt to accompany the offering.

In the latter years of his life he passed a considerable portion of his time at his residence near the village of Lindfield, in Sussex, where he had established schools of industry, and pursued many plans for improving the condition of the labouring population. During his stay in this place, in the autumn of 1842, he had a serious illness, from the effects of which he never entirely recovered; his mental faculties had lost their vigour, and he was under the necessity of withdrawing from many of those avocations, in which he had been long and usefully engaged. But under this trial he gratefully recognized the care of his gracious Lord, and in a letter to a friend, dated 17th of Tenth month, he says, "I believe this illness is sent in mercy to me, to wean me more and more from all things below, and to make me look more steadily to the end of time." He was, however, permitted so far to recover as to be able to return to Stoke Newington, and generally to unite with his friends in their religious meetings, a privilege which he greatly prized. He was still sometimes engaged in the ministry with weight and clearness, and his spirit was in a remarkable degree, clothed with love. Under an humbling sense of his own unworthiness, he was frequently led to speak with gratitude of his hopes of mercy, through the atoning sacrifice of Christ his Saviour. Though at times under much depression from the sinking of nature, he said those feelings were only bodily, and that he felt no condemnation. The calm sweetness of his spirit did indeed testify that his mind was stayed on God. He had for some time expressed his belief that his day's work was nearly done, but he could not say he had a wish as to whether his time here were longer or shorter. Thus prepared, with his loins girded about and his light burning, he peacefully waited for the summons of his Lord. Only the day previous to his last seizure, which was during his stay at Lindfield, he observed how particularly comfortable he had been for the last few days.

In the course of this illness, which was nearly of eleven weeks' continuance, he was remarkably preserved in patience, and though in the great prostration of the bodily powers the mental also participated, yet his religious sensibility was lively, and his love flowed towards all around him as well as to his absent friends. In sending a message to one of them, he said, "Tell him, though I cannot now do much for the cause, I dearly love those who love the cause." The Scriptures were frequently read to him at his own request, as well as other religious books, and on these occasions he evinced great tenderness of spirit. When hearing with interest an account of some of our early Friends, he remarked, that he often felt comforted in the hope of being one day united to all those worthies *forever*; he afterwards added with tears, "O! how often I think with comfort of those gracious words of the Saviour, 'That they may be with me, where I am;'" and, in alluding to the passage, "I in them, and thou in me," he said it was a precious thing to be one in Christ. He desired that some young persons, in whom he felt much interest, might be told that he had been sustained in this illness beyond what he could have expected, that "nothing but a sense of the Lord's presence could support at such a time," but, he added, "The Lord never will forsake those who trust in Him—He never will." He said it was a trying time, but all must come to it; flesh and heart failed, but he again repeated his assurance that the Lord never would forsake those who trusted in Him. When sending another message of affection to an absent friend, he remarked, that there was no happiness but in the path of duty. His mind, when capable of reflection, seemed steadily turned towards heavenly things, and short ejaculations of "O Lord! dear Lord!" continued, when nature was almost exhausted. In the near approach of dissolution his appearance indicated a heavenly serenity: his hands were raised in the attitude of prayer, and then tranquilly rested on his bosom as the redeemed spirit was gently released from its earthly tenement. At that solemn period a holy calm pervaded the chamber, and the consoling belief was granted that through the mercy of God in Christ Jesus he had entered into the joy of his Lord.

He died at Lindfield, on the 30th of Twelfth month, 1843, and his remains were interred on the 6th of First month, 1844, at Stoke Newington, after a large and solemn meeting held on the occasion. He was seventy-three years of age, a minister about twenty-five years.

Signed in and on behalf of Gracechurch Street Monthly Meeting, held at White Hart Court, the 6th of the Third month, 1844.

Speak not well of any unadvisedly—that is sordid flattery. Speak not well of thyself, though ever so deserving, lest thou be tempted to vanity: but value more a good conscience than a good commendation.—*Burkill.*

For "The Friend."

Relics of the Past.—No. 45.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

LIFE OF JOHN PAPOONUNG.

(Concluded from page 85.)

Papoonung, with most of the Christian Indians, settled in a new village at Schonbrunn, the Indian name of which was Welhick Thuppick, both names meaning "fine spring."

The Delaware Indians, having often applied to Friends to send some one of their members amongst them, to instruct them and their children, the subject claimed serious consideration. The Meeting for Sufferings of Philadelphia, in writing to the Meeting for Sufferings in London, under date of Fourth month 22nd, 1773, uses this language:

"Most of the Indians are now removed far westward; they have for some years past repeatedly solicited Friends here, to send some well-qualified persons to settle among them, for the religious instruction of them and their children, which they have also warmly urged to the consideration of the governor of Pennsylvania, in their messages from their council; but as no Friend hath yet offered under a proper engagement of mind and call for this service, we have not yet been able to satisfy them in the manner we desire."

Soon after the date of the above epistle, Zebulon Heston, a ministering Friend of Wrightstown, Bucks county, informed his Monthly Meeting, that he believed it to be his duty to pay a visit to the Delaware Indians. His Friends thought it right to encourage him to fulfill his apprehended duty, and John Parrish, a minister residing in Philadelphia, was willing to accompany him. Friends had recently received a letter from John Papoonung, and the Meeting for Sufferings believed it would be right to reply to this communication, as well as to address the Delaware Indians generally. For this end they drew up the following paper.

"To Netawattwalemun, and the rest of the headmen of the Delaware Indians at Kekailammapaikung (Still water) and

"To John Papoonung, and the rest of the Indian brethren at Welhick Thuppick, and to all other Indians living beyond the Ohio, to whom these may come.

"Brethren. Your Friends, the People called Quakers, in Pennsylvania and New Jersey, often remember you with desires for your welfare and true happiness, and that the old friendship which was made between your fathers and ours, may still be maintained, and may ever continue between your and our children and grandchildren from one generation to another. Then it will always be pleasing to us to hear from, and to see one another.

"Brethren: The several messages received from you by our brother Killbuck and Joseph Peepy last year, and the year before, made deep impression on the minds of such of us as were present when they were delivered, and have often since excited our thoughts of them. We in our answers informed you, we were in hopes the love of God, through our Lord and Saviour Jesus Christ, would engage and constrain some of the ministers of the gospel to visit you; and until such should be thus sent among you, we desired you to attend diligently to the instructions of the Spirit of Christ within you, by which you may come to know your duty to God, and one to another.

"Brethren: We are all of us unable rightly to obtain this saving knowledge, by our own wisdom and strength. We should therefore humbly and diligently wait for the Spirit of Christ to enlighten our minds, and to give us the right understanding, by which we may see that in a state of nature we are weak, blind and miserable, and can never come to a state of true happiness without a Saviour: and if we receive this understanding with thankful hearts, and sincerely desire the help of Christ our Saviour, He will, by the renewed working of his good Spirit, instruct us more and more.

"Brethren: The ministers of Christ, who are really led by his Spirit, and faithfully attend to his instructions, may be useful, and a great help to others, by informing them what they have tasted and felt of his love; and when they speak from the constraints of that love, are often instrumental to raise the feeling sense of it in those to whom they speak; but all they can do, or should desire to do, is to bring men to Christ, that they may know and feel him for themselves, as He is graciously manifesting himself by his Spirit within them; for that which is to be known of God is manifested within, and without this knowledge no outward performance of any kind will work out their salvation, and bring them from a state of nature to a state of grace, wherein they may witness salvation through the blood of Christ, which was shed for the redemption of all men. We fervently desire you may come truly to know and experience this, every one of you, in, and for yourselves, for no man can do this work for his brother, nor for his nearest friend.

"Brethren: We write this to you by our beloved Friend Zebulon Heston, whose mind being influenced with the love of Christ, and constrained thereby, engages him to go and visit you, being desirous, though an old man, to see you before he dies, and to express something of the goodness of God, which he hath known to preserve him from his youth to this day. He hath approved himself a faithful minister of Christ, both in word and doctrine, and in life and conversation, and we hope you will receive him as our true friend and brother. As the journey is long, he is accompanied by our friend and brother John Parrish, whose love to you is so great, that he is willing likewise to go and see you. We sincerely desire and pray that they may be instrumental to do you good, and that the blessing of God may attend you and them, and that you may show forth to them that first mark of the disciple of Christ, which is true love one to another.

"Your desire of having some religious instructors for your children we very heartily approve; and as you have been before informed, whenever we can find any rightly qualified and willing to undertake the service, we intend to assist and encourage them in it.

"The letter from John Papoonung and his brethren at Welhick Thuppick was lately sent to some of us by John Etwein, and it is very pleasing to us to hear of your prosperity and settlement there, the increase of which we sincerely desire. In much brotherly love we salute you, and are your friends and brethren.

"Signed at a meeting of Friends appointed to represent our Friends in Pennsylvania and New Jersey, held at Philadelphia, the 8th day of the Seventh month, 1773.

Is'l Pemberton,	Anthony Williams,
Will'm Brown,	Thomas Hallowell,
Anthony Benezet,	Hezekiah Williams,
Isaac Andrews,	David Estaugh,
John Reynell,	John Elliott, jun'r,
Joshua Morris,	John Jones,
James Pemberton,	Isaac Parrish,
John Pemberton,	Joseph Drinker,
Abel James,	Robert Parrish,
Owen Jones,	Isaac Gray,
Samuel Emlen, jr.,	Benjamin Hooten,
Jeremiah Warder,	Charles West."
David Bacon,	

The governor of the province expressed his satisfaction with the two Friends paying the contemplated visit, and they, soon after the date of the foregoing paper, commenced the journey. It proved to be satisfactory, and they made grateful acknowledgments on their return of their preservation, and the openness with which the Indians received what they had to say. We have very little account of their labours; one passage has, however, been preserved.

A meeting was held by them at Gekelemukpechink (New-comer's town,) on the 28th of Seventh month. After the religious service of the meeting was over, the epistle of the Meeting for Sufferings was read to the natives assembled. After a suitable pause, Captain White Eyes rose to reply, and the following is given as the substance of his speech.

"We are glad, and our hearts rejoice to see our brothers, the Quakers, stand speaking before us. What you have said we believe to be right, and we heartily join in with it. Since the Saviour came, a Light into the world, there has been a great stir amongst the people about religion. Some are for one way, and some are for another. We have had offers of religion [missionaries to teach them] many times, but would not accept them until we should see our brothers the Quakers, and hear what they would say to us. Now you have come and opened the road. We have heard what you have said, and have felt the grace that was in your hearts conveyed to us. We think that we are two brothers, the Quakers and Delawares, brought up as the children of one man, and that it is our Saviour's will we should be of one religion. Now you have come and opened the road, we expect to see the way from town to town, to the great king over the water. The king will know that the Quakers and Delawares are as

one man, and have one religion. We are poor and weak, not able to judge for ourselves. When we think of our children, it makes us sorry. We hope you will instruct us in the right way, both in things of this life, and of the world to come. What we have said, we hope to abide by."

Friends at Philadelphia, after listening to the report of Zebulon Heston and John Parrish, and hearing this paper read, were made glad by the assurance that the Spirit of God was at work for good in the hearts of these Indians.

To return to Papoonung. The external affairs of the settlement were under his direction, and he was faithful and vigilant in the performance of his duties.

At length, in the year 1775, sickness came upon him, and it was evident that he could not expect to recover. The Lord, whom he had long served, did not forsake him, but blessed him with the comforting presence of his Holy Spirit. Redeemed in measure from the corruptions of nature, before he had heard the name of Christ, he was prepared to acknowledge that name, and to magnify the mercy which brought the Lord Jesus to suffer for us on Mount Calvary, as soon as the precious doctrines of the New Testament were opened to his view. He passed through new exercises, he was made to experience renewed humiliations, and a faith in his Almighty Saviour, unshaken and increasing, he manifested out of a good conversation by his works. Jesus was his dependence in life, and his comfort and consolation in death. Loskiel thus terminates a short account of him: "During the latter period of his life he was remarkably cheerful, and in his last illness never wished to recover, but longed to depart and see Jesus, his Lord and God, face to face. In this blessed hope he fell happily asleep, and his end was edifying to all present."

To prevent Incrustations in Boilers.—It is said that the introduction of vegetable matter into steam-boilers prevents incrustation, and that the introduction of animal substances produces the same effect. The plan, in the latter case, is to put within the boiler some refuse animal matter, such as damaged sheepskin, when the depositions from the water are thereby prevented. The English Artisan says, "the cause of the phenomenon has not been satisfactorily explained." Another method to prevent incrustations, where limestone water is used, has been discovered in Louisville, Ky., which is to introduce clay into the boiler. The limestone crust is said to be effectually avoided in this way, by its absorption by the clay.—*Late paper.*

Yellow Butter.—Yellow butter in winter is made by putting in the yolk of eggs near the termination of churning. This also makes very fine and sweet butter. It has hitherto been kept a great secret by many, but its great value requires publicity. In many places it is usual to substitute a little finely-scraped carrot for the egg.—*Late paper.*

ISABEL.

BY CHARLES G. EASTMAN.

Hush! her face is chill,
And the summer blossom,
Motionless and still
Lieth on her bosom.

On the shroud so white,
Like snow in winter weather,
Her marble hands unite
Quietly together.

How like sleep, the spell,
On her lids that falleth!
Wake, sweet Isabel!
Lo! the morning calleth!

How *like* sleep!—'tis death,
Sleep's own gentle brother;
Heaven holds her breath—
She is with her mother!

White Native Strawberry.—A. Goodwin, Ashfield, Mass., describes a kind of strawberry, which he thinks is a native of the Berkshire hills. He says: "It is larger than the common field strawberry, very hardy, and yields a great quantity of fruit, producing in succession three or four weeks. When ripe, it is of a yellowish white, contrasting beautifully with the red strawberry. It has a fine flavour, and when picked cleaves from the hull.—*Albany Cultivator.*

THE FRIEND.

TWELFTH MONTH, 14, 1844.

The Ottawa Indians last summer suffered severely from a great freshet, which left them in a very stripped condition. The citizens of Cincinnati (O.) raised contributions for their relief, which safely arrived without any charge to the natives for freight. The value of the contributions was said to be about thirteen hundred dollars. The Cincinnati Gazette contains the following translation of the Ottawa's acknowledgment for this seasonable and Christian manifestation of sympathy. It will not be long, apparently, before the Indians will live only in the history of their wrongs; but will there not be an inquisition for their blood?

Ottawa country, Oct. 18, 1844.

Our Brethren and Sisters, whom we love, of Cincinnati:

We feel truly grateful that you have responded to our appeal of last summer; and have pitied us while we are poor. When we first heard that your donations had arrived at the Westport landing, we felt almost frightened, especially when we heard of the great amount which had arrived, which far exceeded our anticipations. We wondered at your liberality, and said to each other, "We have robbed our brethren and sisters of their necessaries." But when we reflected that we had not named any certain amount, we concluded that what you had done was only an act of pure charity. We have just now received and divided among ourselves your contributions, and we now feel full of gratitude to you. Every thing has arrived which was shipped for us at Cincinnati, according to your letters, except ten chairs. When we first saw the articles opened, our thanks were directed strongly towards you, but still more strongly to our Great Father above. We felt that He had pitied us—that He had employed you, his children, as His instruments in sending to us what we so much needed. We continue to feel so. Our gratitude does not at all abate. If indeed we are God's children, we think your liberality will not pass unrewarded.

There is still one favour, dear brethren and sisters, which we wish to ask of you. Our eyes have lately been opened, so that we can see how poor and weak, and wicked we are. We think we have, by the grace of God, been initiated into the kingdom of Christ: but we are very weak, and full of sin. We beg of you that you would pray much to God that he would enable us to persevere in His ways, until he shall call for us by death. We hope to see you soon in our Father's house above, where we will no more be poor, where we will be happy forever, and where we will remember how good the Lord was to us while on earth. This is all we have to say to you now, beloved brethren and sisters.

[Signed by eighteen members of the Ottawa nation.]

Philadelphia Pocket Almanac for the year 1845, *containing the times of the rising, setting, and eclipses of the sun and moon—astronomical calculations for the meridian of Philadelphia, with many useful tables of interest, equation of payments, &c.—To be continued annually.* Philadelphia: Published by H. Longstreth, No. 347 Market street. Price 6¼ cents.

This will supply a need indispensable to many.

An adjourned meeting of the Yearly Meeting's Committee on Education, will be held at 3 o'clock, P. M., on the third Sixth-day of the Twelfth month, (the 20th instant,) at the committee-room in Mulberry street.

DANIEL B. SMITH, Clerk.

Twelfth month, 1844.

DIED, on the 27th of Eleventh month last, in the 48th year of her age, CAROLINE, wife of Stephen Beede, of Sandwich, New Hampshire, and daughter of Richard and Abigail Dame, late of Rochester in said state, after an illness of several years duration. She was a useful member of Sandwich Monthly Meeting of Friends; and she exemplified in her life how lovely is genuine and unpretending humility, and in her death how peaceful may be the close of one whose reliance for preparation to meet the solemn event, has been placed on a merciful Saviour. She gave evidence of a well-grounded hope, and of having been favoured to feel an assurance of acceptance into the mansions of bliss. She suffered comparatively little severe pain during her long illness, and at last death had no sting.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

THE LAND OF ISRAEL.

(Continued from page 92.)

"We now come to the time when *woes*, denounced by that very name in the [Scriptures], fell upon apostate Christendom, or on those who had *fallen away from the faith* once delivered to the saints. For on such alone those woes could fall, which were to touch only those men who had not the seal of God upon their foreheads. (Rev. ix. 4.)

"When Goths, and Vandals, and Huns, had long desolated Italy, and a 'barbaric king' reigned over it, Syria continued to be one of the fairest provinces, or tributary kingdoms of the lower empire; and some of its regions ranked among the most populous, and some of its cities among the most princely in the world.

"The Saracens formed the first *woe*,—not the last,—that came on idolatrous Christendom. On their invasion of the Roman empire, Jerusalem was rather to be *given unto the Gentiles*, than rescued from them. Ages were thereafter to intervene before the land should reach the last degree of predicted desolation. The judgments of the Lord were to be executed in it on those who had anew profaned it by their idolatries. But while this charge was given to the Saracens, which, as all students of prophecy well know, they failed not to execute, a prohibition was simultaneously written in the book of the Lord, and as simultaneously issued in the appointed time, against laying the land desolate; and stripped as it would finally be, like an oak that had cast its leaves, not a tree or green thing was then to be hurt. *It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men that had not the seal of God on their foreheads.* (Rev. ix. 4.) The unconscious 'commander of the faithful' thus issued his instructions accordingly to the chiefs of the Syrian army. 'When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries,—let them alone, and neither kill them, nor destroy their monasteries; and you will find another sort of people that belong to the synagogue of Satan, who have shorn crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay tribute.' (Gibbon's Hist. vol. ix.)

"'The rapacious tribes of the desert' made Syria their own, and richly was their conquest rewarded. Notwithstanding 'the slow ravages of despotism and superstition,' and its subjugation to the Persians, to whom for fourteen years it had been *given for a prey*, till reconquered by Heraclius, Syria could still boast of its numerous cities; and its fertile soil sustained a vast population. Five thousand ass-loads (proverbially great) of figs and olives, necessarily the produce of a single year, gave proof, as part of the tax imposed upon one city, that the combined excellence of climate and soil were not then lost upon man; and that the circumjacent region might lay claim to be a portion of a land, where every man might sit under his own fig-tree, and the lords of which, in the expressive language of Scripture, might 'dip their feet in oil.' Edifices of Saracenic structure, scattered over Syria, show that these invaders, like the Romans, sought to perpetuate their conquest, and made it their work to build, rather than to destroy. But these were chiefly mosques or castles, the former displacing churches, the latter for repressing the inhabitants, as well as resisting foreign foes. 'The tribute, the Koran, or the sword,' were not the heralds of prosperity and peace. Syria faded rather than flourished under the dominion of those 'hordes of fanatics that issued from the desert,' and whose office it was to *torment* rather than to destroy.

"The promised land was to be given only for a limited period to any alien race, while its ancient inhabitants were scattered abroad. The Arabs, like the Romans, claimed it by right of conquest as their own. But though *they appointed the land*, which the Lord called His, *into their possession with the joy of all their heart*, and shall still strive to regain or retain it, as they first won it, by the sword; and though they said, while the stronghold of Zion was in their hands, and Saracen fortresses towered throughout the land on the heights of Israel, *even the high places are ours in possession*, yet they were there only to execute judgments, as the temporary tenants of a land that was not theirs. Their possession of it was not unchallenged or undisturbed. After its subjugation to them, Judea 'ceased not to be the scene of grand revolutions.' The victors becoming successively the vanquished, it was in after ages the contested territory of Saracens, Persians, Turks, Egyptians, and Fatimites, till, in still more bloody warfare between Christians and Mahometans, it became, as described by Gibbon, 'the theatre of nations,' where the tragedy of the crusades was enacted,—the battle-field of Europe, Asia and Africa. The land which men called Christians sought to redeem, by a frenzy that matched the fierce fanaticism of Moslems, was thereby *smitten with another curse*."

The Fourth chapter gives a "Sketch of the History of Syria in the middle ages," and the Fifth, the state of that country in the same period. The Sixth chapter is on the progressive desolation of Syria. The Seventh gives a survey of the ruins in Moab and Ammon. The Eighth, of those in Gilead, Bashan, &c.

Chapter Nine treats "Of the natural fertility of the countries east of the Dead Sea and of the Jordan.

"To break in a little upon the sad and monotonous description of desolate or deserted cities, it may be well, before passing that river, which was consecrated more by the baptism of Jesus, than by the miraculous passage of the Israelites, even though it dared not then to wet the soles of their feet,—to look on the country beyond Jordan, in order to see if there be any lingering beauty there, even a faint trace of what the land of Gilead and of Bashan was,—or if there be yet any *substance in it*, sufficient, as of old, to sustain many of the thousands of Israel.

"In vain, in the highest sense, would we look for balm in Gilead or fruit in Bashan, while yet there is no physician there, and while the covenanted and only rightful inheritors of the land are yet wanderers throughout the world, as the inhabitants of their own land are wandering in *their* patrimonial territories. But anticipating the time when the Holy One of Israel shall fulfil his word, and bring his people to the land of Gilead and Bashan, and feed them there, and their soul shall there be satisfied, we may interrogate the land, by another category than that of Volney, and ask, whether, while many cities might be raised from their ruins, and others be *repaired to dwell in*, it could repay cultivation now, and yield such fruit to Israel, as to merit at last the choice which at first was made of it.

"In the sneering language of Voltaire, it might be accounted 'a goodly land' by those who had wandered forty years in the wilderness! And were the question now put to kindred scoffers, they might say that any land,

however poorly enriched with nature's bounties, might be the welcome asylum of a hapless race, who for many ages have had no land to dwell in as their own, and who have wandered, generation after generation, without finding a place whereon to rest the sole of their feet.

"But it is not thus that our interrogatory is put. Our enemies being judges, we would raise the question, whether, when looked at again, that portion of Israel's inheritance over which we have glanced, is not capable of being what the prophetic Scriptures have declared that it shall be,—no mean or despicable portion of a 'goodly heritage,' and 'everlasting possession' worthy of being esteemed 'the glory of all lands.'

"In the beginning of the present century, appeals could not be made to existing facts; and Christians held the problem unresolved, if not unresolveable, how a land, long reckoned as a desert, and a blank in every *modern* map, could have sustained the multitudinous cities and towns, which, according to the historical Scriptures, were once planted there. The *increase of knowledge* (Dan. xii. 4,) has caused the mystery to cease, and to the lack of that alone can it owe its unduly protracted existence. Rather than that the land should have been plenteously tenanted in ancient times, where the most ancient towns assuredly on the face of all the earth are still standing, and have in many instances the seeming freshness of novelty in the tinge which age has given them, the wonder might reasonably arise, how many cities should thus be desolate without man; and how hundreds of houses, that give good promise of lasting for ages, should, in town neighbouring with town, be left *without man*, without possessors, without claimants, without tenants, or any to dwell therein, while wandering herdsmen around them have no better shelter than a tent, while many walls, and gates, and bars in Bashan are as strong as ever, and the palaces, and temples, and castles of Ammon are a stable for camels, and a couching place for flocks.

"These facts are not without an assignable reason; for the manner in which God has wrought out his judgments may be seen. The mode in which his promised blessing to Israel shall be accomplished, is yet, save as revealed, a mystery to man. But the fact that that these lands did sustain such numerous cities, is not less clear than that it could still sustain them again, were the tenantless dwellings crowded with inhabitants, and all the cities raised from their foundations, and peopled anew, *without walls, because of the multitude of men*,—even as the Israelites shall dwell in them on their return.

"On the extremity of the Dead Sea, Captains Irby and Mangles, passing by a route previously untrodden by any modern traveller, except perhaps Seetzen, entered into a very prettily-wooded country, with high rushes, and marshes; on their advancing farther, the variety of bushes and wild plants became very great; some of the latter being rare, and of remarkable appearance, presenting a fine field for the botanist. Among the trees and plants were various species of the acacia, the dwarf mimosa, the doom, the tamarisk, a plant they had seen in Nubia called the oscar, the wild cotton plant, amongst an infinity of others, that they knew neither how to name nor describe. The banks of the river El Dara, which waters a beautiful shady ravine, were covered in profusion with the palm, acacia, aspen, and oleander in full flower and beauty. As they advanced towards Kerek, they found themselves in corn fields, with cattle grazing in the valley through which the river Souf Saffa runs towards the Dead Sea; the ancient mill-courses are still to be seen, but the river itself was hid by the richness of the vegetation on its banks, especially the purple oleander, in full blossom. In the narrow valley at the foot of the castle hill of Kerek, there runs a stream with a narrow line of gardens on its banks, in which they observed olives, pomegranates, and figs, with some vegetables. Southward of Kerek they ascended into a country of downs, with verdure so close as to appear almost turf, and with corn fields at intervals. In short, the whole of the plains in this quarter, now so deserted, are capable of rich cultivation.

"Ghoeyr, immediately south of the Dead Sea, is famous for the excellent pasturage produced by its numerous springs; and it has, in consequence, become a favourite place of encampment for all the Bedouins of Djebal and Shera. The borders of the rivulets are overgrown with defle and the shrub rethem. The extensive plain near Kara consists of a fertile soil. The broad valley called El Bekka is extremely fertile, and is (was) in part cultivated by the people of Szalt and the Arabs of the Belka. The Bedouins, from the superiority of its pasturage, have this saying, 'thou canst not find a country like the Belka.' The beef and mutton of this district are preferable to those of all others. The herds of cows, sheep, and goats of the Arabs of the Belka are large; and wherever they have the prospect of being able to secure the harvest against the incursions of enemies, they cultivate patches of the best soil in their territory. The rivulet of Mayn flows through a wood of defle trees, which form a canopy over the rivulet impenetrable to the meridian sun. The red flowers of these trees reflected in the water, gave it the appearance of a bed of roses, &c. (Burckhardt.) 'From Jerash to Ammon,' says Lord Lindsay, 'the whole country is one pasturage, overspread with the flocks and herds of the Bedouins.'

"The following testimony of — Buckingham, concerning that country in general, being highly valuable, is extracted at length. 'We had now arrived at a very elevated part of the plain, which had continued fertile throughout the whole of the distance that we had yet come from Ammon to this place, and were still gradually rising as we proceeded on, when we came to an elevation from which a near view opened before us to the south-east, in the direction in which we were travelling. This view presented to us, on a little lower level, a still more extensive tract of continued plain, than that over which we had already passed. Throughout its whole extent were seen ruined towns in every direction, both before, behind, and on every side of us, generally seated on small eminences; all at a short distance from each other; and all, as far as we had yet seen, bearing evident marks of former opulence and consideration. There was not a tree in sight as far as the eye could reach, but my guide, who had been over every part of it, assured me that the whole of the plain was covered with the finest soil, and capable of being made the most productive corn land in the world. It is true that, for a space of more than thirty miles, there did not appear to me a single interruption of hill, rock, or wood, to impede immediate tillage; and it is certain, that the great plain Esdraelon, so justly celebrated for its extent and fertility, is inferior in both to this plain of Belkah, for so the whole country is called, from the mountain of that name, the Pisgah of the Scriptures. Like Esdraelon, it appears also to have been once the seat of an active and numerous population.' (Buckingham.)

"The mountainous ranges on both sides of the Labbok, which divides Gilead, still seem to vie with each other in beauty.

"Before reaching Azalt from the south, captains Irby and Mangles passed through a richly wooded and picturesque country. Near to Jerash they entered a very picturesque country most beautifully varied with hanging woods; mostly of the Vallonia oak, laurestunus, cedon, common arbutus, arbutus andrachne, &c., the latter in some instances was nearly six feet in circumference; at times the grounds had all the appearance of a noble park; in short, nothing could exceed the beauty of this day's ride; there were some spots cultivated with corn. As we advanced, the wood became more thick; and at dark we stopped at a small open space covered with high grass and weeds.

"There is such a diversity in the elevation of the plains of Syria, that, while that of the Jordan is remarkably low, others may be appropriately designated as table land.

"After passing the Jordan, Buckingham ascended to one plain after another; and on ascending Jebel Azalt, he described it as 'a fine fertile plain, with undulations here and there, a rich green turf, abundance of wood, and pines nodding on the surrounding eminences.' From hence he enjoyed a magnificent view, as beautiful in many of its features as it was grand in the whole; and extending in every direction as far as the range of vision.

"In describing his journey through the mountains of Gilead, he thus writes: 'We had no sooner passed the summit of the second range, going down a short distance on its eastern side by a very gentle descent, than we found ourselves on plains of nearly as high a level as the mountains or the hills themselves, and certainly eight hundred feet at least above the stream of the Jordan. The character of the country, too, was quite different from anything that I had seen in Palestine, from my first landing at Soor to the present moment. We were now in a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes, and posses-

sing extensive plains of a fine red soil, now covered with thistles as the best proof of its fertility, and yielding in nothing to the celebrated plains of Zebulon and Esdraelon, in Galilee and Samaria.

"'We continued our way to the north-east, through a country, the beauty of which so surprised us, that we often asked each other what were our sensations; as if to ascertain the reality of what we saw, and persuade each other by mutual confessions of our delight, that the picture before us was not an optical illusion. The landscape alone, which varied at every turn, and gave us new beauties from every different point of view, was, of itself, worth all the pains of an excursion to the eastward of Jordan to obtain a sight of; and the park-like scenes that sometimes softened the romantic wildness of the general character as a whole, reminded us of similar spots in less neglected lands.' (Buckingham's Travels.)

"The first part of our route, (from Souf to Oom-Keis,) says Robinson, 'for nearly an hour and a half, lay through a thick forest of very fine oak trees. Under any other circumstances, nothing could be more agreeable than our ride through it, but it was notorious for giving shelter to ill-disposed persons. The country we passed through this day was of the most beautiful description, being slightly undulated, the crests and sides of the hills clothed with the most magnificent oaks, for which this district, the ancient Bashan, is still, as of old, justly celebrated. But for my turbaned companions, and the absence of detached villas, I could frequently have thought myself in Europe. At sunset we arrived at Favur, where we supped in the sheik's house, the inhabitants being all Musselmen. They seemed ill-disposed towards us, were suspicious and disobliging. The place where we passed the night was a large excavated cavern, dark and dirty, and more like a den of thieves than the dwellings of civilized people.'

[Remainder next week.]

Extract from Samuel Scott's Diary.

"Ninth month 1st, 1785.—A pretty quiet day, but spent very negligently in respect to reading in the Scriptures, or other good books, for edification and instruction in righteousness; although I found leisure time to re-peruse the trials of the rioters in Southwark, for amusement."

If I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides—from within and without—in the world and in the church.—*Cecil.*

Glazing.—As it is often of importance to glaziers and others to remove glass from frames without breaking it, they will be glad to know that a very strong solution of caustic potash, or caustic soda, applied round the panes for a few hours, by laying upon them an old rag dipped in the solution, will have the desired effect.—*Late paper.*

For "The Friend."

ESSAYS ON VENTILATION.

No. 1.

Breathe not the turbid, close-imprison'd air
That from a thousand lungs reeks back to thine,
Sated with exhalations rank and fell;
For these inhaled, relax the solid frame,
And may corrode those tender cells that draw
The vital air, in vain with unctuous rills
Bedew'd; or, by the drunken tubes that yawn
In countless pores o'er all the pervious skin
Imbib'd, may poison the balsamic blood,
And rouse the heart to every fever's rage.

*Armstrong.**

In No. 29 of the last volume of "The Friend," I gave some reason to expect that the subject of ventilation would be resumed in a future essay,—in order to enter more fully into an examination of the causes which render the air of occupied apartments impure, of the injurious effects of such air on the system, and of the means by which it may be removed from our presence: and although the remarks which I have already furnished have occupied considerable space, yet the subject is of so much real importance, and at the same time so generally neglected, and so little understood, that some additional observations thereon may properly occupy a few pages of "The Friend."

The remarks in my former essay were confined to the ventilation of meeting and school houses; but those which follow are intended to apply to buildings in general. Dwellings, factories and stores, it is true, are commonly not so crowded as meeting-houses, but, being occupied so much longer, the proper ventilation of them is, perhaps, more important. Not that the air of our dwellings and places of business becomes so impure as the atmosphere of meeting-houses, but that the almost *continual* breathing of air only moderately impure, has probably a more injurious and permanent effect on the system, than an occasional semi-suffocation of an hour or two's duration, in a crowded, ill-ventilated meeting-house; just as living continually in a damp atmosphere is more hurtful than an occasional exposure to a heavy shower of rain.

The subject of these essays naturally divides itself into three parts, as indicated above, each of which will be treated of in a separate number. The remarks in the present essay will therefore be

On the Causes which Render the Air of Occupied Apartments Impure.

The vitiation of the air of occupied apartments, proceeds from several sources.—1st, Respiration; 2nd, Perspiration; 3rd, The combustion of gas, oil, &c., for the purposes of lighting; 4th, The discharge of smoke, gas of various kinds, and other injurious products into apartments furnished with defective chimneys: 5th, Exhalations from furniture and paint; 6th, Exhalations from cellars and drains; 7th, Dust, and other mechanical impurities; 8th, The emission of impurities in many of the operations of the arts and manufactures. Add to these, that the air with which many buildings is supplied, is more or less contaminated previously to its entering.

Respiration is the alternate inspiration and expiration of air. It has been termed the "ventilation of the blood," being the principal means by which the impurities generated in that fluid are removed from the system. The air taken into the lungs in the process of respiration, is deprived of a portion of its oxygen, (the vital principle of air,) receiving in return about an equal quantity of carbonic acid. It also receives from the lungs and air passages a large quantity of aqueous vapour, together with a portion of animal matter. The quantity of this last is but small, yet sufficient, according to Chaussier, to give to respired air a putrid odour when kept in a close vessel exposed to an elevated temperature. The proportions of the several impurities contained in respired air, varies according to the constitution and temperament of the individual, his habits and mode of life, his condition at the time as to health, excitement, &c., the amount of exercise previously taken, the manner of breathing, the season of the year, and the time of day.

The quantity of air exhaled from the lungs at each expiration has been very variously estimated, according to the manner in which the experiments for ascertaining the point, have been conducted. To assist in coming to a conclusion on this subject, I have tried numerous experiments on respiration, being particularly careful that the breathing should be as free, and as nearly natural as possible. From a comparison of the results of these experiments with the statements of different authors, both as to the quantity of air respired, and the amount of carbon thrown off from the system, I can venture to state as probably not far from the truth, that, on an average, *twenty-two* cubic inches of air are exhaled by a healthy adult at each expiration,—there being *eighteen* such expirations in a minute, and *six per cent.* of the expired air being carbonic acid. That is to say, that 396 cubic inches of air are respired in a minute; and that *thirty-seven ounces* (avoirdupois) of *carbonic acid*, containing more than *ten ounces of carbon*, are thrown off from the system during every twenty-four hours, by respiration alone.*

* Some liberty has been taken with the poet in this passage.

* In No. 29 of last volume of "The Friend," are given the results of some calculations respecting the state of the air in the Arch street meeting-house in this city, at the close of a crowded evening meeting. These calculations were made on the supposition, that "the quantity of air which one person renders entirely incapable of sustaining animal life, is, on an average, not less than 720 cubic inches in a minute." This was stated at the time to be probably too high an estimate of the quantity poisoned by *respiration alone*; but, taking into account the impurities thrown off by *perspiration*, the assumption contained in the passage just quoted, was supposed to be within bounds. Considering, however, the *nature* of the products evolved by perspiration, *they* can hardly be supposed to render more than a very small portion of air entirely incapable of sustaining animal existence. Upon making the calculations on the supposition that the quantity of air respired is as stated in the text above, the remaining data being taken as before, I find that, at the close of the meeting, the quantity of air in the room incapable of sustaining animal life, is about 27,000 cubic feet,—provided the vitiated air has been *equally diffused*

Carbonic acid being the most important, and, at the same time, the most deleterious product of respiration, it will be proper to give some account of the nature of this substance.

Carbonic acid gas, when inspired, acts as a narcotic poison, although it may be taken into the stomach without injury. An attempt to inhale it pure, or even mixed with nearly its own bulk of air, produces a spasm of the glottis, (the upper opening of the windpipe,) which prevents the gas from entering the lungs. When, however, it is so much diluted as to admit of its passing the glottis, it produces lassitude, fainting, or death, according to the amount of gas, and the length of time it is respired. This gas is evolved nearly pure from burning charcoal, and has repeatedly caused fatal accidents, when charcoal furnaces have been used in close apartments. Carbonic acid collects in mines, wells, and caves, when it is evolved more rapidly than it is diffused; and death has not unfrequently resulted from entering such places. The fatal effects of the atmosphere of the Grotto del Cano (Grotto of the Dog) in Italy, and of the Valley of Death in the island of Java, are believed to be owing mainly to the presence of this gas. The bottom of the latter is said to be "covered with the skeletons of human beings, tigers, pigs, deer, peacocks, and all sorts of birds."

By *Perspiration*, the second source of vitiated air, a large amount of moisture and some carbonic acid are removed from the body, besides a small portion of animal matter, common salt, and other impurities. The whole surface of the body is penetrated by a multitude of pores, through which the air exercises a similar agency to that which proceeds with greater energy in the lungs. These openings are also outlets of a great portion of the old, decayed, or useless particles of the body. The products of perspiration are perhaps more perceptible and disagreeable than those emitted from the lungs, but they are not so injurious. The presence of these impurities is particularly observable upon going from the fresh morning air into an ill-ventilated bed-room, that has been occupied during the previous night. The close, heavy, disagreeable feeling that the air has upon such occasions, is produced both by respiration and perspiration, but chiefly, I apprehend, by the latter. I may, in this place, take occasion to remark, that in sleeping apartments, (in which ventilation is especially needed, on account of the length of time they are occupied, without the relief produced in other cases by the frequent opening of the doors,) the evil complained of in these essays is greatly increased by the practice adopted by some, of surrounding the bed with curtains. "Can anything be imagined," says Dr. Combe, "more directly at variance than this with the fundamental laws of respiration? Or could such practices ever have been resorted to, had the nature of the human constitution been regarded before they were adopted? In this respect we are more humane towards the lower animals than towards our own species; for, notwithstanding all the refinements of civilization, we have not yet aggravated the want of ventilation in the stable or the cow-house, by adding curtains to the individual stalls of the inmates."

Perspiration, it should here be observed, is *continually* going on from the surface of the body. The impurities thus discharged, under certain circumstances, collect on the surface of the skin, forming what is termed *sweat;* but when they are less rapidly transpired, or more quickly removed by the surrounding air, these "baser fluids" '*viewless* melt into the winds." About *thirty ounces* of aqueous vapour, and *three ounces* of carbonic acid, (containing three-quarters of an ounce of carbon,) may be stated as the average quantities of these substances removed from the system by cutaneous perspiration in the course of twenty-four hours. The importance of perspiration in maintaining the vital powers of the system, and the necessity of removing from our presence the impurities thus emitted, are exhibited in the following extracts.—"Some recent experiments have proved, that animals prevented from perspiring, die of suffocation, as certainly, though not so rapidly, as when their respiration is obstructed."* "When the perspiration is brought to the surface of the skin, and confined there either by injudicious clothing or by want of cleanliness, there is much reason to suppose that its residual parts are again absorbed, and act on the system as a poison of greater or less power, according to its quantity and degree of concentration, thereby producing fever, inflammation, and even death itself; for it is established by observation, that concentrated animal effluvia form a very energetic poison. The fatal consequences which have repeatedly followed the use of a close water-proof dress, by sportsmen and others, and the heat and uneasy restlessness which speedily ensue, where proper ventilation is thus prevented, seem explicable on some such principle."† Considering the important part that the property of diffusiveness performs in the process of perspiration as well as respiration, I apprehend that the proper removal of impurities from the surface of the body, depends more than is usually supposed upon the *purity* of the surrounding air, and *its condition as to moisture or dryness.*

Although it is difficult, and perhaps impracticable, to ascertain the exact quantity of carbonic acid or aqueous vapour thrown off from the system by *either* of the functions of respiration and perspiration, *separately from the other*, yet the quantity discharged, during a given time, from any individual or set of individuals, by both these means *conjointly*, may be subjected to direct experiment, and estimated with considerable accuracy. The average daily quantity of *aqueous vapour* discharged by a healthy adult in our climate, may be taken at forty ounces.* In apartments where very few persons are assembled, the discharge of aqueous vapour, *were it not associated with animal matter, and other unwholesome impurities*, would not generally be a source of vitiation, inasmuch as the air of our houses commonly needs additional moisture, in proportion as its temperature is elevated above that of the atmosphere without. But in crowded places, the air is overloaded with the vapour exhaled, besides being vitiated with the associated impurities. The moisture thus evolved frequently condenses on the walls; and a person wearing spectacles, upon entering such an apartment from the cold air without, finds his vision suddenly obstructed by the condensation of vapour on the cold surface of the glasses.

The quantity of *carbon* thrown off from the system by respiration and perspiration conjointly, has been satisfactorily determined by some recent experiments in Germany. A company of soldiers, consisting of from twenty-seven to thirty individuals, having been subjected to experiment for a whole month together, it was found that the daily exhalation of carbon averaged thirteen and nine-tenths Hessian ounces for each man. The prisoners in the Bridewell at Marienschloss, (where labour is enforced,) exhaled ten and a half ounces; those in the House of Arrest at Giessen, (who are deprived of all exercise,) eight and a half ounces; and in a family consisting of five adults and four children, the average daily exhalation was found by Liebig to be nine and a half ounces. *Ten ounces Hessian*, equal to about *eleven ounces avoirdupois*, may therefore be considered rather a low estimate of the average quantity of carbon evolved daily from the lungs and skin of an adult. As a quarter of a peck of charcoal weighs about a pound, and as it is nearly pure carbon, the calculation may be readily made, upon which was founded the assertion contained in my last essay on this subject, that "if *sixty furnaces*, containing each a quarter of a peck of charcoal, were suffered to burn in the room, without any means being provided to carry off the gas, they would not vitiate the

throughout the time of the meeting. This latter supposition, however, is not entirely correct. If, then to make allowance for this, we assume that the air that is discharged, contains *twice* as much impurity as it would were an equal diffusion to take place, (which allowance, I apprehend, considerably *exceeds* the truth,) the calculation gives 22,000 cubic feet, or nearly *one-fifth* of all the air in the room, as the quantity incapable of sustaining animal life, remaining at the close of the meeting. Again, assuming, as in the last case, and further supposing that the air in the zone of respiration contains but *one-half* as much impurity as it would, were the products of respiration, &c., equally diffused, the quantity of air *actually respired*, some of it several times, is found to be nearly 18,000 cubic feet, or not quite *one-sixth* of all the air in the room.

The ventilator recently placed in the ceiling of the west end of the Arch street house, will, in *cold weather*, afford *some* sensible relief; but *much* advantage cannot be expected from it, owing to the smallness of the aperture, and to the fact that a part of the fresh air which must enter to supply the place of that removed, will, (when the doors and windows are closed,) *pass down through the opening provided for the exit of the vitiated air*, thus producing a cold inward current, besides interfering with the outward discharge.

* Penny Cyclopedia, vol. xxii. p. 89.

† Combe's Principles of Physiology, p. 64.

‡ "The quantity of the fluid evaporated from the skin during *profuse sweat*, so far exceeds that given out during the highest insensible perspiration, that *two pounds* in weight have been lost by this means *in a couple of hours*." Ibid. p. 59.

air more than the twelve hundred people" assembled in Arch street meeting-house.

The quantity of animal matter and other minor impurities thrown off from the skin and lungs cannot readily be determined. It is sufficient, however, as has already been stated, to render the air of occupied apartments offensive; and, although these exhalations are evolved but in small quantities, they may nevertheless be highly injurious. This is, in part, illustrated by the fact, that infectious diseases are communicated by impurities thus thrown off from the system, even when such impurities can exist in the air only in exceedingly minute proportions.

It is unnecessary to occupy space with remarks on the other sources of vitiated air, enumerated above, except to state that the principal products of the combustion of oil, gas, &c., are the same as those evolved from the human system,—viz. carbonic acid and aqueous vapour. In many buildings in England, these products are conveyed *directly* from the apartments illuminated by especial channels, without in the least contaminating the air within. In many cases, the lamps may be so arranged as to *assist* the ventilation, thus contributing to *lessen*, instead of to *increase*, the vitiation of the air.

For "The Friend."

COLMAN'S REPORTS.

Our intelligent countrymen, Henry Colman, who is at this time making the tour of Europe, under the auspices of the state of Massachusetts, in order to obtain, by personal observation, information upon the present condition of European agriculture and rural economy, is from time to time publishing the result of his inquiries in the form of Reports; two of which have reached this country. In the first, which relates chiefly to the northern and middle counties of England, along with much other interesting matter, he gives a minute account of the condition of the agricultural labourers. It does not present a pleasing picture, yet it is one upon which it is well for an American to look, that he may more fully understand the great advantages enjoyed by the poor in his own country, under the blessing of a bountiful Providence, and how ungrateful is the feeling of discontent and habit of complaining, so common among us.

"Next to the farmers come the labourers; and the three classes [landlords, farmers, and labourers] preserve the lines of distinction among them with as much caution and strictness, as they preserve the lines and boundaries of their estates. These distinctions strike a visiter from the United States with much force; but, in England, they have been so long established—are so interwoven in the texture of society, and men are, by education and habit, so trained in them, that their propriety or expediency is never matter of question. The nobleman will sometimes, as an act of courtesy and kindness, invite his tenant-farmer to his table; but such a visit is never expected to be returned. The farmer would, under no circumstances, invite the labourer to his table, or visit him as a friend or neighbour. I do not mean to imply that there is, on the part of the higher classes of society in England, any insolence or arrogance in the treatment of their inferiors. Free as my intercourse has been with the highest and the middle classes, I have seen no instance of this.

"The farm labourers are in a very low condition, and extremely ignorant and servile. They rarely, as with us, live in the house of their employers, but either in cottages on the farm, or in a neighbouring village. They are, usually, comfortably clad, in this respect contrasting most favourably with the mechanics and manufacturers in the cities and large towns: but they are, in general, very poorly fed. Their wages, compared with the wages of labour in the United States, are very low. The cash wages paid to them seldom equals the cash wages paid to labourers with us, and our labourers, in addition to their wages in money, have their board; but the English labourers are obliged to subsist themselves, with an occasional allowance, in some instances, of beer, in haying or harvesting. The division of labour among them is quite particular—a ploughman being always a ploughman, and almost inseparable from his horses; a ditcher, a ditcher; a shepherd, a shepherd only; the consequence of this is, that what they do, they do extremely well. Their ploughing, sowing, drilling, and ditching or draining, are executed with an admirable neatness and exactness; indeed, the lines of their work could not be more true and straight than they usually are, if they were measured with a marked scale, inch by inch. They speak of ploughing and drilling or ridging by the inch or the half-inch; and the width of the furrow slice, or the depth of the furrow, or the distance of the drills from each other, will be found to correspond, with remarkable precision, to the measurement designed. But they appear totally destitute of invention, and have, evidently, little skill or ingenuity when called upon to apply themselves to a work different from that to which they have been accustomed. Their gait is very slow; and they seem, to me, to grow old quite early. The former circumstance explained itself to me, when I examined and lifted the shoes which they are accustomed to wear, and which, when, in addition to being well charged with iron, they gather the usual amount of clay which adheres to them in heavy soils, furnish at least some reason why, like an Alexandrine verse, 'they drag their slow length along.'

"They are little given to change situations, and many of them, both men and women, live and die in the same service. Several instances have come under my observation, of thirty, thirty-five, and forty years reputable service; and many, where persons, even upon the most limited means, have brought up large families of children without any parochial assistance. But, in this case, they are all workers; the children are put to some sort of service as soon as they are able to drive the rooks from the corn, and no drones are suffered in the hive. I visited one labourer's cottage, to which I was carried by the farmer himself, who was desirous of showing me, as he said, one of the best examples, within his knowledge, of that condition of life. The house, though very small, was extremely neat and tidy; the Bible lay upon the shelf without an unbroken cobweb over its covers; the dressers were covered with an unusual quantity of crockery, sufficient to furnish a table for a large party—a kind of accumulation, which, I was told, was very common; and their pardonable vanity runs in this way, as, in higher conditions of life, we see the same passion exhibiting itself in the accumulation of family plate. The man and woman were labourers, greatly esteemed for their good conduct, and had been both of them in the same service more than forty years. I asked them if, in the course of that time, they had not been able to lay by some small store of money to make them comfortable in their old age? I could not have surprised them more by any question which I could have proposed. They replied, that it had been a constant struggle for them to sustain themselves, but any surplus was beyond their reach. I cannot help thinking that the condition is a hard one, in which incessant and faithful labour, for so many years, will not enable the frugal and industrious to make some small provision for the period of helplessness and decay, in a country where the accumulations of wealth in some hands, growing out of this same labour, are enormous.

"The provision for the education of the labourers, is, in most parts of England, extremely limited and meagre. There are some national schools, and there are, in many places, schools established and supported by the beneficence of the landlords, for the benefit of the labourers in their own villages, and on their own farms. Sunday schools are likewise kept up in all the parishes which I have visited; and I should be happy, if it were allowed me, to adorn my page with the names of some noble women, who, with a benevolence truly maternal, take a deep interest in these institutions, and generously support them, and, better than that, personally superintend them. The education given is of a very limited character, and does not extend beyond reading, writing, and the elements of arithmetic, exclusive of religious instruction.

"The common wages of farm labour vary, for men, from five shillings to twelve shillings per week; but I think a fair average would be eight to nine shillings sterling: so that the monthly wages for a man may be put down at $8 64. This is the whole, where labour is paid for in money, excepting, as a matter of kindness, the farmer generally brings the coals for his labourer.

"It may be interesting to some of my readers to have a more particular account of the wages and condition of the labourers, and for that reason I will give some statements of their condition in that part of the country where wages are paid in kind.

"In the neighbourhood of Haddington, in East Lothian, I visited a labourer's cottage, being one in a range of six cottages, in a district of country beautifully cultivated and highly improved, and presenting some of the finest examples of agricultural improvement

which I have ever seen. The wife, a very tidy and civil woman, about forty years of age, was at home; her husband and daughter labouring in the field. This was a very good specimen of a neat cottage, and its inmates had passed the greater part of their lives in it. It had no other floor but the hard ground: and two beds were fixed in the wall, like sailors' berths on board ship. The shelves were covered with crockery; and a Bible, and a few religious and other tracts, lay upon the mantel-piece. A cake made of pea flour and barley flour was baking over the fire, of which I was asked to eat, but the taste of which did very little towards quickening my appetite. There was, besides the one in which I was, a small room for coal and lumber, where, in case of great emergency, a lodging might be made up. One of her neighbours in the same block, with no larger accommodations, had eight children to provide for. Two grown-up daughters, with one smaller one, occupied one bed; the parents, with one child, occupied the other; the two grown-up sons slept in the lumber-room or coal-house. There is often much closer lodging than this. The husband of the woman, in whose cottage I was, was a ploughman, and likewise a bondager, a species of service or contract, which requires him to furnish a female labourer, at ten pence per day in ordinary work, and at one shilling [24 cents] per day in harvest, whenever her services are required. If he has not a wife or daughter who will answer this purpose, he must keep a woman in his house, to be always in readiness when required. His wages were —72 bushels oats, 8 bushels peas, and 18 bushels barley,—the keep of a cow, or £5 or £6 in money, and £1 for 'lint,' or shirts. He is likewise allowed 1000 square yards of ground for potatoes, which the farmer ploughs and manures for him; but which he cultivates in extra hours. For the rent of his house he gives twenty-one days' work in harvest, if required; but should it happen that only twelve or fourteen are required, it is accepted as an equivalent.

"For the woman's work he receives a fixed amount per day, whenever she is employed; and for her six months' service in the year, he pays her £3. For the other six months he pays her nothing more than her board and some clothes. The farmer brings his coal for him, which he purchases at a small sum, being small coals, here called pan-wood. The value of three shillings and six pence will serve him through seven weeks in winter. The farmer's shoes cost ten shillings [$2 40], and one pair will last him eighteen months. His daughter's working shoes last her a year: this is exclusive of her Sunday shoes. Their living consists of bread made of barley and peas, meal or oaten porridge and milk, and potatoes; and they generally have a pig. They cannot, of course, lay up any money; and she added, in her own pleasant dialect, that "the lassies have muckle sair work in harvest.' They depend on the sale of their surplus grain for what little money they need. I will do justice to her modest merit, and say, to the shame of thousands rolling in unstinted luxury, that she spoke of her condition as comfortable, and expressed strongly and religiously her contentment.

"In all parts of the country, women are more or less employed on the farms, and in some parts in large numbers; I have frequently counted thirty, fifty, and many more in a field at a time, both in hoeing turnips and in harvesting. I have found them, likewise, engaged in various other services: in pulling weeds, in picking stones, in unloading and treading grain, in tending threshing-machines, in digging potatoes, and pulling and topping turnips, in tending cattle, in leading out dung, and in carrying limestone and coals. Indeed, there is hardly any menial service to which they are not accustomed; and all notions of their sex seem out of the question whenever their labour is wanted or can be applied. The wages of women are commonly six pence and eight pence, and seldom exceed ten pence a day, excepting in harvest, when they are a shilling. The hours for the men are usually from six to six, with two hours for meals. The women rarely come before eight, and quit at six, with an hour for dinner. Many walk two or three miles to their work, and return at night. Their meals are taken in the fields, and in the most simple form. The dinner is often nothing more than bread."

The Calling of the Sea.—As the foreknowledge of approaching changes in the weather is of importance, especially to fishermen and agriculturalists, I invite attention to a very common, but not generally known, indication of such changes.

In Mount's Bay, and probably in all places similarly situated, there is often heard inland, at a distance from the shore, a peculiar hollow, murmuring sound, locally termed "the calling of the sea," which, if proceeding from a direction different from the wind at the time, is almost always followed by a change of wind, generally within twelve, but sometimes not until a lapse of twenty-four, or even thirty hours. It is heard sometimes at a distance of several miles, although on the shore from which it proceeds, the sea may not be louder than usual; and yet at other times, even when the sea on the shore is louder than usual, and in apparently equally favourable states of the atmosphere, it cannot be heard at the distance of a mile. When the sound, in fine weather, proceeds from the coves or cliffs on the west or south of the observer, it is followed by a wind from about west or south, accompanied generally with rain. When it comes from the east or north of the observer, a land wind from about east or north succeeds, attended with fine weather in summer, and often with frost in winter. All my own observations during the last twelve months, confirm the above statement; indeed, none of those of whom I have inquired, and who have for many years been accustomed to observe these indications, can recollect a single instance of their failure. This sound must not be confounded with that arising from a "ground sea," which is the well-known agitation along the shore, occasioned by a distant storm, and which may likewise often proceed from the direction subsequently taken by the wind, for this latter noise propagates itself in every direction, and chiefly in that of the wind; whereas the "calling" is heard only from one direction, and usually contrary to the wind. Besides, if this "calling" come from the north-eastern, or inmost shore of the bay, and the wind afterwards change to that quarter, it could not possibly arise from a "ground sea" produced by a distant storm from that direction.

Hence it appears that the "calling" of the sea depends not on the condition of the sea, but on that of the atmosphere. I am informed, too, that previously to a change of weather, all distant sounds are heard loudest in the direction which the wind subsequently takes. The fishermen of Portleven, who are very observant of all signs of atmospherical changes, are particularly attentive to this. They also notice the motion of the clouds, and observe whether these are moving or not in the direction of the vanes—one very singular and sure sign which they have, that the wind will change in the course of the day to the south-west, is a morning fog flowing from the Loopool into the bay towards that point. These last indications may possibly assist in ascertaining the cause of the "calling of the sea." —*Richard Edmunds, Esq. Eleventh Annual Report of the Royal Polytechnic Society of Cornwall.*

For "The Friend."

PRACTICE.

Why should we mingle with others? What shall we gain? What shall we not lose?

What weakness would be brought upon any meeting, should individuals who hold so light by our doctrines as to frequent places where hireling ministers officiate, thus trampling on our testimony to a free gospel ministry, yet take upon them to act in the affairs of the church? Such men, to use the expressive language of James Simpson, "cannot touch the ark of the covenant, without leaving the marks of their dirty fingers upon it." One would suppose, that any who do not feel bound to support our doctrines, would, through a sense of propriety alone, find their lips sealed on such occasions: that knowing that if the discipline was administered "without partiality," they would be objects of care to their Monthly Meetings, they would not dare to meddle in that business which is the Lord's, while they seek other altars where strange fires are kindled for unbidden sacrifices, leaving the worship of their fathers,—and pleading for such spiritual libertinism under the abused name of Christian charity. How preposterous for any to attempt to control that order in which their conduct shows they do not fully believe, and which they openly violate!

Into what difficulties may not such conduct lead!

Suppose, that in a meeting burdened with such members, an application from an individual to be received into the church should be pending. These persons, dwelling upon the surface, find their "time always ready," and soon "spring up, having not much depth of earth," and may express their approbation

or disapprobation without witnessing a spirit of discernment and judgment to direct;—or, as like affiliates with its kindred, may name some of as little depth to visit the applicant:—what a stumbling-block would this prove to simple-headed inquirers;—what deadness would such persons bring upon a meeting;—and what blindness must necessarily ensue. The true Light may be excluded and an ignis fatuus play before the sight; the still small voice may whisper unheard amid the noisy babblings of self, and the workings of a spirit of activity be taken for a higher impulse.

Again. How unhappy would it be if any one, having given way to a spirit of drowsiness in the first meeting, should in that for discipline take part in the administration of the church. Such an individual may give a sentiment where we profess the decision is to issue in "the authority of Truth." Alas, for the perversion of terms, should these opinions be received for judgment.

Again. Should one having launched forth in hazardous speculations and been successful, venture upon judgment in the case of another, who, in a more limited way, perhaps, adventured beyond his means, and by a sudden turn in the current which led the former to prosperity, was shipwrecked upon the shoals of adversity—how must it be in the eyes of Him who seeth the end from the beginning!—the only difference in their cases being, that success to one, and discomfiture to the other in unwarrantable speculations, has occurred. Were a meeting for discipline rightly gathered, such voices would not be raised. The weight of the fruit-bearing branches would restrain the fruitless shoots from obtruding into view. When the Jews formerly brought to Jesus the woman taken in her crime, he showed them the preparation for judgment by bidding him who was without sin (in that respect) to cast the first stone.

How often is it that the shrinking from exercise of those who really love the Truth, leaves an opening for unsanctified activity to come forward. Then, thou exercised one, what thy hands find to do, do it with the strength afforded!

Many among us who have accumulated or inherited large estates, dispense of their abundance with a liberal hand, and are concerned that their stewardship accounts should be honestly kept; never for a moment admitting the supposition that their wealth, either in or out of meeting, should give cogency to their judgment, or that their influence should be commensurate with their riches. I trust there are many in our Society who do good and communicate, remembering that it is said "the Lord loveth a cheerful giver." But alas for those who hoard their treasures, or use them to obtain undue influence, or to minister to personal display or epicurian enjoyment, or to make wings for their children to fly away from the Society; who forget that the "earth is the Lord's and the fulness thereof," and that a strict account of every talent will be required. Oh, how do the houses and demeanor of some persons belie the character of a self-denying people! How hard would it be for some of us to go from our comfortable mansions and luxurious tables, to the cold damp dungeons of the prison, and to bread and water for the testimony of Jesus! To leave our downy beds for the stone floor of the prison, where even straw should be denied to alleviate the bruised flesh! To leave our arm-in-arm intercourse with the great and wealthy, to be manacled with felons as dear innocent James Parnell was, and driven through the country. Such was the experience of our forefathers, who bought the truth for a price;—yet some among us cannot even bear *to read* the accounts of their sufferings, much less to imitate their examples.

Will there not yet arise in our midst those who will be made instruments to turn us back to the place of beginning; that shall have given them an unshrinking front, even faces of brass and sinews of iron, to oppose these things; and rams' horns to arouse the unconscious slumberers; to show the people their transgressions, and to the house of Jacob their sins? Who shall cry, turn ye, turn ye, "why will ye die, oh house of Israel?" Are there not now those amongst us who are thus equipped? I verily believe that this is in measure the case, and that it will be more and more fulfilled in our sight. Yea, that a time of stripping and being clothed upon, of downfalling and uprising, of moanings and rejoicings, is at hand. The trumpets of Israel will give a certain sound, and the followers of the Lamb will prepare themselves for the battle!

Then let the afflicted abide their time in patience as "prisoners of hope"—and let the efficacious prayers of the church arise that the time of its redemption may draw nigh.—"Fear not little flock, it is your heavenly Father's good pleasure to give you the kingdom."

For "The Friend."

TO A YOUNG FRIEND.

Youth cheers thee,—the sweetness of childhood remains;
Hope promises rapture; life beats in thy veins;
Thy bright kindling eye-glance of joyfulness speaks,
The clear flush of vigour sits red on thy cheeks.

Thy life is a morning-beam, chasing the gloom,
A young bud of beauty just bursting in bloom;
A fount of cool water forth gushing to light,
Which rippling and sparkling, flows down from the height.

Yet morn's rosy ray often kindles to fade,
As thick-gathering tempests hang heavy in shade;
Young blossoms oft perish, and clear streams that burst,
Lose the pureness and brightness in which they were nursed.

Thou art young,—and hope promises many bright years;
Dark death as a far-distant terror appears;
Yet pause—for the wail of the weeper is high,
Where the loved and the loving, in youthfulness die.

Death's fixed glassy gloom o'er the young eye is thrown,
Where the glance of glad feeling so joyously shone;
And his pale hue rests coldly and sad on the brow,
Where the warm glow of infancy brightened but now.

Through sad months of suffering some yield to decay,
Watch the ebbing of life as its flood sinks away;
Yield daily some portion of vigour and strength,
Till the deep source of being is wasted at length.

But many, quick gathered in beauty and bloom,
Wear the roses of health even down to the tomb.
Death softly steals on them, e'er sickness makes weak,
Takes a hope from the heart, or a hue from the cheek.

In sweetness and calmness the sleepers may rest,
Till awoke by the death-pang convulsing the breast:
When torn at brief summons, from earth they must go
To glad heights of glory, or dark depths of woe.

The eye that marked joyous the first blosh of light,
Forever may close ere the shadows of night;
And the tongue, sweetly pleasing through evening's last hours,
Ere morn's rosy dawn may be stript of its powers.

Youth seems ever lovely!—Joy burns in its eye;
Hope bends o'er its pathway her brightly-blue sky;
Its clouds blush in beauty, or spread an array
Of rich golden glory, whilst melting away.

Yet its pleasures are fleeting,—time brings us new cares;
The bowers of our bliss are surrounded with snares.
We toil for enjoyment, and sorrow we win;
Seek bliss in our passions, and find it is sin.

The pleasures of sense and of appetite cloy,
For the sting of the serpent is felt in the joy;
But fast to our foe and our follies we cling,
And drown in fresh revels the anguish they bring.

On speeds the gay multitude heedless along,
And their path may be traced by the music and song;
By mirth, and rich fashions, and arts, that employ
The poor restless sinner, still toiling for joy.

The crowd rushes on in the broad-beaten way,
Whilst death hovers round them selecting his prey;
They shreak as his shadow falls black'ning in wrath,
Where friend and companion drop dead in the path.

Yet onward, still onward, the multitude go;
They sow seeds of pleasure,—their harvest is woe;
The deaths they are dying by myriads, must sever
From hope and from happiness, now, and forever.

But, dear one! remember, though Christians must move
Through scenes of sore sorrow, bright skies are above;
And if they are faithful, they never can miss,
True peace on the path to the haven of bliss.

Come now in thy gladness! surrender thy soul
To the Saviour of sinners, to purge and control;
Come! yield him the bud of thy being and youth,
Then He shall adorn thee with grace and with truth.

For the roses of earthly enjoyment, thy heart
In buds of rare virtue and bloom shall have part;
And richly, and freely, to thee shall be given,
That beauty which freshens and brightens in heaven.

Thy kind Saviour needs thee; obey now his voice;
His whispers invite thee to make him thy choice;
Earth's bright things and gay things to lay at his feet,
And trust in his mercy for all that is meet.

His favour shall crown thee with peace by the way;
His smiles shall the darkness of sorrow allay;
His hand through all trials in mercy shall guide,
And a mansion of bliss with the blessed provide.

"When a child has been punished in any way, he should be restored to favour as soon as he evinces sincere repentance; and when forgiven, should be treated as though nothing had happened."

Died, of pulmonary consumption, on the 20th of the Ninth month last, at his residence in Belmont county, Ohio, John Sears, in the 30th year of his age, a member of Stillwater Monthly and particular meeting. During a lingering illness he was permitted to experience some deep mental conflicts; and often interceded that he might arrive at a state of perfect resignation, in which he could say, "Thy will, O Lord, be done." When near his close, he gave the consoling belief, that through the sanctifying operation of Divine Grace, he was prepared for an admittance into the fold of rest and peace.

THE FRIEND.

TWELFTH MONTH, 21, 1844.

"*Modern Abolitionists*" versus *The Religious Society of Friends.*

Whoever reads a number of a "Modern Abolition" paper, will be very likely to meet with an attack on the Society of Friends, in some form or other. These attacks are so numerous, and many of them of so little weight and importance, that much time would be wasted, to little moment, should they all be noticed. Most of them derive all their point either from wilful misrepresentation, or ignorant misunderstanding. We have been somewhat amused with a recent furious attack of an Englishman, signing himself "E. S. Abdy." Among other causes of umbrage against Friends in America, he brings forward a case of a meeting refusing to receive a black man into membership. This occurred in the days of John Woolman, who has been dead more than seventy years. It seems somewhat contrary to the accustomed form of attack, to throw the misdeeds of our fathers in our teeth, whom our anti-slavery brethren commonly represent as going far before their children in effective zeal for the rights of the blacks.

It appears, that in the English edition of Thomas Shillitoe's Journal, he narrates that the meeting of Friends at Mount Holly is small, and that he was there informed that John Woolman had foretold it would be so. The reason alleged was, that that meeting had refused to receive into membership a man of African descent, merely because of his colour. That it was when a minute was being made, objecting on this ground, that John Woolman declared the meeting would dwindle. Now it has given great offence to some self-styled abolitionists, that, in the reprint of Thomas Shillitoe's Journal in America, the few lines relating to "this unfeeling and unmanly conduct," have been omitted.

In reply, it may be said, that there is some doubt as to the truth of the circumstance, as narrated to Thomas Shillitoe. Doubts, which, in our apprehension, fully justify the omission of the part referred to. After having examined into the matter as far as at this distant day we are able to do it, the conduct of the Monthly Meeting of Mount Holly appears to to have been correct. We will narrate the case.

William Boen, a coloured man, in the habit of attending the meetings of the Society of Friends, applied to be received into membership by them. A committee was appointed to visit him, as would have been had a white man made a similar request. If the statement of the Monthly Meeting is to be depended on in the matter, "way did not open to receive him, but he was desired to continue faithful." William Boen does not appear to have been stirred with any indignation at the decision of the meeting. He probably cheerfully acquiesced in their judgment, and continuing to wait upon his Divine Master for knowledge, he grew in the Truth. In due time, long after the death of his friend John Woolman, he believed it right again to apply to be received amongst Friends. Mount Holly Monthly Meeting was now satisfied that he was in deed and in truth a Quaker, fully convinced of the doctrines which distinguish our Society, and they cheerfully acknowledged him a member. To the close of his very long life, (he lived to his ninetieth year,) he bore a good character amongst his neighbours and in the church. At his death, which did not occur until 1824, this same Mount Holly Monthly Meeting showed its disregard of colour, by issuing "a memorial" concerning him. Such a thing is rarely done in the case of any but ministers of the Gospel, or those who have been of eminent service in the church. John Woolman may have spoken of the decline of that Monthly Meeting, but it could hardly have been in connection with this coloured man, towards whom the meeting appears to have exercised a sound discretion, and willing-hearted justice.

In the Anti-Slavery Standard of the 5th instant, in an editorial "On the moral influence of nations," it is stated, that "The Friend, the orthodox organ at Philadelphia, has long since espoused the Colonization Society." To show the falsity of this statement, we might refer any impartial reader to the columns of "The Friend." We have no hesitation, however, in saying, that neither the editor, nor the active contributors to this paper, are joined with, or approve of the Colonization scheme. Members of our Society may think on the subject as they please, but the large body of Friends do now, and always have believed, that the true remedy for slavery is not to be found in the removal of the free blacks from this land. Slavery must cease; what the effective agent in promoting its final overthrow in the hands of the Most High will be, we know not, but the cause we commit to Him, earnestly and trustfully looking to see the day-star of the glorious morning of universal liberty and light.

—

Collins, Brother & Co., No. 254, Pearl st. New York, have just published an edition of the New Testament, small 8vo, on good paper and in large fair type—retail price, 50 cts.

Also, The Peace Almanac, for 1845; containing much pertinent matter, showing the evils of war, and its utter incompatibility with Christianity: price 15 dollars a thousand.

They likewise expect to publish in a few days, John Woolman's Journal, one volume 12mo, half bound, cloth back: retail price, 37½ cents.

Also, The Power of Divine Grace, exemplified during the last illness of Wm. Chapman, neat cloth: retail price, 10 cents.

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FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street.

Visiting Managers for the Month.—Benjamin H. Warder, No. 179 Vine street; William Hilles, Frankford; Joel Woolman, near Frankford.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

Died, on the morning of the 28th ultimo, of pulmonary consumption, Elizabeth J., daughter of the late Stephen W. Smith of this city. Although her disease had been gradually progressing, for nearly two years, it was not until a short period previous to her decease, that it assumed a more threatening form. She was strongly attached to her numerous friends, but her heart was led to draw nearer to her heavenly Father, and her affections to centre there. When informed that the physician deemed her situation very critical, she listened composedly, was silent a short time, a momentary struggle ensued, which, having passed, she spoke of her approaching dissolution with a degree of calmness and resignation, plainly evincing that the Divine arm was underneath to support, and that in the hour of distress her Saviour was nigh at hand. She took much pleasure in reading the Holy Scriptures, and having them read to her; and conscious of her own weakness, was clothed with the spirit of supplication; and earnest were her prayers for "patience to the end:" at one time remarking, "I am willing to go whenever the Almighty may see proper to take me. Oh! that I may be patient.' Her mind was preserved until the end; and a short time previous to her close, she exclaimed, "Bless the Lord, Oh my soul, and all that is within me bless his Holy name;" then quietly departed, we trust to enter into that city, whose walls are salvation, and whose gates are praise.

——, on the morning of the 1st instant, at the residence of Rachel V. Ashbridge, near Downingtown, Jane Downing, in the 81st year of her age.

——, in Baltimore, on the 13th of Twelfth month, Mary Thomas, widow of the late John Chew Thomas, in the seventy-fifth year of her age. She joined our Religious Society, through conviction, about thirty-five years ago, and endeavoured to walk worthy of the high profession she had made. This, through grace, she was in a great degree enabled to do, sustaining the many and varied trials of a long life with great meekness, gentleness, patience and firmness. For the last eight years, she seemed to live emphatically but one day at a time; "her conversation was in Heaven;" and when her pilgrimage was evidently drawing to a close, she could look upon its termination both with composure and joy, "knowing in whom she had believed, and that He was able to keep all she had committed unto him against that day." She was engaged frequently to labour in the love of the gospel with those who visited her sick room, to point them to a crucified and risen Saviour, and to testify to the riches of his redeeming love. All her springs were in Him. In the midst of great bodily suffering, she would often break forth in thanksgiving and praise to him who had redeemed her by his blood, and now "made all her bed in sickness." Many weighty expressions were uttered by her, and she was able, up to a very short period before her close, to feel and apply to herself the precious promises of the gospel. A few hours before her close, she repeated the text, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth on him, should not perish, but should have everlasting life." "Lord, I believe; help thou mine unbelief." "I do believe; I never doubted since I was first converted." Soon after, "All is well; all is well." At another time, "I want nothing but to join the company of saints and angels in singing his praise." At another, "perfect peace:" again, "the spirit and the bride say, come;" "my spiritual eyes are opened." Shortly after which she gently fell asleep. The sweet peace and abiding assurance in the mercy of God through Christ Jesus, with which she had been so eminently blessed for several months, being mercifully continued to the very last.

THE FRIEND.

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For "The Friend."

ESSAYS ON VENTILATION.

No. 2.

On the Injurious Effects of Vitiated Air.

"Mental anxiety may, perhaps, be considered the most powerful enemy to the duration of human life, and next to it, defective nutriment, whether in quantity or quality. But after these, no other cause, at least in modern times, appears to have inflicted so great an amount of evil upon the human race as defective ventilation—too often the forerunner of plagues and pestilence in former times, and associated, even at present, with an immense loss of life."—*Dr. D. B. Reid.*

It may seem surprising, and, at first thought, almost incredible, that a very small quantity of carbonic acid contained in the air inhaled, is sufficient to render it injurious to the system. But let it be remembered, that this gas is really an active poison,—as certainly fatal as corrosive sublimate, arsenic, prussic acid, or any other poison; and that many substances with which we are acquainted, produce serious consequences, even when administered in very small quantities. Several of the gases are of this description. Sulphuretted hydrogen, for instance, when the quantity existing in the air is "so small as not to exceed one-fifteen thousandth part, has been known to produce injurious effects on the constitution." "To some individuals, air containing only one-millionth part, or even less, has proved offensive. A horse dies in air containing a two hundred and fiftieth part, and a bird in air containing one-fifteen hundredth part. Various animals have been killed by surrounding the body with this gas, though fresh air was supplied to the lungs."

From these facts it is evident, that a *very small quantity* of carbonic acid gas, (which, however, is not so powerful a poison as sulphuretted hydrogen,) may, when contained in the air we breathe, produce serious effects. It is true, that the power of the system in accommodating itself to circumstances, is very great, and that many persons are repeatedly exposed to an exceedingly impure atmosphere, *apparently* without injury. "Some individuals," observes a late author, "work habitually in mines and other places, where from one to two per cent., and perhaps still larger quantities, of carbonic acid are present. But death has ensued in some peculiar cases, it has been affirmed, where there was only one per cent. Any ordinary atmosphere containing one per cent. of carbonic acid, must be regarded as of very inferior quality, and not fit to sustain health, though in numerous apartments a much more vitiated air may be observed."*

Several instances are on record of the *fatal* effects of air, vitiated by no other means than the respiration and perspiration of the individuals confined in it. The fate of the one hundred and forty-six Englishmen imprisoned in the Black Hole at Calcutta, is well known. After ten hours confinement, during a sultry night in Bengal, in a dungeon only about eighteen feet square, and furnished with but two windows, both on the same side, *twenty-three* out of the whole number were all that remained alive; and these were in a miserable condition, nearly all being in a high putrid fever, of which many of them subsequently died. The accounts of this horrible affair state, that during the first few hours, the prisoners suffered most from *thirst*, a profuse perspiration having broken out within a few minutes after they entered the place. When, however, they had been confined about three hours and a half, by which time more than *one-third* were dead, the *difficulty of respiration* produced more suffering than the want of water: the demand for the latter then ceased, and "air, air," was the general cry. The *corrupt state of the air* was doubtless the chief cause of the death of those who perished. Neither thirst, nor the weakening of the system by the profuse perspiration, can be supposed to have proved fatal in so short a time.

Several other instances of this kind, though none of so horrible a character, might be recited; but the foregoing is sufficient to show the melancholy effects of air vitiated *to a high degree* by the respiration and perspiration of those confined in it: and, as Dr. Combe remarks, "If the results arising from extreme vitiation of the air be so appalling, we may rest assured that those arising from every minor degree, although they may be less obvious, are not less certain in their operation."

The injurious effect of air containing but a very *small* proportion of impurity, is illustrated by the well-known fact, that the atmosphere of *cities* is by no means so salubrious as that of rural districts. Almost every resident of a city, who may have occasionally visited the country, for the purpose of recreation or health, has experienced the invigorating effect of

> "The trembling air, that floats from hill to hill,
> From vale to mountain, with incessant change
> Of purest element."

The bills of mortality show that the average duration of life is shorter in cities than in rural districts.* Nor is the difference to be ascribed entirely to the occupation and mode of life of the inhabitants. This is probably only a minor cause. Dr. Clark mentions the striking fact, that among the fork-grinders of Sheffield, those resident in the country, live, on an average, eight years longer than those resident in towns. In both, the irritating cause and the habits of life are the same. The only difference appears to be, that the country workmen draw their air from a purer source, and perhaps carry on their work in larger apartments. Hence they live on an average forty years, while their town companions are cut off between the ages of *twenty-eight* and *thirty-two*.† If, then, the little impurity that is contained in the open air of cities, is sufficient to shorten the lives of the inhabitants, who can calculate the loss of life sustained by breathing the still more vitiated atmosphere of confined apartments?

"The number of individuals is comparatively small," observes Dr. Reid, "who are really aware of the magnitude of the evils arising from the respiration of vitiated air. It is not generally understood, that in innumerable public and private assemblies, churches, theatres, schools, &c., an atmosphere is often breathed for hours continuously, which is as foul and offensive, compared with the air that is congenial to the lungs, as the water of the Thames at London Bridge contrasted with a pure mountain spring. It is no exaggerated statement to affirm, that the greatest scourge with which this, and so many other climates are affected, viz. consumption, owes its origin more to ignorance of the laws of health, connected with peculiarities of exposure to alterations of air and temperature, and to the severity of local draughts, than to any disadvantages connected with the local state of the atmosphere which cannot be met with proper care and attention; that numerous other diseases, particularly catarrhs, rheumatisms and pleurisies, often spring from this cause; that a depreciated tone of mental vigour, as well as of bodily health, may, in endless examples, be traced to the same cause; that the most deadly plagues that have ever appeared, have

* "Illustrations of Ventilation," by David Boswell Reid, M. D. London, 1844. The subject of the injurious effects of impure air has been so fully treated of by this author, and by Dr. Andrew Combe, in his "Principles of Physiology applied to the Preservation of Health," that much of the present essay will consist of extracts from these works.

* See vol. xiii. of "The Friend," p. 355.

† Cyclopedia of Practical Medicine, part xxii. p. 312.

been aggravated, if not caused, by want of cleanliness and ventilation; and that the ordinary typhoid fever of this country almost invariably originates under similar circumstances: that hospitals, imperfectly ventilated, have in some cases proved a curse instead of a blessing to the miserable patients who have been conveyed to them: that public establishments are known to the medical profession, where, at one time, from the same cause, no case of compound fracture ever recovered; few or none survived the amputation of a limb; mortification attacked every wound, however trivial, while the prostration of strength became so great, that men who had at first stood the severest operations without a murmur, subsequently cried like children from the slightest pain; and that cases have actually presented themselves, where the apparently lifeless corpse, subdued and oppressed far more by the atmosphere with which it was surrounded, than by the disease to which it was supposed to have fallen a victim, has actually been known to revive, after removal to the dead-room, a separate apartment, where the play of a wholesome atmosphere, flowing unrestrictedly upon it, revived the fading flame of life after it was to all appearance gone, and where health and strength were ultimately restored: that the practice in hospitals has been accompanied with the most decided reduction of mortality as the ventilation has been improved: that even in cities, generally, the mortality has regularly diminished, as the external ventilation of the streets has been placed on a better and more systematic footing, by increased attention to cleanliness, and by affording free channels for the passage of air.

"But, independent of the more serious and direct attacks of disease, there are numerous minor evils that often prey upon the constitution, where the air is of inferior quality. The long-continued action of vitiated air gradually undermines the tone and strength of the stomach; the appetite diminishes, and the citadel or mainspring of the constitution being thus enfeebled or destroyed, all the other powers of the system also gradually give way."* This may be observed in numerous dwelling houses, in many varieties of shops, offices and counting-houses, and in various trades and sedentary occupations, where the natural wants of the system, a proper care as to regularity of diet and to exercise in the open air, are absorbed in attention to business. It would be well, indeed, were individuals, so exposed, to pause and calculate, with a little of that keenness with which they enter upon their daily pursuits, the extent to which they are obliged to draw upon the capital of their constitution, in labouring under the oppression which an inferior atmosphere always developes. Premature old age is, indeed, one of the most certain consequences of long exposure to a vitiated atmosphere, especially when it is accompanied by an over-anxious and harassing attention to business; and in various occupations, the short span of human life is abridged many years by this cause, independently of the low tone at which it often flows, and the endless discomfort and annoyance to which, in such cases, it is so often subjected.

"Nor are the moral and intellectual faculties to be forgotten, in considering the influence of a vitiated atmosphere, as the energy and tone of both are lowered and depressed by bad air: these are impaired as much at least as the corporeal functions, and, when not subdued by the mere force of the oppression to which they are subjected, are often forced into an unnatural state of excitement, equally incompatible with health, and with the sober exercise of the reasoning faculties."

"When the air is of inferior quality," remarks the same author, in another place, "the respiration becomes uncomfortable, and often anxious or oppressive, the strength begins to fail, the general tone of the system is depressed, the power of bodily or mental exertion becomes impaired, the sleep anxious and uncertain, and, in extreme cases, where the air has been vitiated to a great extent, death rapidly ensues. In more minute proportions, impurities in the air produce an endless variety of discomfort and disease, sometimes inducing a sense of languor or debility that may be barely recognized; while, on other occasions, they undermine the constitution by a slow and insidious action, which is too often accompanied by a permanent loss of health."

Dr. Arnott, in his Elements of Physics, informs us, that "consumption is the disease which carries off a fifth, or more, of the persons born in Britain; owing, in part, no doubt, to the changeableness of the external climate, but much more to the faulty modes of warming and ventilating the houses." "With this opinion," observes Richardson, (the author of an English work on Warming and Ventilation,) "many of our first medical men have concurred."

"A good deal of observation has convinced me," says Dr. Combe, "that the transmission of imperfectly oxygenated blood to the brain, [in consequence of the breathing of impure air,] is greatly more influential in the production of nervous disease and delicacy of constitution, than is commonly imagined."

It is often asked, why our young women and young men, but especially the former, are so much less vigorous and healthy than was the case with the same classes fifty years ago; and why spinal and nervous diseases are more prevalent now, than then. By some this difference is ascribed to the change that has taken place in the occupation and mode of life of the younger classes of society. This explanation, however, seems insufficient. The real cause, I apprehend, is to be found in the greater vitiation of the air of our apartments at the present day, than formerly. The general abandonment of open fire places, and the introduction of close stoves, may justly be considered a *retrograde* step in the practice of ventilation, though an *advancement* in the art of economy. A room warmed by a close stove, receives but little ventilation. The old-fashioned open fire-places, on the other hand, maintained the purity of the atmosphere of the apartment by causing a constant circulation and change of air. This, it is true, was attended with some discomfort, produced by the draughts of cold air which rushed in through the crevices around the windows and doors. But such cold currents are probably less injurious, to many constitutions at least, than the almost constant inhalation of poisoned air.

Dr. Combe thinks that the debility so generally complained of in spring, is caused in great part by confinement during the winter months in close vitiated air. "This debility," he observes, "is often erroneously ascribed to the unwholesome influence of spring—a season extolled by the poets, not as a cause of relaxation and feebleness, but as the dispenser of renovated life and vigour to all created beings." Thomson, who lived when open fire places were in general use in England, thus speaks of this season:

> "In these green days,
> Reviving Sickness lifts her languid head;
> Life flows afresh; and young-eyed Health exalts
> The whole creation round."

The air of *sick chambers* is apt to be much more impure than that of ordinary apartments; since the products evolved both by the perspiration and respiration of diseased individuals, are, not unfrequently, peculiarly noxious. "The respiration of invalids," remarks Dr. Reid, "is often exceedingly affected, not only in the quantity, but also in the quality of the materials exhaled. The lungs often discharge large quantities of offensive volatile products from the system. The amount of carbonic acid exhaled is also very considerably increased in some cases, and hence a much larger supply of air is then required, than under other circumstances."

The contaminated air of crowded, ill-ventilated meeting-houses, lecture-rooms, court-rooms, and other public buildings, is often productive of very serious consequences, though these consequences may not generally be traced to the real cause. According to Dr. Combe, "It is observed, that fainting and hysterics occur in churches much more frequently in the afternoon than in the forenoon, because the air is then in its maximum of vitiation." Indeed, serious consequences would more frequently follow exposure to such atmospheres, were it not, that the heated state of the air of crowded assemblies excites increased perspiration, which performs in part the function of the lungs, and thus tends to relieve the system.*

Some there are, no doubt, who will consider the foregoing remarks respecting the injurious effects of impure air and want of ventilation, to be merely the observations of complaining theorists; and these will confidently appeal in support of their position to the fact, that many persons have lived with almost uninterrupted health to advanced age, notwithstanding they have been exposed through life to the influence of impure air. To this may be replied, that the same kind of reasoning

* See also Combe's Principles of Physiology, page 200.

* See also Reid's Illustrations of Ventilation, pages 42, 43.

has been employed in defence of the use of tobacco, spirituous liquors, opium, &c.; some of the most inveterate drunkards, tobacco-chewers, and opium-eaters, having been known to live in the enjoyment of apparent health to a very old age. But the truth of the matter appears to be, that vitiated air, and the substances just mentioned, are all *poisons*, the effect of which, however, is slow and insidious, but none the less certain and injurious. The following extracts are to the purpose.

"If it be said that nobody will be troubled with all this trifling care, and that thousands who expose themselves in every way, nevertheless enjoy good health and long life, I can only answer that this is true; but that an infinitely greater proportion pass through life as habitual invalids, and scarcely know, from experience, what a day of good health really is. The late discussions on the Factory Bill have demonstrated, by an unassailable mass of evidence, that many circumstances, rarely considered as injurious, because they have no immediate effect in suddenly destroying life by acute diseases, have, nevertheless, a marked influence in slowly undermining health, and shortening human existence. There are trades, for example, at which workmen may labour for fifteen or twenty years, without having been a month confined by disease during all that time, and which are therefore said to be healthy trades; and yet, when the investigation is pursued a little further, it is found that the general health is so steadily, although imperceptibly, encroached upon, that scarcely a single workman survives his fortieth or fiftieth year."*

"An individual possessing a strong constitution, may, indeed, withstand the bad consequences of occasionally breathing an impure atmosphere, but even he will suffer for a time. He will not experience the same amount of mischief from it as the invalid, but he will be perfectly conscious of a temporary feeling of discomfort, the very purpose of which is, like pain from a burn, to impel him to shun the danger, and seek relief in a purer air. *The comparative harmlessness of a single exposure is the circumstance which blinds us to the magnitude of the ultimate result, and makes us fancy ourselves safe and prudent, when every day is surely, though imperceptibly, adding to the sum of the mischief.*"*

"The immunity which some individuals have from evils produced by such causes, is no argument against their general influence. A well-fed constitution, and a peculiar diathesis may resist evils that lay numbers prostrate, and act with extreme severity on temperaments reduced by want, anxiety, fatigue, or other depressing circumstances, or exposed in peculiar states of the atmosphere to the causes of disease. Besides, there is no proof that powerful constitutions, whose vigour may protect them from the inroads of severe disease, are not deteriorated below the standard of health they would otherwise present, under circumstances that affect severely their less fortunate neighbours."*

"The system may become habituated to the action of air charged with increasing proportions of carbonic acid, in the same manner as it can be accustomed by long habit to excessive quantities of beer, wine, spirituous liquors, opium, and other substances; and hence individuals may be constantly observed with all their faculties in full activity, in an atmosphere that almost induces a soporific effect upon others not accustomed to it: *but a general reduction of strength and firmness both of mind and body, accompanied by an inferior appetite, invariably attends long and frequent continuance in such atmospheres.*"* "In mines," remarks the same author in another part of his work, "it is frequently common for the men to work in an atmosphere too impure to permit a common candle to burn, though an oil lamp, in consequence of its greater tenacity of combustion, may be maintained in action without difficulty. But numerous individuals faint in an atmosphere far less impure than that of some coal-mines, and even death has been considered to have ensued in some instances from vitiated air, though it was not sufficiently impure to extinguish a candle, no impurity but carbonic acid being known to have been present."†

Sufficient has perhaps been said respecting the evils resulting from defective ventilation. In my next essay I shall endeavour to point out the proper means

"These to defy, and all the fates that dwell
In cloister'd air, tainted with steaming life."

* Combe's Principles of Physiology, App. to the Pres. of Health.

* Reid's Illustrations of Ventilation.

† Dr. Webster, in his Chemistry, page 155, says,—"Two instances recently occurred at Cambridge, where a candle continued burning in an apartment in which two men were found insensible; one was with great difficulty recovered, the other died."

Erratum. In last number, page 99, column 3, line 2, for "is supplied" read "are supplied."

For "The Friend."

THE LAND OF ISRAEL.

(Concluded from page 99.)

"'The whole of the country, says Lord Lindsay, 'that we had yet traversed on the east of the Jordan, from the lake of Tiberias to the Red Sea, and from Oour-Keis to Heshbon, is fertile in the extreme; and the woody scenery of the mountain districts of Belkah and Adjeloun scarcely to be surpassed in beauty. The soil is so generally fertile as to be capable of producing almost every thing that is required.

"'The wood scenery spoken of in such high terms by Buckingham, Irby and Mangles, &c., began to appear about a quarter of an hour after leaving Naimi; trees, thinly scattered at first, but which soon became numerous; and the road henceforward was extremely pretty, winding over hills and through vales and narrow rocky ravines, overhung with the valonidi oak, and other beautiful trees, of which I knew not the names. Approaching Jerash, (Souf lying considerably to the west,) the woods had suffered much from fire; the whole mountain side had been burnt; the herbage was quite consumed, many trees had perished in the conflagration, some were standing half alive, half dead, while others had quite escaped. Jerash lay before us; after a steep and rocky descent, we reached the bank of a beautiful little stream, thickly shaded by tall oleanders, and, passing through the hundreds of sheep and goats watering at it, ascended to the summit of a hill in the midst of the ruins,' &c.

"Between Aszalt and El-Hussan the scenery is most lovely. From the western extremity of Mount Gilead in an almost continuous descent, to the foot of Gebel Adjeloun, every minute introduces you to some new scene of loveliness. The path wound through thickets of the most luxuriant growth, and of every shade of verdure, frequently overshadowing the road and diffusing a delicious coolness, &c. Immediately after crossing the Zerka we rested at a large cave formed by overhanging rocks; the river in front of us, and a wild almond tree near its mouth, which supplied us with a welcome addition to some raisins, the best we ever tasted, that we procured at Aszalt. It was oppressively hot in this ravine but delightfully cool again as we ascended Gebel Adjeloun, through scenery of more grandeur than that of Mount Gilead, and to the full as beautiful—after three quarters of an hour of steep ascent, the valonidis reappeared on both sides of a very beautiful ravine, running up into the mountains,—not valonidis only, but it was clothed to the very summit with prickly oaks and olive trees, tufted among the crags,—superb oleanders blossoming in the dry bed of a torrent along side of the road. Views more and more magnificent, towards Mount Gilead, opened upon us, the higher we ascended; corn fields, ready for the sickle, revealed the vicinity of a town, Bourma, to wit, which we reached after an hour and twenty minutes ascent; the olives ceased a little beyond it, but arbutuses, firs, ash, prickly oaks, and a species of the valonidi with a larger leaf than the usual sort, perhaps the oak of Bashan, succeeded. After two hours and a half we reached a beautiful broad terrace of about twenty minutes in length, and partly covered with corn, just below the highest point of Gebel Adjeloun, towering up most majestically on the left, its noble crags almost hidden among beautiful trees. From the termination of this plain, or terrace, we descended, in half an hour, to Zebeen, through noble fir trees, far finer than those of Mount Gilead. The beauty of the descent surpasses, if possible, that of the ascent, and the northward view was most splendid. But a painter only could give an idea of these scenes of beauty and grandeur.'

"'Our next day's route was through very lovely, but quieter scenery, valleys full of olives, corn fields reclaimed from the forest, and villages. At the bottom of the hill below Zebeen we crossed the brook Napalin, shaded by beautiful oleanders. A beautiful narrow glen afterwards ushered us into a broad valley, richly wooded to the summits of the hills with noble prickly oaks, a few pine

trees towering over them. I saw an occasional *degreb* tree, or arbutus, but the prevailing trees were oaks, prickly and broad leafed; it was forest scenery of the noblest character—next to that of Old England, with which none that I ever saw can stand comparison. On our journey to Jerash by a different route from that of Irby and Mangles, Banks, and Buckingham, we wondered at the encomiums lavished by those gentlemen on the woodland scenery of these regions; we now thought that enough had scarcely been said in their praise.'

"Jebel Adjeloun, extending from the Zerka to the Yarmuk, is described by Eli Smith, as presenting 'the most charming rural scenery that he had seen in Syria. A continued forest of noble trees, chiefly of the evergreen oak, covers a large part of it; while the ground beneath is clothed with luxuriant grass, which we found a foot or more in height, and decked with a rich variety of wild flowers.'

"These direct, explicit, and uniformly accordant testimonies, give proof that, notwithstanding all the desolation that has come on an almost dispeopled land, the natural fertility of the Belka is yet unimpaired. Its peculiar excellence as a pastoral country is yet as distinguished as ever. It retains every capability of being what it was when the Israelites first entered it. And though the ignorant and idle Arabs leave cisterns, anciently excavated with great labour from the rock, useless and dry, rather than expend a light and momentary effort in cleansing away the rubbish, merely to let the water flow into them, so richly has nature endowed the land, that even the Bedouins, making its excellence their boast, can appreciate the land they do nothing to improve; and every traveller now sees it to be, what the children of Reuben and Gad pronounced it at first, 'the land is a land for cattle.'

"Beauty still lingers in Gilead, as if in its own dwelling place, from which it will not depart. Like many other portions of the land of Israel, *the wild boar out of the forest doth devour it.* Like as in other mountains of Israel the prowling robber has caused the wayfaring man to cease, so that for preceding ages *none have passed through them;* and the fear of the wild tenants of the forest, whether men or beasts, is an alloy to the pleasure which the native loveliness of the land imparts to the passing visitant. These ruined cities retain many a sign of ancient luxury, which make art the handmaid of pleasure and of ease, the weary traveller rests not now beneath a vaulted canopy in a pillared mansion; but, from necessity, betakes himself for a night's repose to an excavated cave, more like to 'a den of thieves, than to a dwelling of civilized men.'

"That man were not a lover of his race who could look on cities without inhabitants, and houses without man, and on fertile plains so wide as seeming to be bounded only by the horizon, and so rich that a wretched agriculture could count on a twenty-five fold produce and a double harvest,—without an ardent wish that the cities should be peopled, and the land be cultivated, and be filled with virtuous, peaceful and happy men. Such hopes might be blasted by the sight not only of the apathy and ignorance of the Turks, but of all that is now seen in the land, where the moral debasement is akin to the physical; so that the resuscitation of the Havuran and its kindred territories, judging from sight, might well seem to be a dream.

"The believer looking with the eye of faith can survey the great desert, which lies within the patrimony of Abraham's seed, as the covenanted gift of Abraham's God, and, anticipating in sure hope the glorious day of Israel's redemption and final restoration, can see nothing but beauty without a trace of desolation there, where, looked on as it is, nothing else can be seen. The happiness shall then be such, that it shall indeed seem like a dream. 'When the Lord turned again the captivity of Zion, we were like them that dream; then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams of the south.' (Psalm cxxvi. 1–5.) That word which has turned defenced cities into ruinous heaps, has power, when varied from a curse to a blessing, to restore the cities to dwell in, and to transform the wilderness into a fruitful field.

"The cities and the lands of Gilead and Bashan, as well as those of Moab and Ammon, were long hid from the world till in these latter days they rise into view, not only showing that every word of God that hath gone forth against them is at last perfect work, but witnessing too, as their testimony may now be heard, that they are all nearly, if not altogether, ready for the accomplishment of other predictions. Had they been known in past centuries, as in the present day, before the judgments had come upon them to the uttermost, men might have sought to qualify a prophecy, if not wholly accomplished; or even, as was the practice in earlier ages, they might have renounced the literal interpretation, and wrested the Scriptures into some imaginary significancy, while the time was not come for the word itself to *speak*, or for the very things to be seen which the prophets had declared. And even if these cities and regions had been open to European research long after the days of Abulfeda, much testimony would have been wanting then, which is most abundant now; and men would either not have known the sign which the Lord had set up to make the time when Israel's blindness should speedily cease, or else they might have looked on the prospective abandonment and desertion of so many cities of the land as a dream never to be realized, or only to be thought of as a reality when a new age of wonders should arise.

"*When they shall see these things, they shall know that I am the Lord.* When the time was come that the predicted declarations were complete, or in the course of rapid completion, these things were seen; the whole scene was disclosed to view; and *many ran to and fro!* where none before had travelled. In this, as in numberless instances besides, *knowledge was increased.* Facts were brought to light by which the verity of God's words was seen. Cities and plains, mountains and valleys vied with each other in declaring it. Babylon, whose site was scarcely known, vied with Petra, which had been sought for in vain; and Chaldea with Edom, and Ammon with Moab. Palestine showed itself full of judgments as it once was of mercies; the land of Israel's ancient possession was studded with testimonies; and the completion of manifold judgments showed that the cup of the Lord's wrath had gone round among all the nations to whom by name He sent it.

"But the completion of one series of prophetic judgments, true to the very letter, prepares the way for the completion of another series of a different order. There is not only a growing evidence, or, as Bacon calls it, a germinating fulfilment of prophecy; but that germinating process may be even seen. While some have borne their ripened fruit, others may be looked on in the bud. As in the land of Israel, the gathering of the harvest may be the preparation for the sower; so the judgments that have come upon the land, though others yet intervene, prepare the way for the blessings that are to follow after. Cities there are without inhabitants, and without claimants; houses there are, numbered by hundreds in single localities, *without man*, open to any casual visitants that may choose to enter them. Over a large portion of Israel's inheritance, the rights of property in houses or in lands are altogether unknown; the right of possession is never challenged, and need not be contested where there are empty dwellings, ready for occupation, and fertile plains that cry in vain for cultivators. The *wandering* Arabs *cause the inhabitants to wander.* The government, to whom alone all property in the land belongs, has no power to protect it; and the cities and the land, with none that can keep the one or cultivate the other, are without possessors, as if they pertained to a people that are no longer there. All other bonds are broken, all other claims disannulled, but that of Israel's everlasting covenant. The time is come when there is room for a million of human beings to form a new colony, in the country beyond Jordan, which was formerly partitioned among two tribes and a half of Israel. And while the wandering tribes that traverse the land, and move incessantly from place to place, as if sojourners in a land that is not theirs, and dwelling in tents amidst cities in which no man dwells, the wanderers throughout the world who can call no other region theirs, are numbered by millions, and one of the fondest schemes of the Jewish mind, not without recent attempts to realize it, is that of colonizing the land of their fathers.

"This extensive region beyond Jordan, newly restored to the notice of the world, begins to be appreciated, and signs there are that the time may not be distant that it shall also be appropriated by the people to whom the Lord hath given it. Who that can relish the beauties of nature, or value its bounties, could look on the lovely mountains of Gilead, and the rich plains of the Havuran, even though they did not bear a single consecrated

name, without a wish that the blessedness of such lands bore some similitude to their fertility and beauty? And who that has the faith of Abraham, and mourns over the miseries of his expatriated race, does not wistfully look for the time when the captivity of Israel shall be brought back,—when Dan, ere his own allotment be fixed in another portion of the land as rich and lovely, shall leap from Bashan, and Benjamin shall possess Gilead. These lands retain such inherent richness and such natural beauty, still undefaced by man, that they are worthy of being claimed by the Lord of the whole earth as his own. And God hath spoken in his holiness, 'Gilead is mine, and Manasseh is mine.' (Ps. lx. 7.) He has reserved them still for his people Israel, notwithstanding their past unfaithfulness in his covenant. And although he has turned human instrumentality to the execution of his judgments, he has so wrought out his purposes and still kept his covenant in view, that of all lands these are the most inviting for a colony, and the most free for immediate occupancy; so that, as is stated, a million of men might take possession of them at once, not to the detriment, but to the gain of all the regions around. Where or when, with even the semblance of truth, could this be said of any other country? or what land besides, throughout all the earth, holds forth to myriads of immediate settlers such temptations of unappropriated lands, of unoccupied cities, of empty but habitable houses, of numberless fountains, of rich and beauteous mountains, and of fertile plains covered with luxuriant pasturage, ready for immediate tillage? The hand of the Lord God of Israel is assuredly in all this. It is the Lord's doing, and it is marvellous in our eyes. And, showing forth his faithfulness, it is a token, could any he needed, that He loves Israel still, and has his people in remembrance, and will not suffer his promises to fail. Who is the Lord but our God? Hath He said, and shall he not do it? Has He not according to His word made this whole land what it is, whether as respects the cities and houses that have cast out their inhabitants, and the men to whom He has not given them in possession, or the uncultivated plains which have passed under his sentence of desolation, and yet retain their *substance*. And as surely as Gilead is the Lord's, and Manasseh is His, has He not reserved them and made them ready, whenever the people of his covenant shall be turned to him again, for the accomplishment of his word which we delight to repeat,—'I will bring Israel again to his habitation, and he shall feed at Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead.' (Jer. l. 19.) 'Let them feed in Bashan and Gilead as in the days of old. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. He will turn again, He will have compassion upon us. Thou will perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old.' Micah, vii. 14, 15. 19, 20.) It has been said that these lands may suffice for the occupancy of a million of men. Israel is still numbered by millions, but the tribes of Israel shall not always bear the name of *outcast*, and many shall yet be added to those that are now known. Gilead alone, even with all its surrounding regions, is not a land too rich or large for the thousands of Israel that shall yet be assembled there. For saith the Lord, 'I will bring them into the land of Gilead and Lebanon, and place shall not be found for them!' (Zech. x. 10.)

For "The Friend."

Relics of the Past.—No. 46.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

DISPUTE AT LLANVILLING.

Richard Davies relates in his Journal that persecution throughout the part of Wales in which he resided was very sharp and severe, until William Lloyd was appointed Bishop of St. Asaph in 1680 or 1681. "But this new bishop thought to take a more mild way to work, by summoning all sorts of Dissenters to discourse with him, and seek to persuade them to turn to the church of England. Among the rest, when he came to Welsh-Pool, in his visitation, he sent for us. Charles Lloyd, Thomas Lloyd, and myself, sought to speak with him, but I was that day bound for London, so could not, but my friends stayed till they had an opportunity with him; and my friend Charles Lloyd gave me an account afterwards of what passed between them, which was to this effect:

"That the bishop was much displeased that I was absent; and when he was told of my urgent occasion to go, and my stay on purpose some time to see him, he said, his business was greater, whatever my business was. That day they discoursed with him, his chaplains, and other clergy, so called, from about two in the afternoon till two in the morning. Afterwards they discoursed with him two days at Llanvilling. The first day from about two in the afternoon till night; and the next day, from about ten in the morning till an hour in the night, publicly in the town-hall. The first day at Pool, our friends Charles Lloyd and Thomas Lloyd gave their reasons of separation. In none of the three days would the bishop and his clergy defend their own principles, or refute ours; but only held the three days on the general principles of Christendom, and the apostles' examples of water-baptism, and once a small touch at the bread and wine. Thomas Lloyd held, the last day, our reasons why we separated from the church of England; which were,

"1. Because their worship was not a gospel worship.

"2. Because their ministry was no gospel ministry.

"3. Because their ordinances were no gospel ordinances.

"But they would not join with him to prove any of them, though often solicited thereunto; Friends being sufferers must submit to all disadvantages; for they had not any notice beforehand of what matters they should argue till they came to the place of dispute, and the last day they forced Thomas Lloyd to about twenty-eight syllogisms, all written down as they disputed, to be answered extempore; and the bishop said, he did not expect so much could be said by any on that subject, on so little warning. And he said, that he expected not to find so much civility from the Quakers. He highly commended Thomas Lloyd, and our friends came off with them very well. They had also much discourse with the chancellor, and one Henry Dodwell, and with the dean of Bangor, afterwards bishop of Hereford, very learned men, who were also at the said dispute, with many of the clergy of the diocese, with some justices of the peace, deputy lieutenants of the county, and a great concourse of people in the town-hall aforesaid, in Llanvilling. Several of the clergy, with whom I afterwards discoursed, seemed not well satisfied with that dispute; for they said, they thought the validity of water baptism was much weakened thereby; and several noted men that were present said, they thought there could not have been so much said against water baptism as had been said there. It was agreed, by consent of all parties concerned, that the dispute should not be printed."

A manuscript account of the above dispute, is spoken of by "Proud," as being extant when he wrote. I have not been able to find a copy, but the following letter gives some interesting particulars of the order and decorum maintained during the controversy. It appears to have been written directly after the Quarterly Meeting of Philadelphia, held in the spring of 1692, in which George Keith and his followers were unusually turbulent and bitter.

"Worthy and beloved friend Thomas Lloyd.

"I call to remembrance the former days; after we were illuminated, we suffered great fights of affliction, being made a gazing stock both by reproaches and afflictions, whilst we were companions to them that were so used; taking joyfully the spoiling of our goods, the lugging and tearing of our bodies to jails and prisons; lying long nights in the winter upon the bare ground, and sometimes without any repast; going to meetings with our lives, and all that we had, in our hands; being made willing to sacrifice all, if the Lord had called us thereunto. Oh, the joy and consolation our souls enjoyed in all those tribulations! none could take it from us. Our adversaries were our judges and legislators, and them that did spoil us thought that they did God good service. Yet our joy remained still, and by that it was assured unto us that the promise of Christ was made good unto us. Well, we were delivered from outward trouble, and transplanted in another soil, where as we did suppose our judges were restored as of old, and our counsellors as at the beginning. Putting us on the stage to represent God's Life and Light to the view of the world; having our meetings at our own leisure, and the laws at our pleasure to propagate the same. A plentiful country, where the Lord giveth us the former and the latter rain, and keepeth unto us the appointed season of our harvest. All enjoying their own labour, and none to

make us afraid. What could we desire more? Yet what availeth all this while a dead fly marreth our ointment, that the virgins cannot smell it. Our meetings sometimes prove for the worse and not for the better. Railing, scoffing, striving, provoking one another to anger, and not to love. So that the disorder in our meetings passeth not only the bounds of Christianity, but of morality among the heathen in their solemn assembly. The disorder of the discourse at our Quarterly Meeting, the scoffing, reviling, uncivil behaviour one towards another, especially towards thee, bringeth fresh into my mind the manner and method of the discourse at Llanvilling between thee and the Bishop of St. Asaph, which was carried on of their side with far more modesty, gravity, deliberation and sobriety, than the measure thou hast received from George and his party. Although the town-hall was full of all sort of people, the bishop and his train of priests of all ranks,—a full bench knight, and esquires of several thousand a year, all the gentry from the town and country, the vulgar of all sorts, which did fill up the hall to the full. I was standing behind thy back at the stage, where I could behold the whole multitude over. I dare say the truth of my knowledge, for two days together, while the discourse continued from morning to evening, I did not see nor hear any uncivil word nor action, railing nor reviling, neither did the bishop permit, (as thou well knowest,) any of the priests or people to speak a word, save deacon Humphreys, (now as I hear, Bishop of Bangor,) and that outlandish disputant which he called up to him to manage the dispute, against thee and thy brother alone. The clerks and lawyers made it their business to take up the heads and the syllogisms, in order to put it to the press. Howsoever, as thou knowest, there was so much modesty and morality among them as to bridle their tongues, though they had power to say and to do what they pleased. And I do wonder that our friend George, for all his parts and arts, cannot bridle his tongue. I beheld the man the other day with a single eye out of all prejudice, and I saw the man armed with the strong man's armour, having his quiver full of the fiery darts of the devil,—elevating to passion and fury above the witness of God in himself,—cavilling and quarrelling—making so many needless distinctions about the engrafted Word, which is able to save the soul, and is the very same yesterday, to-day, and forever. Otherwise I do think, as a matter of doctrine, it might soon be reconciled, for he and we do confess that Jesus Christ came in the flesh both outwardly and inwardly; but the difference most is about the diversities in operation and difference in manifestation.* I took notice when thou didst hold out Jesus Christ to be a general Saviour and a sufficient Saviour, he would not allow of it in those terms, but it must be outward manifestation and inward manifestation. Where is the distinction I cannot tell. But by this, his rule, the inward must be preferred before the outward, for flesh and blood now, by seeing or hearing, cannot come to discern that body, which suffered without the gates, to be Jesus the Son of God, no more than Peter could in that day.

"But the drift of my scribbling to thee at this time is, to impart unto thee my present cogitation, by comparing the time present with the time past; the time of our perplexity with the time of our prosperity,—suffering and governing: the danger of the one, and the safety of the other. By tracing Christianity from the days of the apostles to this very day, we may have a cloud of witnesses to resolve us. I cannot look upon Government to the followers of Jesus, but as a pinnacle, or very high mountain, where Satan hath commission (by permission) to transfer them to the top thereof, where he may show them the world and the glory thereof, which they could not behold from the vale of affliction, where self was of no reputation, and where, having no power to defend themselves, they lean upon their beloved. When I see so much charing in our meetings that doth bereave us of the comfort and joy which our adversaries could not take away from us; and on the other hand, so many dead flies marring our ointment and our worship, it appears that self is our chiefest adversary, that letteth and will let, until it be taken out of the way. By these ponderings sometimes I am troubled, and my spirit is overwhelmed within me, so that it shall cast me down on the ground under the trees among the creep worms. I shall find in my heart to say to the small ant that is busy in the dust, 'Thou art my brother, and to the turtle dove that groweth in the bush, thou art my sister; thy voice is as the voice of David when he mourned for Saul and Jonathan that fell in Mount Gilboa, by the hands of the Philistines. Thy tone is as the tone of the daughter of Zion in the day of her calamity, when she was carried to Babylon; we think thy theme and prose of thy lamentation, is taken out of the words of Jeremiah, 'How is the gold become dim; how is the most fine gold changed!' I know the Redeemer of Zion took notice of Nathaniel when he was under the tree. I will be of your society.'

"Thus I am bold and intimate with thee to express my tossed thoughts. Not that I would pretend to any new revelations, nor manifestations, but in a sense of the true love and care wrought upon my soul for the prosperity of Truth, and welfare of those into whose trust it was referred, having an experience also of the dealings of God with my soul in the days of my infancy, when I walked among the Anabaptists; where there was at first, as thou well knowest, true sincerity and integrity; but being permitted to the stage to represent their profession to the view of the world, with great zeal and openness thought when they might get the sword and power to their own hands, that they might drive all men before them to Heaven. I being in great zeal, then endeavoured to climb up the stairs after them, to assist them in the work, I fell down amongst them, and by reason of that fall I believe I am lame to this day. Then I and many more came to understand that it is not man that driveth, but God that draweth.

"I am thy poor assured friend and brother, willing to make my abode in the true integrity, while I am

JOHN HUMPHREY."

* George Keith at this time professed to hold the doctrines of the Society of Friends.

For "The Friend."

THE PAST YEAR.

The past year! What have we been doing, during its rapidly fleeting moments? Have we the testimony of the Spirit of the Lord Jesus with our spirits, that we have advanced in the highway of holiness? or have we loitered by the way? or, still worse, have we turned back towards that Sodom from which we seemed a year ago escaping? Recal the past—remember the wise and virtuous resolutions which we made at the commencement of the year just departing. Can we say, its passing hours have seen them all fulfilled? Have we walked before the Lord with that dedication of heart which we then intended? Serious meditations on these subjects may cover us with shame for the past, and animate us with renewed desires after more stability and heavenly-mindedness for the future. May we, in the year now coming, make steady progress in good, and be enabled, at its close, to raise an inward spiritual song of thanksgiving, to Him who alone can preserve from evil.

The past year! During its flight, some of the readers of "The Friend," who, at the opening of 1844 were full of hope, of strength, and of life, have been taken from this scene of existence. Some have departed after a lingering illness, and have met the awful summons with the quietude of a prepared and expecting spirit. Trusting in the mercy of God in Christ Jesus, with loins girt about, and lamps burning, the call hath been neither startling nor unwelcome. Others have been cut off with little or no warning—and prepared, or unprepared, have been hurried through the dread portal—beyond which, opportunity exists not for change or repentance!

The past year! During its flying hours, how many strong ties of affection have been broken. Death hath severed the bands of conjugal love. Marriage connections, endeared by many years of heart-comforting kindness—by spiritual union and Christian fellowship—have been terminated forever. Some, recently united, full of the freshness and fervency of youthful affection, by death have been divided, and the survivor, left desolate, has felt, indeed, this earth as a scene of gloom and sorrow. Parents have beheld the children of their affections forever removed from their embraces; children have lamented the loss of a tender father, a loving and beloved mother; brothers and sisters have stood sorrowfully by the bedsides of those they dearly loved,—have sympathized deeply in the rending agony of the strength-wasting pain, and have watched in sorrow until the spirit has departed of those brought up with them in sweet union, and whose lovcliness and kindness have been the light and joy of the home-circle.

The past year! It has been a season of

unwonted fruitfulness. Earth has yielded her increase bountifully. In this land, at least, nature has laughed with abundance. With such manifold gifts from the Father of Spirits, how should our hearts swell with love and gratitude towards Him, and with kind thoughts towards our fellows. If we partake of His spirit, who showers down blessings upon us, we shall feel our hearts touched with the sufferings of the poor and afflicted, and endeavour, as we may have ability, to administer to their needs.

The past year! How many causes of discouragement has the past year disclosed to the Christian. Clouds and darkness still are round about us. Where can truth? where can certainty be found? No where, but at the feet of Jesus;—by no one, who does not daily wait for the teachings of the Holy Spirit. He who thus waiteth will be instructed, and enabled to detect the errors of those who have "turned aside;" who, though pretending to be teachers, yet understand "neither what they say, nor whereof they affirm." Those with true spiritual discernment will not be long deceived by such as having a name to *live*, are yet dead; who, though in error, speak many true things. There are those, once favoured by the Heavenly Master, who have been seeking to make use of the influence obtained when they spake tremblingly under the powerful constraint of the Spirit, to lead away the flock they were commanded to feed. Those who are daily drawing near to the fountain of Heavenly Wisdom for spiritual food and knowledge, will learn to distinguish "sounding brass and tinkling cymbals." It may not always accord with the will of Him who is unsearchable in wisdom, to make at once manifest those who are but outside Christians, and those who have departed in heart from his fear. Some may for years maintain a fair character, and be judged by their friends to be sound, whose inward parts are very rottenness. The time of detection, will, however, assuredly come. For the sake of the weak of the flock, the Lord often makes that manifest, which not unfrequently he has given a secret sense of to some of his children. The pure in heart often have their spirits clothed with secret sadness whilst sitting by the inwardly-fallen, though fair-showing professors, and are unable to greet them in the inner life. The records of the past give many mournful instances of those once highly favoured in the Lord's family, though unfaithfulness, slipping from the Truth, and in the end bringing a shade over the cause and testimonies, once dearer to them than their natural lives. May none of us, through unwatchfulness, add another name to the sad list of the fallen.

The past year! How has it been with "The Friend," as period after period, the fifty-two weeks have fled. We are encouraged by the interest manifested in its continuance; we are glad of the countenance of many, who have contributed to its columns, and we desire to encourage them to renewed diligence for the future. We wish to multiply the number of those who feel sufficient interest in the welfare and instruction of others, as to be willing to labour a little with their pens. Where the contributors to a paper are few, it will necessarily present more sameness, than where a greater variety of intellect is actively engaged in preparing its contents. We hope our paper will continue to be an acceptable companion for our Friends throughout this country. We desire it may ever be found one of the instruments for disseminating the spiritual doctrines of the gospel of Christ,—those doctrines so truthfully and earnestly set forth in the simple yet strong language of Fox, the deep inward and savoury writings of a Penington, and the clear, unanswerable, and logical deductions of a Barclay. These men no doubt had, as men, their characteristic peculiarities, but as Christians they were taught of God, and saw eye to eye. There is no discrepancy or discord in their views. Some passages may be found in Fox not elegantly expressed, some in Penington, which a mere outward professor of Christianity may find obscure; some in Barclay, too dryly argumentative to please the thoughtless reader; but we do not believe a real cross-bearing Christian, will find any "defect" in the full-souled spirituality of the doctrines they taught. Where there seem apparent defects, we doubt not, they will be found to be in the spiritual eye of the gazer. It often happens, in the inward as well as the outward vision, that weakness in the organ of sight occasions the beholder to imagine defects in the object before him.

The past year! During its course the Society of Friends has been assailed by almost every periodical connected with the "Modern Abolition" movement, because of the position it has taken on the subject of slavery. "The Friend" has not been without its share of blame. Knowing that we are deeply interested in the welfare of the slave; that the abolition of slavery is one of the things most ardently longed for by us, and that we would gladly lend the whole energy of our feeble efforts in aid of any measure for bringing it about, which may open in the wisdom of Truth, we have not been careful or troubled at the many hard things said of us. We desire that we may fill up our own measure of duty and service for the slave, without being deterred by the sneers of slave-owners, or excited to improper action by the taunts of "Modern Abolitionists." One terms us the "Niggers' Friend," the other, "Pro-slavery Quakers." The first title we receive as a badge of honour, and are willing so to wear it; the last we regard as an undeserved stigma, cast upon us in their impatient zeal by misjudging men.

"*Our soul waiteth for the Lord: he is our help and our shield.*"—Psalm xxxiii. 20.

There may be the form of godliness, without the power. But the religion of the Bible has to do with the "soul." The true worshippers worship the Father in spirit and in truth. And

> "In vain to heaven we lift our cries,
> And leave our souls behind."

In noticing the subject of the exercise here encouraged, it may be observed that it is said —not our souls—but "our soul"—as if they all had only one. And what is the language of God by the prophet: "I will give them one heart and one way." And thus the two disciples going to Emmaus, exclaimed, upon their discovery and surprise, "Did not our heart burn within us?" And thus [in the 4th chapter of the Acts] it was said: "The multitude of them that believed were of one heart and of one soul." We have seen several drops of water on the table, by being brought to touch, running into one. If Christians were better acquainted with each other, they would easily unite. What wonder that those should be one-minded, who, under the same influence, are feeling the same want, pursuing the same good, employing the same means, looking for the same destination! And how suitable, and wisely enforced is the admonition—"Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

But the exercise itself is "waiting for the Lord." An exercise frequently mentioned in the Scriptures, and well understood by all believers. Their character as the heirs of promise is derived from it; "blessed are all they that wait for him." It includes conviction—a persuasion that the Lord is the supreme good, the fountain of life, our exceeding joy; all in all. It includes desire—it is expressed by hungering and thirsting after righteousness, by panting after God, by fainting for his salvation. It includes hope—the degrees of this may vary, but some measure of it is necessary to the commencement and continuance of the exercise; and the exercise will be always influenced and enlivened accordingly as our hope is possibility, or probability, or confidence. It also includes patience—God is never slack concerning his promise. He never tarries beyond his own time: but he is often beyond ours: and in a state of expectation hours seem days, and days seem weeks, especially if we are pressed with difficulties, and our eagerness for enjoyment is great.—Then hope deferred maketh the heart sick. Here is the trial; and here is the need of patience. But patience will restrain us from the hasty use of improper means of relief; and preserve us from charging God foolishly, censoriously, or unfaithfully; and from sinking in the day of adversity; and from abandoning the throne of grace; and saying, why should I wait for the Lord any longer? Hence "it is a good thing that a man should both hope and quietly wait for the salvation of the Lord: for the Lord is good unto them that wait for him, to the soul that seeketh him."

And thus the church is here encouraged: "He is our help: and our shield." He is—their *help*. They need aid; and they feel their need; and they increasingly feel it as they advance in their religious course. They do not complain of their duties, or murmur at their trials; but with the knowledge they have of themselves, they often fear whether they

shall ever discharge the one, and endure the other as becomes their profession. And they would not, if left to themselves. But they are not left to themselves. They have a Divine helper, whose resources are infinite. Through his strengthening of them they can do all things; and as it is with their work, so it is with their sufferings—

"He hears them in the mournful hour,
And helps them bear the heavy load."

And he is "a very present help in trouble"—easily found—always near them—always within sight or within call—and while they call he will answer—and say, "Here I am!"

He is also their *shield*. They are not only weak, but exposed. They are in an enemy's country. Their adversary, the devil, like a roaring lion, goeth about seeking whom he may devour. He is yet more dangerous as the serpent; and we read of his depths, wiles, and devices. They are surrounded with the errors and vices, frowns and allurements of a world lying in wickedness: while owing to the remaining corruption of their nature, all their passions, appetites and senses, may prove inlets to evil. But their defence is of God, who saveth the upright in heart. The Lord is their keeper, and he is able to keep them from falling. Faith can realize this, and preserve the mind in perfect peace, being stayed upon God. "The Lord is my light and my salvation, whom shall I fear?" Thus he is their benefactor as to good, and their preserver as to evil. What can they want more?

And can such an experience be kept to themselves? Impossible. "If these should hold their peace, the stones would cry out." "Oh Israel, trust thou in the Lord: he is their help and their shield. Oh house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield."—*William Jay.*

A fact worth knowing for Bee fanciers.—Many owners of glass bee-hives have complained of never being able to see the bees working. Huish explains the circumstance as follows:—"The real truth is, that the bees will only work in complete darkness. The admission of light into the hive is the signal for the immediate cessation of all labour; and when the flap-door of a glass hive is opened, the bees are seen hurrying and skurrying about in a state of alarm and confusion, while the exhibitor explains to the spectator the bees are at work. If I could be shown a bee making a cell, I would travel barefooted from Horsham to Windsor to behold the spectacle. It would at once lead to a solution of one of the most important problems in the natural history of the bee, which is the origin of wax; about which we are almost as ignorant in the nineteenth century as in the time of Virgil or Columella. The actions of the apiarian monarch are enshrined in an almost impenetrable mystery. It is my sincere wish, however, to disabuse the minds of all keepers of bees, that the internal economy of a hive is to be ascertained by looking through a pane of glass; for so tenacious are these wonderful insects of that economy being explored by the eye of man, that, supposing the flap of the hive to be left open, the bees will immediately cover the interior side of the glass with a coating of wax, so that no eye can penetrate to their works."

THE AUTUMN WIND.

BY J. T. CALDER.

Hark! 'tis the first autumnal blast,
Reminding us that summer's past,
With all its bright display;
When earth seemed carpeted with flowers,
And music charmed the fleeting hours
Throughout the live-long day.

It comes along the tranquil deep,
Rousing the billows from their sleep;
And in its dirge-like flow,
And wildly fitful hollow moan
That makes the trembling forest groan,
There is a tale of woe.

It speaks of winter's stormy power—
Of many a dark and dismal hour
To pilgrims on the main:
Of corses floating on the deep,
Of sorrowing friends, for those that weep,
They ne'er shall see again.

Nature's wild harp! in every clime
Thy music, since the first of time,
Has struck the pensive ear;
Now, sighing with a gentle tone;
Now, sweeping in a tempest on,
Through all its chords of fear.

How often, with unearthly sound,
Like to a spirit's wailing round,
Though com'st at midnight hour,
Filling the soul—when all is peace—
With thoughts of life's uncertain lease,
And God's almighty power.

THE FRIEND.

TWELFTH MONTH, 28, 1844.

FRIENDS' TRACTS.

We are glad to learn that a fresh supply of Friends' Tracts, bound, have been received at the Depository, No. 84 Mulberry street. To this collection a number of new tracts, not in former volumes, have been added. They are neatly bound in cloth, in one and two volumes; and will be sold at a low price, with a view to their extensive circulation.

From the variety of the contents of these Tracts, they are well calculated to place in the hands of young persons, who will hardly fail, however various their tastes, to meet with something to interest, while nothing to injure need be feared.

A Friend, who has received a collegiate education, and been engaged many years in teaching, being at present out of employment, would be willing to give lessons in seminaries or private families, in any of the branches of science and literature for which he may be qualified. For more particular information, apply to Daniel Maule, at Dr. C. Matlack's, Arch below Seventh street.

AGENCY.

L. Moore, agent at New Garden, N. C., is released at his own request, and John Russell appointed in his place.

Our friend, Jeremiah H. Siler, who has long acceptably acted as agent for this Journal, is obliged from ill health to resign; and James Siler, Annapolis, Parke county, Indiana, is now appointed in his place.

MARRIED, on Fifth-day, the 5th of Twelfth month, 1844, at Friends' meeting-house at Ridge, Belmont county, Ohio, JOSEPH BAILEY, son of Micajah and Mary Bailey, to ACHSAH, daughter of Joseph and Charity Edgerton.

DIED, on the 29th of Fifth month, 1844, aged nearly fifty-eight years, ELIZABETH HORNEY, an elder, and much esteemed and useful member of Whitewater Monthly and particular meeting, near Richmond, Indiana.

——, on the 9th of Eleventh month, at Ellicott's Mills, Md., RACHEL, widow of David Story, late of Bucks county, Pa., in the 79th year of her age.

——, on the 14th of Eleventh month last, MARY ROBERTSON, a member of Baltimore Monthly Meeting, in the 69th year of her age. She was enabled to bear a protracted illness, attended with acute suffering, with patience and resignation to her Heavenly Father's will, believing it had been all in mercy dispensed to her.—Being persuaded at an early period of her last sickness that it would terminate her earthly pilgrimage, she appeared quietly and sweetly engaged that she might be found in readiness as a servant waiting her Lord's will. The prospect had nothing in it of gloom to her; and she would often say to those around her, "Be not sad; but pleasant and cheerful." Although amiable, correct, and diligent in her allotment through life, her trust was in the mercy of God, through Christ Jesus, her Redeemer. As the last conflict approached, she was favoured to feel the everlasting arm to be underneath for her support, and to take leave of her friends in the full hope of a blessed immortality.

——, at his residence in Wayne county, Indiana, about the 80th year of his age, on the 15th of Eleventh month, 1844, after a short but severe illness, URIAH BALDWIN, a member of Westgrove Monthly and particular meeting, in which he had for many years acceptably and usefully filled the station of an elder. He was much beloved by those whose privilege it was to have his company and acquaintance. He stood firmly attached to the doctrines of the gospel of our Lord and Saviour Jesus Christ, as held by Friends, and to the testimonies and discipline of the Society. We believe he was prepared for the solemn change. He said to the writer of these lines, at the close of a meeting a few days previous to his decease, that he believed his stay here would not be long; and he had also several times of late expressed a similar prospect to his own family. The loss of this our dear friend is deeply felt by his family and friends; and particularly so in the meeting, of which he had been so long diligent in his attendance; yet we have a comfortable assurance that the change is his everlasting gain, and that he is now enjoying the reward prepared for the righteous.

——, in Burlington, N. J., on the 8th instant, SARAH, widow of Thomas Pancoast, in the 70th year of her age. Her life was one of much self-denial, and usefulness, particularly among the poor; and, amidst much trial and suffering during the latter part of her life, she exhibited an instructive example of cheerful resignation to the Divine will; so that, although the call was sudden, there is reason to trust that a preparation had been experienced to meet her Lord at his coming.

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For "The Friend."

ESSAYS ON VENTILATION.

No. 3.

On the Means of Ventilation.

"The making a room, or the several rooms, and parts of a building warm, and at the same time *salubrious*, demands not only attention, but *knowledge*." *Richardson.*

According to Dr. Reid, "The great basis of all ventilating arrangements is the amount of supply which may be considered adequate for the apartment to be ventilated." It may be well, therefore, in the first place, to enter a little into an examination of this part of the subject. It has been stated, that 396 cubic inches may be considered as the average quantity of air respired by an adult in a minute; and that the aqueous vapour thrown off from the surface of the body, independently of that exhaled from the lungs, amounts to about thirty ounces in twenty-four hours, or nine and one-tenth grains in a minute. Now nine grains and a tenth of vapour will saturate 1872 cubic inches of air at the temperature of seventy degrees. If, therefore, the air respired could be removed *without its mixing with the rest of the air of the room*, and if, also, a quantity of air could be in like manner removed, sufficient to take up all the vapour and associated impurities emitted from the surface of the skin—this moisture being prevented from diffusing itself into the rest of the air—then a discharge of about one cubic foot and a third per minute for each individual—the vacancy being supplied with pure air of a proper temperature,—would, under ordinary circumstances, he sufficient to maintain the purity of the atmosphere of the apartment. But it is evident that such an arrangement as has been supposed cannot be effected. The vitiated air necessarily becomes *diffused* more or less through the atmosphere of the room before it can be drawn off. The air removed is, therefore, a *mixture* of pure and impure; and, consequently, several times the amount above mentioned must be changed every minute, if it be intended to preserve a salubrious atmosphere. Dr. Reid, after many experiments on this subject, has arrived at the conclusion, that, when the external air is at an average temperature, *ten cubic feet* should be provided for each individual. The amount that should be furnished varies greatly, according to the condition of the external atmosphere as to temperature, moisture, &c., and is dependent upon various other circumstances. On some occasions, a supply of 100 cubic feet does not give so much relief as that of a few cubic feet under more favourable circumstances.* The above estimate "is given," says our author, "with much diffidence, and only as an approximation. It is the result, however, of an extreme variety of experiments, made on hundreds of different constitutions, supplied one by one with given amounts of air, and also in numerous assemblies and meetings, where there were means for estimating the quantity of air with which they were provided." In another part of the work, speaking of the amount of air required for ventilation, he says: "Entertaining the conviction that no satisfactory progress would be made in the systematic ventilation of buildings, ships, or mines, till this primary question was settled, and that erroneous estimates on this point had done more to impede the progress of ventilation than any other cause, a series of apartments were constructed at Edinburgh, in which numerous trials were made, previous to the commencement of the alterations made in the House of Commons; the arrangements introduced in the largest of these having placed the supply of air, both as to quantity and quality, entirely under control, and the experiments having been made with numbers, varying from one individual to 240 persons."

Ten cubic feet may, then, be considered the amount of air that should generally be furnished for each individual, where *efficient* means of ventilation have been provided. In cold weather, a somewhat smaller supply will be found sufficient; and in apartments where a *complete* system of ventilation has not been adopted, so large a supply, (especially to crowded assemblies,) cannot be furnished with safety and comfort.

The mode of ventilation which is the most simple, and, consequently, the most easily applied, is that which has been termed the "*Natural*," or "*Spontaneous* method." It depends upon the same principles as the production of *wind* in the external atmosphere; so that this method is analogous to that by which the ventilation of the globe is effected. It may be thus explained. The air inside of an occupied apartment is, (except when the weather is warm, and at the same time the number of persons present, small,) of a higher temperature, and therefore *specifically lighter*, than the atmosphere without. If, then, there be, in such an apartment, one or more openings in the ceiling, and others of corresponding extent in the floor, all communicating freely with the external atmosphere, a general upward movement of the air within will take place, unless prevented by the action of the wind outside. The air in the room being lighter than that without, will rise and escape through the opening or openings in the ceiling, the vacancy being supplied by fresh portions entering from below.

The vitiated air being at first lighter than the rest, rises to the ceiling, before it becomes much diffused; so that the upper stratum of air is more impure than that of any other part of the apartment. It is a mistaken notion to suppose that the carbonic acid of respiration sinks, on account of its greater specific gravity, to the lower parts of the room. It is by virtue of the property of *diffusiveness** that this gas mixes with the air taken into the lungs; and hence its greater specific gravity does not cause it to separate from the air respired and descend towards the floor of the apartment, but the carbonic acid and the other impurities exhaled from the body, are carried up towards the ceiling, *in consequence of the greater specific lightness of the air and vapour with which they are associated.* After this rising, however, these exhalations, excepting such part as may be carried off by ventilation or otherwise, become gradually *diffused* through the atmosphere of the room; and thus the different portions of the air are rendered nearly equally vitiated, the upper strata, however, being more impure than the lower.

It is evident that the greater the difference between the temperature of the air within and of that without the building, the greater (other circumstances being equal,) will be the ventilation; and also, that the higher the temperature of the room, the less will be the tendency of the vitiated air to rise from the body. The greater oppressiveness of occupied apartments in warm weather than in cold, is owing in part to the debility and languor produced by the heat itself, and to the increased discharge of impurities by perspiration;† but chiefly, perhaps, to the fact, that the difference between the temperature within and

* In the present Houses of Parliament there have occasionally been furnished, in warm weather, from 36,000 to 50,000 cubic feet per minute to one apartment alone, or about 60 feet per minute to each individual.

* There is some account of this property of gases on page 226 of last volume of "The Friend."

† The quantity of *carbonic acid* exhaled, is, however, less in summer than in winter; at least such was the result of a number of experiments tried by Dr. Edwards. See his "Influence of Physical Agents on Life," Part iii. chap. 6.

without, is not sufficient to produce, even with the doors and windows open, more than a very slight movement of the air, so that the ventilation is, in such cases, almost entirely dependent upon the wind; while at the same time, owing to the elevated temperature and consequent specific lightness of the atmosphere of the apartment, the vitiated air lingers about the bodies of those present, instead of rising at once to the upper parts of the room. For like reasons it is that the atmosphere of cities is more pure in cold weather than in warm; fewer impurities being generated, and these quickly passing to the upper regions of the air.

From what has been said it will be seen, that, in order most effectually to ventilate an apartment, the vitiated air must be discharged at the ceiling, and the fresh air must be admitted through openings at, or near the floor. This latter requisite is often entirely overlooked. It seems to be forgotten that, as much bad air as is removed, just so much of the pure article must be introduced; and that, consequently, openings for the admission of the latter are equally as necessary as those for the discharge of the former. "The want of an acknowledged *ingress* of fresh air of sufficient magnitude," says Dr. Reid, "is as great an evil as a defective egress."

Here it may be well to point out the inefficiency of the common modes of ventilation. The plan of lowering the upper sash of the windows is, in cold weather, under ordinary circumstances, very objectionable. Streams of cold air are thus poured down upon the heated bodies of those near the windows, producing great discomfort, and sometimes fatal illness; while at last only a partial change of air is effected. An apartment warmed by a hot-air furnace, and containing but few individuals, may in this way be pretty satisfactorily ventilated, *when the wind and weather are favourable.* The ventilation, however, is obstructed even under the most favourable circumstances, by the coldness of the air in the immediate vicinity of the window,* and partly on account of the place of exit communicating so *immediately* with the external atmosphere.

In some cases the whole provision for ventilation is nothing more than a simple opening in the ceiling communicating with the *close* loft above,—there being no means whatever provided for the *ingress of fresh air;* which indeed would be wholly unnecessary where there is no way furnished for the *escape* of the impure air. The effect of such an arrangement is, that the warmer air rises to the upper part of the room, passes through the opening in the ceiling, and coming in contact with the cold roof, becomes cooled. By this process its density is increased; in consequence of which, returning through the same opening in the ceiling, it descends to the floor, where it becomes again warmed, and then passes through the same movements.† Even when there are openings in the roof or in the ends of the loft, the same process will in part take place, as the cold roof will condense the air before it reaches the opening into the external atmosphere. In either case, then, the effect is not so much to *ventilate* the room, as to *cool* it, and to produce offensive currents upon the individuals assembled, especially upon those nearly under the opening in the ceiling. When there are openings in the roof, these cold draughts are liable to be increased by the wind. One reason why ventilation has been so much neglected is, doubtless, that when any attention at all has been paid to the subject, the means adopted for removing the evil have generally been planned with little or no reference to scientific principles, and have therefore proved unsatisfactory. In some cases the cold currents produced become the subject of complaint, while the evil to be remedied is scarcely abated. The idea seems to be prevalent, that the oppressiveness of crowded apartments is owing entirely to the overheated state of the air,—not to the impurities contained in it. Hence, with many, *to ventilate* and *to cool* are synonymous terms.

It appears plainly from what has been said that, in order to obtain safe and effective ventilation, the place of discharge must have, as nearly as possible, a *direct*, but not an *immediate*, communication with the external atmosphere; and there must be ample provision for the *ingress* of fresh air at the lower part of the room. The former object is best attained by having a tube or flue, (which may be either of wood, metal, or brick,) extending from the opening in the ceiling through the roof, and to some height above it. In no case should the vitiated air, after leaving the apartment to be ventilated, be allowed to disseminate through a loft or other large space before being discharged into the external atmosphere: for if the air that has passed the ventilator becomes materially *cooled* before its final discharge, it will have a tendency, in consequence of its increased specific gravity, to *descend* and return through the ventilator into the room whence it had proceeded. The height of the ventilating tube is of some importance, not only because the draught will be less obstructed by the wind, but for the further reason that, the higher the column of warm and rarefied air,—that is, the greater the height of the top of the tube above the place for the entrance of fresh air,—the greater (other circumstances being equal) will be the ventilation. According to Tredgold, the air should escape "through tubes of uniform diameter;" and "the tubes of rooms on the same level, which communicate with one another, should be all taken to the same height; otherwise cold air will blow down some of them, or, if this does not happen, the effect of the lower tubes will be less than that of the others." "But several tubes from the same level may be opened into one common top with advantage."* When there is an open fireplace in the room, or a grate or stove that requires a large supply of air, the smoke or gas flue and the ventilating tube should eventually unite: otherwise, either a current of cold air will come down the latter, or the products of combustion will be drawn out into the room.

In order that the wind and rain may not beat down the ventilating tube, and interrupt the discharge of air, it is necessary to protect the top with a cap or with louvres, or, what is much better, to furnish it with a cowl. With this latter contrivance, (and indeed with a cap properly constructed,) the wind, instead of hindering the draught, will considerably increase it.† The opening for the ingress of fresh air should also, when practicable, be furnished with a cowl turned *towards* the wind.

As has already been stated, an acknowledged *ingress* of fresh air is absolutely essential, if it be intended to obtain satisfactory ventilation. When there is no separate and adequate provision for this purpose, cold currents are almost invariably produced; since much of the air which enters to supply the place of that removed, must pass through the opening by which the latter escapes. These currents affect the constitution as seriously, but not as *certainly*, perhaps, as vitiated air. The action of the former is speedy and observable; that of the latter slow and insidious. With proper arrangements, these offensive draughts may be entirely avoided. It is true that there cannot be ventilation without a *movement* of the air; but if the fresh air be warmed and properly admitted, this movement will be rather agreeable and healthful than otherwise.

In many cases, particularly in apartments in which large assemblies convene, great advantage will arise from having the air to enter with as much *diffusion* as possible. "It is evident," says Dr. Reid, "that the larger the surface by which a given quantity of air is permitted to enter any apartment, the less will its impetus be upon the person; and, therefore, the greater the degree of diffusion, the less will it tend to impinge offensively, and produce the disagreeable effect of a draught or current. Further, air entering by one or a few apertures only, often dashes along unequally through an apartment to be ventilated, leaving the atmosphere comparatively stagnant in some places, but producing sharp currents in others. Where the diffusion is great, the individuals who receive the fresh air will, in a great measure, be supplied share and share alike, according to the perfection of the arrangements, and none will be so placed as to be forced to respire the air that may have previously been respired by others. Diffusive ventilation not only secures these important arrangements, but, at

* In a heated room in cool weather, the cold surface of the glass in the windows causes a constant *downward current* in the air which is contiguous to it.

† The movement of the air is of course somewhat modified by the draughts through the crevices around the windows and doors, and by other circumstances. The currents produced in different apartments may readily be traced. "This is most easily effected," as Dr. Reid informs us, "by using an exceedingly minute thread, which is inclined in any direction by the slightest movement in the atmosphere; or by producing a little smoke with a very small coil of brown paper, taking care to use no more than is absolutely necessary, so that any error from the heat of the paper may be reduced as much as possible."

* Principles of Warming and Ventilation, by T. Tredgold, p. 91.

† At the Old Bailey, the cowl used for this purpose is fifteen feet in diameter, runs upon rollers, besides being supported by a central mast, and weighs two tons.

same time, admits of this introduction of air at a lower temperature than would otherwise be practicable without inconvenience." "In ordinary apartments, a great amount of diffusion may be secured by taking advantage of the skirting for this purpose;" and in public buildings "considerable opportunities are generally presented, particularly in the rising steps, where air can be led in with diffusion." In the present House of Commons the most extreme and universal diffusion is given, by having the floor pierced with "nearly a *million* of apertures," and by further breaking the force of the air passing through them by a porous and elastic hair-cloth carpet. In the House of Peers only a partial diffusion is effected. In the Justiciary Court, at Edinburgh, (a building ventilated by the spontaneous mode,) the floor is pierced with about a thousand holes for the same purpose.

It is of course important that the air admitted should be as *pure* as possible. In making arrangements for ventilation, Dr. Reid has found it necessary, in several cases, on account of the impurity of the atmosphere immediately around the house, to bring the fresh air from a considerable distance, in some instances through air and water-tight channels extended in cement. The air supplied to the temporary House of Commons is strained through a fibrous veil or seive forty-two feet in length by eighteen and a half feet in width. The coarser particles of soot, and other impurities, are thus separated from it. Dr. Reid states, that "by this, in the worst state of the atmosphere, it is found that 200,000 visible portions of soot are sometimes excluded on a single evening." After passing this veil, the air is, on some occasions, *washed* in order to remove the smaller particles of soot, &c., that still remain in it. In the new Houses of Parliament the fresh air is to be taken in from the summit of the Victoria tower on the south, and from the clock tower on the north, (from one or both, according to the course of the wind,) at an elevation above the river of about 200 ft. in the lowest case, and 250 in the highest. In American cities such arrangements as these would seldom be needful.

It is scarcely necessary to state that, in cold weather, the air introduced for the purpose of ventilation should be warmed *previously* to its entering the apartment, or at least immediately after its entrance, before it becomes diffused. In apartments warmed by hot-air furnaces, the means for furnishing a supply of fresh air sufficiently heated are already provided. The air, however, is often taken from the cellar, instead of from the exterior of the building; and the quantity furnished is not unfrequently too small. In consequence of the latter defect, the air enters the room at too high a temperature, and has more of the disagreeable empyreumatic odour and parched dryness, so often observable in heated apartments. The quantity of air that passes through the furnace will be much increased by enlarging the apertures by which the cold air enters the furnace, and the flue by which the warm air escapes, *provided* a ventilator be placed in the room.

Where an apartment is heated by *stoves*, more difficulty is experienced in warming the air admitted. This may be accomplished, however, though not to entire satisfaction, by causing the air to pass either through or around the stoves, before escaping into the open room. Advantage would result, particularly in large apartments, from having the stoves placed in boxes or chambers six or seven feet wide, sunk from four to eight feet below the level of the floor, the fresh air being admitted at the bottom of each chamber on every side of the stove.

The system of warming by *hot water* appears to be that best calculated for ventilating purposes. Air is rendered unpleasant and unwholesome by contact with metal heated to a high degree. In the hot water system, this fault is altogether avoided. This mode is recommended by Dr. Combe, as well as by several other writers, on account of its "efficiency, economy, safety, and agreeableness."

While on this subject, I may take occasion to remark, that a very common evil is that of having rooms too highly heated. Whatever mode of warming may be adopted, and whether there be ventilation or not, the temperature of the air should be kept as nearly *regular* as possible. To accomplish this, a *thermometer* is almost indispensable, since a room may become gradually overheated without the occupants being sensible of it, and individuals may *unconsciously* become habituated to a degree of warmth considerably above that which is most conducive to health. A more *general* observance of a proper standard of temperature would prevent much discomfort now experienced, and would prove beneficial, not only to such as have become habituated to overheated apartments, but also to those accustomed to air of a proper temperature. As it is, the latter, when from home, are liable to be oppressed with the heat, the former to suffer from cold. This inconvenience, so often experienced when individuals of different families are together, would in great measure be remedied by the more general use in our parlours of that valuable but cheap little instrument, the *thermometer*. According to Dr. Reid, and several other English authors, a temperature of 65 degrees Fahrenheit is that which is most suitable for private apartments: but in this country, a temperature of 68 or 70 degrees, (as indicated by a thermometer placed five or six feet from the floor,) is common, and probably necessary. In meeting-houses, and the like, a lower temperature is sufficient.

Attention should be paid to the quantity of *moisture* contained in the air admitted. When the cold air from without becomes heated, its *capacity* for moisture, and therefore its *power of absorbing it*, is increased. Hence, except in particular conditions of the atmosphere, and in crowded apartments, where no system of ventilating is in operation, the air is rendered too dry either for health or comfort. Such an atmosphere,

> "Too fast imbibes th' attenuated lymph,
> Which, by the surface, from the blood exhales.
> The lungs grow rigid, and with toil essay
> Their flexible vibrations; or, inflam'd,
> Their tender ever-moving structure thaws.
> Spoil'd of its limpid vehicle, the blood
> A mass of lees remains, a drossy tide,
> That slow as Lethe wanders through the veins
> Unactive in the services of life,
> Unfit to lead its pitchy current through
> The secret mazy channels of the brain."

This evil is easily remedied by simply maintaining a constant evaporation of water over the fire used to warm the apartment.

[Remainder next week.]

The Leviathan Telescope.—Sir James South writes—"The Leviathan Telescope, on which the Earl of Rosse has been toiling in his demesne at Parsonstown now upwards of two years, although not absolutely finished, was directed for the first time to the sideral heavens. The letter which I have this morning received from its noble maker, in his usual unassuming style, merely states, that the metal only just polished, was of a pretty good figure, and that with a power of 500, the nebula known as No. 2 of Messier's catalogue was even more magnificent than the nebula No. 13 of Messier, when seen with his lordship's telescope of three feet diameter and 27 feet focus. Cloudy weather prevented him turning the leviathan on any other nebulous object. Thus, then, we have all danger of the metal breaking before it could be polished overcome. I look forward with intense anxiety to witness its first severe trial, when all its various appointments shall be completed, in the confidence that those who may then be present will see with it what man has never seen before. The diameter of the large metal is 6 feet, and its focus 54 feet. Yet the immense mass is manageable by one man. Compared with it, the working telescopes of Sir William Herschel, which in his hands conferred on astronomy such inestimable service, and on himself astronomical immortality, were but playthings."

Manufacture of Carpets.—The manufacture of carpets in the United States has increased during the last eighteen years, in a proportion almost equal to that of cotton and woollen cloths. In 1825 there were forty looms in operation. Now there are nearly two thousand. Hand looms average about eight yards per day. But there have just been put into operation forty power looms in Lowell, Mass., which will average from fifteen to twenty yards a day, and which must soon come into universal use, and exclude the hand loom altogether. The power loom now in operation is the invention of Erastus B. Bigelow. These looms will produce an entire revolution in the carpet manufacturing business. It is well understood that with the hand loom, carpets can be made even cheaper in the United States (coarse wool and dye stuffs being admitted duty free) than in England; and that with the aid of the power loom, we can not only keep the foreign trade out of the home market altogether, but ultimately compete, successfully, with her in the markets of the rest of the world.—*Late Paper.*

THE EGYPTIAN PYRAMIDS.

The materials of which the pyramids are constructed, afford scope for long desertation, because, independently of the science and skill requisite for their adaptation the *distances* from which most of them are brought proves that each monarch's sway extended over all Egypt and Lower Nubia, if not beyond; and in relation to this subject we gather the following facts from the second lecture of Gliddon's new course.—*Boston Transcript.*

Geologically considered, Egypt is a very peculiar country, the quarries of different kinds of stone lying at great distances from each other in distinctly marked localities. If you see a piece of *basalt* on the beach of the Mediterranean, you know that there is no basaltic quarry nearer than between the 1st and 2d cataract, and when you find a block of *granite* at Memphis, you know that no granite exists but at the first cataract—nearer than the eastern desert on the Red Sea with the peninsula of Mount Sinia. Early civilization and extended dominion is indicated in these facts, and when we reflect upon them, we almost think we witness the work of transportation going on; that we see the builders, and the buildings themselves in process of erection. The blocks of Arabian limestone used in the interior of the pyramids were brought from the ancient quarries of Toorah, on the opposite side of the Nile, distant about 16 or 20 miles from each pyramid. These very quarries are vast halls as it were, excavated in the living rock, wherein entire armies might encamp, are adorned with now mutilated tablets recording the age of their respective openings by different Pharaohs, not only show the *very beds* whence the stupendous blocks of some of the pyramids were taken; but are in themselves, works as wonderous and sublime as the Memphis pyramids! nay, at the very foot of these quarries lie the countless tombs and sarcophagi of unnumbered generations of ancient quarrymen! These quarries are of intense archæological interest, because the tablets in them record that stone was cut in them for Memphis, on such a day, such a month, such a year of the reign of such a king; and these kings begin from the remote times before the 16th dynasty, and at different intervals come down through the Pharoanic period with many of the others, till we reach the Ptolemaic epoch—and end with Latin inscriptions similar to others in Egypt attesting that "these quarries were worked" in the propitious era of our lords and emperors Severus and Antoninus, thus enabling us to descend almost step by step from the remote antiquity of 2200 years B. C., down to 200 years after the Christian era. The hand of modern barbarism, prompted by the destructiveness of Mohammed Ali has, since 1830, done more to deface these tablets—to blow up many of these halls in sheer wantonness, than has been effected by time in 4000 years.

Every atom of the hundred thousand tons of granite used in the pyramids was cut at Syene, the first cataract distant 640 miles. The blocks, some of which are 40 feet long, had to be cut out of their beds with wooden wedges and copper chisels; then polished with emery till they were as smooth as looking-glass, and then carried by land half a mile to the river—placed on rafts and floated down 640 miles to Memphis—brought by canals to the foot of the Lybian chain—conveyed by land over gigantic causeways from one mile to three in length to the pyramids for which they were intended, and then elevated by machinery and placed in their present position, with a skill, and a masonic precision that has confounded the most scientific European engineer with amazement! The very *basalt* sarcophagi that once held the mummy of the Pharoahs, in the inmost recesses of these pyramidal mausolea, 8½ feet long by 3½ broad and 3 deep, were all brought from Lower Nubia, from the basaltic quarries of the 2nd cataract not nearer than 750 miles up the river! Looking into the *interior* of the pyramids, there is still much to stagger belief—to excite our admiration. In the pyramid of five steps, the upper *beams* that support the roof of the chamber are of *oak*, *larch*, and cedar, not one of which trees grow in *Egypt*, and establish the fact of the *timber trade* with Illyria, Asia Minor and Mount Lebanon in ages long before Abraham! In the fragments of a mummy the cloth is found to be saturated with the "Pissasphaltum"—Jew's pitch or bitumen Judiacum, compounded of vegetable pitch from the Archipelago, and of the asphaltum of the Dead Sea in Palestine; we find *Gum Arabic* that does not grow nearer than 1200 miles from the pyramid, attesting commerce with Upper Nubia. The *gold leaf* came from the mines of Suakim on the Red Sea, or from remote Fazoglu. The liquor which cleansed out the body of the mummy was *Cedria* the fluid rosin of the pinus cedrus—that grows not nearer than Syria. The *spices* send us to the Indian Ocean—the aloes to Succotra—the cinnamon to Ceylon, the ancient Taprohane—and then the *arts* and *sciences* brought to bear upon the pyramids that must have arrived at perfection long before *that* day, are themes for endless reflections!

The Barometer and the Tempest.—For several years past I have been in the practice of sending to the public press of this city, the unerring anouncements of approaching gales, which have been furnished by the barometer. This I have not done as something *new*, but only in the hope that constant repetition might finally so fix the attention of our nautical people on the subject as to cause the procurement and use of the instrument by them.

The great gale, two years since, was known to be approaching, and was the subject of conversation among those who had barometers in this city, some eighteen hours before the first effects of it were visible, either upon the lake or upon the shore. On that occasion the column of mercury in the instrument sunk three-fourths of an inch in the space of twelve hours. So, again, last week. On the afternoon and evening of the 11th instant, no one saw by external indications the approaching war of the elements. At about seven o'clock, on that evening, three steamboats, filled with passengers, left this port for the West. A gentleman, who was passenger in one of these, in an account of the storm, in your paper, says: "When we left the harbour the lake was scarcely ruffled, and for the first two or three hours there was every prospect of a quick and pleasant trip. Every one was in the highest spirits as we bowled merrily along, and no apprehensions where entertained until about eleven o'clock," &c.

Now, this account agrees perfectly with the indications on shore. But, before these boats left port it was known, and was the subject of conversation in families on shore, where the barometer is kept, that a storm of unusual violence was very soon to burst upon us. During the nine hours ending at half past nine o'clock, on that evening, the mercury in the barometer fell one entire inch; and this great change, in so short a time, was demonstration, to those who understood it, not only of the nearness of the calamity, but of its awful severity.

Now, had the captains of these three steamboats known what was known on shore, and what they might just as well have known as any one else, is it to be supposed they would have left port as they did? Of course they would not; and then why will not these, and all other nautical men, in the pursuit of their noble and daring profession, secure the advantages afforded them by the barometer? R. W. Haskins.

Buffalo, Oct. 23d, 1844.

Isthmus of Panama.—The hopes which have been entertained of an artificial strait or passage through the Isthmus of Panama, cannot be realized. M. Garella, a distinguished French engineer, has made a survey and reports that the Isthmus between the two oceans rises one hundred and twenty-five yards above the level of the sea instead of seventeen yards, as was stated before, so that nothing can be thought of less than a canal, with sixty locks, divided between the two sides.—*Late Paper.*

Tallow Manufacture.—A correspondent of the Springfield Republican gives the following description of one of the "manufactories" of the West.

"There is one establishment in Lafayette, Indiana, which, from its novelty, must not be overlooked. It is a steam factory of Tallow and Lard. The whole process is this: A lot of cattle are purchased and butchered, the hides cured, and the carcasses cut up and thrown into immense cauldrons, into which the steam from a large boiler is conducted, by which means the fat is rapidly extracted and drawn off; then the lean is dealt out to a lot of hogs, which to a considerable extent, are fattened on this refuse of the carcasses of the cattle. The hogs are served the same way, and after the lard is extracted the carcasses are used for the same purposes as those of the cattle. This project, though yet an experiment, promises success. One thousand hogs are expected to be kept in this way. Cattle in abundance, fattened on the prairies, may be had for $5 to $10 each."

Extract for "The Friend."

WINTER.

The cheerless season of the winter is as full of instruction to the religious and thinking mind, as the other seasons of the year. All in magnificent succession awaken the purest sentiments of piety in the human heart. The living and exhilarating green of spring—the genial and joyous warmth of summer—the grateful abundance of autumn, and even the inclemency of hoary winter,—each suggests their appropriate topics of gratitude to Him who from his throne on high "remembereth the things that are in heaven and on earth." Perhaps we learn the most ennobling lessons of *religion* from the storms and clouds of winter. The splendid variety of nature is no more,—the gay livery of the earth is hidden from our sight by the bands of frost, or the snowy mantle, and even the light of the sun himself is obscured. Driven thus from the contemplation of things external, we turn to higher and better objects of thought. Other seasons draw our attention to the earth we inhabit, but this naturally leads the mind to the contemplation of heavenly things. No language (Revelation excepted) is so plain and so readily understood as the language of Nature; and at no season does she speak so forcibly and solemnly to the heart as in the season of winter. She tells us in the buried flowers—in the icy stiffness of the trees—in the snowy coverings of the fair and beautiful vines of summer—of *decay* written by the finger of God upon all his works. We are thus warned, that as wave succeeds to wave, so generation succeeds to generation, and that we must soon mingle with our native dust. The little prattler of to-day soon fills our place in society, and the tendrils of earthly affection are severed at our departure only to be transferred to our successors; but it teaches also a nobler lesson—it tells us that the buried vine will soon in renewed beauty wave its delicate leaves in the breath of Summer, and the icy mantled trees soon put forth their strength and beauty; and that we too, having left our earthly shell to moulder in its native earth, if found in the path of obedience and love to our Heavenly Father, and having faith in our glorified Redeemer, shall wing our flight to the world above; accompanied "through the valley and shadow of death" by Him who is "the resurrection and the life." The year of nature is an emblem of the year of the soul. And while we see the wisdom of the present evil to the plants and trees of the earth, shall we not also believe in the wisdom of afflictions to the soul?

Let then, the storms of winter blow, and the icy mantle still cover the earth; they are the signs of the same Father who beautifies the spring and the summer, "and crowns the year with his goodness." They are to us as evidences of that kind hand which makes all things work together for good. The natural winter is but typical of the moral winter, and amid the weakness of age, and of all our varied trials, assures us that a spring awaits the righteous, and an everlasting summer will be their blessed portion in that Holy City that needeth not the light of the sun nor of the moon.

[EXTRACT.]

THE OLD AND NEW YEAR.

We cannot read the future, let us then
Review the past, and draw rich lessons thence,
Teaching us wisdom. Thus each opening year
Shall be a way-mark in our onward path,
Whence we may note our progress, and recount
The varied mercies of our passing lives.

Much cause have we for thankfulness. The year,
Crowned with the goodness of the Lord, has given
Abundant harvests; commerce and the arts
Have flourished, health prevails around,
And the bright radiance of the sun of peace
Still cheers our land.

Dark and portentous clouds,
Indeed, have gathered in the sky, and sounds
Presaging war, have fallen on the ear.
Twice have our streets been stained with human blood,
The fruits of riot, and of lawless mob!

If there be,
Excitement strong enough to sway the mind
Beyond calm reason's guidance, then the ties
That bind society together, break,
And reckless force assumes the place of law.
War is a murderous track! When tempests rave,
And lightnings scathe, and hurricanes destroy,
E'en when the pestilence walks o'er the earth
In silent terror, changing life to death,
We bow in solemn awe before His power,
Who by the finger of his might doth show
Proud man's exceeding weakness; but the woes
That follow in the train of wasting war,
Fall like a death-blight on a moral world!

Cause have we too for thankfulness, that Heaven
Has dealt no sorer judgments on our land
For national transgressions. In our pride
How have we been unmindful of this truth,—
Those to whom God has given power, are made
Accountable to Him; and if the weak
Are crushed beneath oppression's iron hand,
The boon, so much abused, may be withdrawn.

Afric's sons
Join their loud wailing with the Indians' cry
Against my country. For the forest-race
Hope's last faint beam is waning. Who shall break
Our sable brother's fetters? Who shall ope
The prison-house of the poor captive Ham?
Full many friends he has—warm, zealous friends,
And vaunting of their friendship; but, alas,
Contentions they with one another wage,
And leave the slave in bondage?

When shall rise
That glorious day, by ancient seers foretold,
And seen in Faith's prospective vision, when
Oppression, strife, and war, shall have an end?
The sacred precept of the Prince of Peace,
Known through all nations, and through all obey'd,
Would lead to this. But first must Christians learn
To love each other, and to cease from strife.
What! shall the man who walks by faith, who feels
His high responsibilities, whose heart
Glows with the flame of gratitude and love,
Shall he desire to call down fire from heaven
On such as follow not with him; but who
Kneel to one common Father!

May the year
On which we now are entering, be as fam'd
For those celestial virtues which adorn
And bless mankind—Peace, Kindness, gentle Love,—
As was the past for discord. Ah, too rich,
Too priceless, are these swiftly-passing days,
To be in folly or contention lost;
For all the hours are winged, and hasten up
To bear the record of our deeds to heaven.
Oh, may the changes of the year that's gone,
Teach us to prize the new one. May our joys
Lead us to thank the Giver, and our griefs
Teach us true wisdom. Earth's felicities
May fail us, but a land of promise lies,
Beyond the dark and sickly realms of time,
Where Love, and Peace, and Joy, forever reign!

For "The Friend."

COLMAN'S REPORTS.

(Continued from page 102.)

"In the season of harvest immense numbers of Irish come over to assist in the labour, and this presents almost the only opportunity which they have, in the course of the year, of earning a little money to pay the rent of their cabin and potato patches. Nothing can exceed the destitution and squalidness in which they are seen; starved, ragged, and dirty beyond all description, with the tatters hanging about them like a few remaining feathers upon a plucked goose. At their first coming they are comparatively feeble and inefficient; but, after a week's comfortable feeding, they recover strength, increasing some pounds in weight, and, if they are allowed to perform their work by the piece, they accomplish a great deal.

"I found in one case on two farms—which, though under two tenants, might be considered as a joint concern—more than four hundred labourers employed during the harvests, a large proportion of whom were women, but not exclusively Irish. The average wages paid the men in this case was one shilling, [or 24 cents] per day and food, which was estimated at about 18 cents per day. Their living consisted of oatmeal-porridge and a small quantity of sour milk or butter-milk for breakfast; 1 pound of wheaten bread, and 1½ pint of beer at dinner; and at night, a supper resembling the breakfast, or 2*d.* in lieu of it. I was curious to know how so many people were lodged at night. In some cases they throw themselves down under the stacks, or upon some straw in the sheds, or out-buildings of the farm; but in the case to which I refer above, I was shown into the cattle-stalls and stables, the floors of which were lined with straw; and here the men's coats and the women's caps and bonnets upon the walls, indicated that it was occupied by both parties promiscuously. This was indeed the fact. Each person, as far as possible, was supplied with a blanket, and these were the whole accommodations and the whole support. This was not a singular instance. I am unwilling to make any comments upon such facts as these. They speak for themselves. They are matters of general custom, and seemed to excite no attention. The employers, in this case, were persons of respectable character and condition, and their families distinguished for refinement. It presents one among many instances in which habit and custom reconcile us to many things which would otherwise offend; and lead us to view some practices, utterly unjustifiable in themselves, with a degree of complacency or indifference; and as unalterable, because they have been so long established.

"This condition of things should certainly save our country from the reproach, if it be one, which some are disposed to attribute to American manners, that of treating woman with too much courtesy and deference. I cannot bring myself, however, to view the subject with any lightness whatever. My confident conviction is, that the virtue of a com-

munity depends on nothing more than on the character of the women. In proportion as they are improved, and treated with deference on account of their sex, the women are brought to respect themselves, and the character of the men is directly improved: character itself becomes valuable to both parties. But in proportion as the condition of women is degraded, and they are considered and treated as mere animals, self-respect is not known among them; character is of no value; and the moral condition of such a class, or rather its improvement, is absolutely without hope. Nor is it without its pernicious influences upon the classes in the community above them. Much fault as some persons have been pleased to find with the deference paid to the sex in the United States, I should be very sorry to see it in the smallest measure abated.

"For a considerable portion of the year, the farm labourers are not allowed any beer. I could not learn that any allowance of whiskey or spirit is ever given them by their employers, or that it is ever carried by them into the fields. The drinking, in this country, with the lower and labouring classes of people seems, in a great degree, confined to the licensed houses, of which, certainly, there is nowhere any want. In passing through the village of Glossop, in Derbyshire, a modern and an exceedingly well-built village, in distance, I should judge, of less than three-fourths of a mile, I counted, as I passed along on the box of the coach, thirty-five licensed retail shops, most of which were probably for the sale, among other things, of intoxicating liquors. Indeed the number of licensed retailers in every village in England is quite remarkable, and would seem, in many cases, to include almost every fourth house.

"I am not disposed to object to the employment of women in some kinds of agricultural labour. The employment of them in indiscriminate labour is liable to the most serious objections. Nothing can be more animating, and, in its way, more beautiful, than on a fine clear day, when the golden and waving harvest is ready for the sickle, to see, as I have several times seen, a party of more than a hundred women and girls entering the field, cutting the grain, or binding it up after the reapers. In cultivating the turnips they are likewise extremely expert. In tedding and making hay, and in various other agricultural labours, they carry their end of the yoke even; but in loading and leading out dung, and especially, as I have seen them, in carrying broken limestone in baskets on their heads, to be put into the kilns, and in bearing heavy loads of coal from the pits, I have felt that their strength was unnaturally taxed, and that, at least in these cases, they were quite out of 'woman's sphere.' I confess, likewise, that my gallantry has often been severely tried, when I have seen them at the inns acting as ostlers, bringing out the horses, and assisting in changing the coach team, while the coachman went into the inn to try the strength of the ale. The natural effect of such employment upon women, is to render them negligent of their persons, and squalid and dirty in their appearance; and with this neglect of person, they cease to be treated with any deference by the other sex, and lose all respect for themselves. Personal neglect and uncleanliness are followed by their almost invariable concomitants, mental and moral impurity and degradation.

"There are two practices in regard to agricultural labour, not universal, by any means, but prevailing in some parts of England and Scotland, which I may notice. The first is called the 'Gang system.' In some places, owing to the size of farms being greatly extended, cottages being suffered to fall into decay and ruin, labourers have been congregated in villages, where have prevailed all the evils, physical and moral, which are naturally to be expected from a crowded population, shoved into small and inconvenient habitations, and subjected to innumerable privations. In this case the farmer keeps in permanent and steady employment no more labourers than are absolutely required for the constant and uninterrupted operations of the farm; and relies upon the obtaining of a large number of hands, or a gang, as it is termed, whenever any great job is to be accomplished, that he may be enabled to effect it at once, and at the smallest expense. Under these circumstances he applies to a gang-master, as he is termed, who contracts for its execution, and through whom the poor labourers must find employment, if they find it at all; and upon whose terms they must work, or get no work. The gang-master has them then completely in his power, taking care to provide well for himself in his own commissions, which must, of course, be deducted from the wages of the labourers, and subjecting them, at pleasure, to the most despotic and severe conditions. It is not optional with these poor creatures to say whether they will work or not, but whether they will work or die—they have no other resource—change their condition they cannot—contract separately for their work they cannot, because the farmer confines his contracts to the gang-master; and we may infer from the reports of the commissioners, laid before the government, that the system is one of oppression, cruelty, and plunder, and in every respect leading to gross immoralities. The distance to which these labourers go is often as much as five or six miles, and this usually on foot, and to return at night. Children and girls are compelled to go these distances, and consequently must rise very early in the morning, and reach home at a very late hour at night. Girls and boys, and young men and women, work indiscriminately together. When the distance to which they go for work is ten miles, they are sent in carts. When the distances are great, they occasionally pass the night at the place of work, and then lodge in barns, or anywhere else, indiscriminately together. The general account given of the operations of the system shows an utter profligacy of mind in their general conversation and manners. If they go in the morning, and stay only a little while, on account of rain, or other good cause, they are paid nothing. The day is divided into quarters, but no fractions of time are in any case allowed to them. Then the persons employed are required, in many cases, to deal with the gang-master for the supplies they receive, in payment for their labour. The results of such a system are obvious. The work being taken by the piece, the gang-master presses them to their utmost strength. The fragments of days, in which work is done and not paid for to the labourers, are all to the benefit of the gang-master, who, in such case, gets a large amount of work done at no cost. But his advantages do not end here, for there is no doubt that he gets a high advance upon the goods which he requires them to purchase of him, and thus their wages are reduced still lower. Children of the ages of four, five, and six, work in the gangs. They earn ninepence a day, the big ones; the small, fourpence; children of seven years old, threepence a day.

"In some parts of Scotland, what is called the bothie system, or employment of unmarried men, living together in a bothie or hovel attached to the steading. The wages are paid in money or kind, as may be agreed upon; and the labourers are furnished with a room, fuel, and bedding; with two pecks of oat-meal weekly, and with a daily allowance of new or of sour milk—occasionally they may have beer and bread for dinner instead of the porridge. Nothing more, however, is done for them. They prepare their porridge themselves in such way as they choose; but this comprehends the whole of their living. Having myself visited a Scotch bothie, I cannot, how much soever the economy of the arrangements may be praised, very much commend the style of housekeeping. Indeed it is not difficult to infer that where young men and others are turned into a hovel together, and without any one to look after their lodging or prepare their meals, the style of living cannot have the advantages even of the wigwam of a North American savage; for there, at least, there is a squaw to provide the food, and look after the premises. The wages of a Scotch labourer are about £12 sterling per year, and living as above; and for a woman, as a field labourer, four shillings sterling per week, or about eighty-eight cents, out of which she provides herself."

For "The Friend."

A Reading-book for Friends' Schools.

I wish to recommend John Woolman's Journal as a reading book for Friends' schools: its literary merits are not duly appreciated; and the excellent sentiments, moral and religious, which it contains, recommend it to every reader. They cannot be too strongly impressed upon the youthful mind, and are couched in as pure, simple and beautiful English, as is to be found anywhere. I am not alone in this opinion, as the following anecdote will show.

I have been informed that a member of our Society, being about to send his son to Princeton College, inquired of the president, the late Dr. Witherspoon, what book he would recommend his son to study as a model of pure English. The president replied, that he would advise him to form his style by the

study of John Woolman's Journal or Addison's Spectator, which he considered the finest specimens of pure English he was acquainted with. The sentiment acquires additional force from the fact, that Witherspoon's prejudices were such as to bias him against, rather than in favour of Friends.

T.

For "The Friend."

ANTHONY BENEZET.

The following letter, written in the characteristic style of this Christian philanthropist, can hardly fail, I think, to prove interesting to the readers of "The Friend." It breathes the humility and sincerity of heart for which he was remarkable. The superscription is, "For Friends' School Master, Nantukett."

Phila. y^e^ 9th 3rd mon. 1755.

Esteemed Friend.—Our friend Israel Pemberton, having several times made a respectful mention of thee, since his return from your parts, a kind of religious fellowship, with a desire of acquaintance and correspondence with thee, sprung in my mind. Notwithstanding which, I have been hitherto prevented from writing to thee; which was chiefly, if not wholly, owing to an unexpressible feeling of inward poverty of spirit. O, my leanness, my leanness! What can a beggar that is clothed as it were with rags, and sits but at the king's gate, say of the beauty and order of his house? Would it not be presumptuous and making to ourselves images of things which we possess but by report? And yet, what else is worthy our meditation or corresponding upon? Is greatness, riches, worldly wisdom, or philosophy, vainly so called? No; by no means. The time has been when these things had a comeliness in my eyes; but, thanks be to God, I am now sensible they are not worth a thought. Having found the field in which the pearl lies, what now remains but that we sell all to purchase the same. My thus writing will, I doubt not, appear odd to thee, but I trust in thy kindness that thou wilt receive it in that charity, that beareth and hopeth all things. Had I delayed longer, I feared it would appear as a slight, thou having made mention of me in thy letter to Israel Pemberton. I salute thee in an unfeigned measure of the best love I am at present capable of; heartily wishing the Almighty may support and assist thee every way, more especially in thy calling as an instructor of children, the difficulties and discouragements of which I am not unacquainted with, having laboured therein many years. I herewith send a few books, which I hope may be of service amongst thy scholars and friends. I shall be glad to hear from thee, and remain thy friend,

ANTHONY BENEZET.

The foregoing letter was kindly furnished me by a valued friend of Nantucket, and on the same sheet is the essay of a reply from the aforesaid schoolmaster, from which the following is taken:

Nantucket, 4 mo. 4, 1755.

Esteemed Friend, A. B.—I received thine of the 9th of 3rd mo. last, together with the books, and gratefully acknowledge thy kindness therein, and hope they will answer the end for which thou sent them. I may also let thee know that I have been much affected several times upon reading thy kind letter, and take notice of thy mentioning inward poverty of spirit, and have often said in my heart, 'Lord, who so poor as I?' But have remembered with comfort the saying of our blessed Lord when on y^e^ mount, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Our worthy friend Is'l Pemberton, when here, made mention of thee to me, and intimated that a correspondence between us might be agreeable or beneficial, and I hope it will not terminate otherwise.

Another letter dated

Nantucket, 30th 1st mo. 1757.

Esteemed Friend, Anthony Benezet.—Having so good opportunity, take the freedom to salute thee and thy spouse, in best love, wishing your prosperity and growth in the blessed Truth. Notwithstanding we may meet with many discouragements in our spiritual journey, I hope we shall be enabled to go forward therein, that in the end we may arrive at the safe landing place, where the wicked will cease troubling and the weary soul will be at rest. O my friend, I am so poor, I scarcely know how to express myself; being strongly bowed down under the weight of many difficulties, out of which I hope and believe the Lord, in his time, will deliver us. My kind love to friends in general, and in particular to Israel Pemberton and William Logan. Not having further at present to communicate, only would gratefully acknowledge thy repeated kindnesses, and conclude with bidding thee farewell. From thy affectionate friend,

B. COFFIN.

Interesting Trial.—The papers a few days since announced the death of Jonathan Burr, of Washington county, leaving a large fortune to his only surviving son, Charles Burr. This last person, now fifty-three years of age, is well known to our citizens, being the harmless insane man, who for years has gone about our streets selling almanacs and pamphlets. He has not for many years received a farthing's aid from the old man, who was a miser. To test the soundness or unsoundness of Charles Burr's mind, and his capacity to manage the fortune thus suddenly left to him, the Chancellor issued a commission appointing Bradford R. Wood, Esq., and Drs. T. R. Beck and March, a tribunal to pass upon that preliminary question. The case was submitted by them to a jury of citizens to-day. Several of our first physicians and old citizens testified unqualifiedly to the insanity of Charles Burr, and his unfitness to undertake the management of any property. He also appeared in person, and preferred his request that trustees might be appointed, acknowledging his own unfitness. The jury returned a verdict of insanity, and the Chancellor will, of course, appoint the requisite trustees to conduct the estate for the benefit of the unfortunate heir. One of the witnesses, — Lane, himself one of the heirs, after the son, testified to the value of the old man's estate. His personal property amounts to 430,000 dollars principal, and it is supposed that there must be about 40,000 or 50,000 dollars interest money due. In addition to this, there is real estate valued at 20,000 dollars, making the whole property about 500,000 dollars. We understand that next to Charles Burr, there are thirty-six heirs, some of them citizens of this place. The widow of old Burr is now living, at the advanced age of seventy years. She was forced to leave him some years since on account of brutal treatment, and on application to the Chancellor, he granted a divorce, and ordered a payment out of the estate of 10,000 dollars per annum during her natural life.—*Albany Eve. Jour.*

For "The Friend."

THE PILGRIM INSTRUCTED.

Modified from the German.

Thus spoke an ardent Pilgrim, going
Towards Heavenly Zion's glorious height,
Where ceaseless melodies are flowing
From all the sweet-voiced saints in light:—

"Thy stream of life's celestial fountain,
By which the ransomed myriads are,
Thy sunny-bright eternal mountain,
O Zion, I behold afar.

"I hear, as distant bells, thy singing,
Now evening's blush tints earth and sky;
O, had I swift-plumed powers for winging,
To join that anthem would I fly."

Intense desire his soul o'erpowering,
The sweet, sweet sorrow faintness brought,
He sank where fair the earth was flowering,
But Zion's glory filled his thought.

"Too great, too glorious is thy beaming,
For my weak mortal eye to see;
O, let me then, in soft, soft dreaming,
Amidst thy blessed brightness be."

Quick to his inner soul was given
This startling word of warning true:
"Seek rather thou for strength from Heaven,
To nobly dare, to firmly do.

"No more be dreamy fancies weaving,
Which o'er weak souls may softness cast;
Be thine the true firm heart, which cleaving
Its heavenward way, gains rest at last."

When on some vapour-hidden meadow
The stirring air of morning wakes,
As rolls away the misty shadow,
The sun in full-rayed brightness breaks—

To sight each hidden nook unsealing;
So did that inward word impart,
The very light of Truth, revealing
His error to the pilgrim's heart.

He rose, as blushed the dews of morning,
With hope renewed and quicken'd thought,
And day by day, earth's pleasures scorning
For Zion's golden gate he sought.

Whilst tracing thus the paths of duty,
In holy land his feet still trod,
Till death brought near, arrayed in beauty,
The glorious city of his God.

For him wide spread the two-leaved portal,
Like a fond mother's arms of love;
And songs that breathed of joy immortal
Gave welcome from the hosts above.

THE FRIEND.

FIRST MONTH, 4, 1845.

FRIENDS' LIBRARY.

The eighth volume of this valuable and interesting periodical is just completed, and, we think, does not fall behind any of the preceding in the variety and edifying character of its contents. The memoirs of Thomas Scattergood are fraught with lessons of instruction to the Christian traveller; showing the repeated and deep baptisms which even the devoted servants of Christ have to pass through, in order that the work of sanctification may be carried on and completed, and the all-sufficiency of the Divine arm to support and stay the mind under the closest conflicts and exercises. We think it peculiarly calculated to animate and cheer the mournful traveller toward the heavenly Canaan, and to encourage such to press through all their trials and sorrows, keeping the eye steadily fixed on the Captain of salvation, the ever-present Comforter of his people.

George Whitehead's Journal is full of incident; portraying the steady onward course and persevering firmness of a soldier of the Lamb, amid scorn, evil report, cruel persecution, and great suffering, both in person and property. Through the course of a life protracted beyond the usual period allotted to man, he steadfastly pressed forward in the heavenly race, diligently occupied in works of mercy and love, doing the will of his Lord as manifested to him, and the peaceful serenity of his old age, his lively hope of a better inheritance in the world to come, and the Christian composure and joy with which he contemplated the approach of death, furnish a strong incentive to the serious reader to "go and do likewise." We are acquainted with no journal, save that of George Fox, which embodies in it as much valuable matter connected with the early history of the Society of Friends; and for this alone, it would amply repay a careful perusal.

The following remarks respecting it, taken from the cover of the 11th number of the Library, are recommended to the notice of the readers of "The Friend."

"The firmness and boldness with which our early Friends contended for the truths of the Gospel, and the purity of life which its doctrines require, are strikingly portrayed in the biography of George Whitehead. They gave their back to the smiter, and the cheek to them that plucked off the hair. Life, liberty and property, were freely offered up in the service of their Divine Master. Nor did they permit any indulgence, even in lawful things, to prevent them from fulfilling their duty in calling people to repentance and amendment of life, and promulgating the clear and scriptural views which were opened to their understandings by the illuminations of the light of Christ Jesus. The interesting incidents, and the instructive elucidation of doctrinal points contained in this valuable Journal, will repay a careful perusal of it."

The racy and interesting account of John Roberts, which closes the volume, will commend itself to every reader. The simple, yet clear manner in which some of the doctrines of Friends are elucidated and enforced, renders them peculiarly striking, and we think it calculated to impress the minds of young people especially.

We cannot but hope that the Library will meet with increased encouragement, which it certainly merits, from the intrinsic value of the matter it contains, and the moderate price at which it is furnished. When we consider the favourable influence which such an amount of *such* reading, introduced monthly into a family, is likely to have upon the minds of the younger members, in making them acquainted with the history, and biography, and principles of their own Society, and attaching them to it, the small annual cost is a sacrifice amply repaid.

We would particularly call the attention of the readers of "The Friend" to the following remarks of the editors, taken from the cover of the 12th number:

"The Editors respectfully solicit from their subscribers the continuance of the support heretofore given to the Library. The subscription list has felt the effects of the pecuniary pressure which pervaded the country, but as this is now in some measure passing away, they trust the work will receive increased encouragement. When we remember that to many it is the only means of becoming acquainted with the writings of our religious Society; that its ready transmission by mail carries it into remote sections, where larger volumes seldom or never come, and that its ample pages embrace a large amount of instructive reading at a small annual cost; its importance as a means for spreading our religious principles and testimonies, within, as well as without, the pale of our Society, cannot easily be overrated. Those who live in places where Friends' books are easily procured, or who have on their shelves a rich collection of the writings of the Society, may sometimes think there is little benefit derived by their subscribing to the Library; but such will do well to remember, that the continuance of the work depends, in considerable degree, upon the support derived from Friends circumstanced as they are—that those who live in secluded situations, where such books are scarce, are generally in restricted circumstances, and of course able to do but little, and must be wholly deprived of the advantages derived from a monthly perusal of the pages of the Library, unless it is encouraged and aided by those whose lot is more favoured. The belief that the work is useful to their fellow members, in spreading more widely a knowledge of the precious doctrines and testimonies of Truth, and promoting a conformity thereto in conduct and converse, encourages the Editors to persevere in their labours; and however humble the pretensions of their periodical, they have the satisfaction to receive the testimony of many valued Friends that, it is, under the Divine blessing, conducing to those good ends."

AGENCY.

Richard H. Whitlock, Richmond, Va., is appointed agent for that city and vicinity.

Philadelphia Association of Friends for the Instruction of Poor Children.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held on Second-day evening, the 6th instant, at 7 o'clock, at the usual place.

JOSEPH KITE, Clerk.

First month, 1845.

DIED, at Greenwich, N. J., the 3d of Eleventh month last, in the 77th year of his age, JOSEPH MILLER, a worthy member and elder of Greenwich Monthly Meeting of Friends.

——, the 5th of Twelfth month last, at Westbury on Long Island, AMY TITUS, widow of the late Daniel Titus, at the advanced age of 85 years. This beloved and venerable Friend was remarkable for her kind and affectionate deportment, affording an instructive example of that quietness and meekness of spirit, which are in the "sight of God of great price." Her house and her heart were open to receive and entertain Friends who were travelling in the ministry, and on other occasions; and there are doubtless those yet remaining, who can hear testimony to her kindness, sympathy, and hospitality. Her mental faculties continued beyond many of her age, and her heart seemed replete with love, not only for her children and grandchildren—who were the objects of her tender solicitude,—but she was also deeply concerned for the welfare and preservation of all. For some months previous to her decease, her strength gradually declined, and she was fully sensible that time, with her, was drawing near to its close. She frequently expressed her entire resignation, desiring that her patience might hold out to the end—which was mercifully granted; and, we trust, she is gathered to the "just of all generations," being one of those, unto whom the language of our Holy Redeemer may be applicable, "Let not your heart be troubled, ye believe in God, believe also in me; in my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you."

——, at his residence near Bloomfield, Parke county, Indiana, on the 6th of Twelfth month, 1844, JEREMIAH H. SILER, in the 49th year of his age. He migrated from Chatham county, North Carolina, in early life, and settled in the forests of western Indiana, when there was only here and there a solitary cabin of the pioneer of the wilderness to be seen. While still surrounded by the wolf, the deer, and other wild animals, as well as by the Indians, the native sons of the soil, he, in company with two or three other Friends, met for the first time in that part of the country, in the capacity of a meeting for Divine worship, after the manner of Friends. By faithfully adhering to the pointings of Truth, in regularly attending and keeping up their little meeting, he lived to see a Preparative, Monthly, and Quarterly Meeting in succession settled, a meeting-house built near his habitation, and Friends spread far and wide around him; and at present, Western Quarterly Meeting, which is held at Bloomfield, near his late residence, is composed of seven Monthly Meetings. Having acted in the capacity of a practical surveyor in the early settling of those parts, he underwent exposures peculiar to a new country, which in all probability sowed the seeds of the disorder, which, in the Divine ordering, terminated his earthly existence, being an affection of the heart and of the lungs, and was productive of much bodily suffering; but this he was enabled to bear with great patience and Christian resignation. Through the course of his sickness he expressed at various times that there appeared to be nothing in the way; that he had fought the good fight, that he had kept the faith, and he believed there was laid up for him a crown of righteousness.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

ESSAYS ON VENTILATION.

No. 3.

On the Means of Ventilation.

(Concluded from page 115.)

Thus far I have spoken only of the *spontaneous mode* of ventilation. This method, particularly when cowls are used, and when advantage is taken of the hot flues from stoves, grates, &c., is entirely adequate for the ventilation of private houses and other buildings not liable to be overcrowded. It will also answer a very good purpose during the winter months, when applied to apartments in which large assemblies convene. But the latter should, during the rest of the year, be provided with more powerful ventilating arrangements than those above described; otherwise the occupants will be subjected to an exceedingly vitiated atmosphere; or, if the windows be opened, *to great interruption and annoyance from the noise without;* and, during the spring and autumn, to the additional inconvenience of *cold draughts and offensive currents.*

There are three kinds of *forced* or *artificial* ventilation: viz., by *plenum impulse*, by *vacuum impulse*, and *mixed ventilation.* In the first, the fresh air is *driven in* by machinery; in the second, the vitiated air is *drawn out* by the same means, or by a heated chimney; in the third, both these methods are combined. The first plan has this advantage over the second, that when a room is ventilated by plenum impulse, the air presses *outward* through the crevices around the windows and doors, whereas, in the other system, the air is *drawn in* at these places.

Various are the means by which *force* may be employed to increase ventilation. Dr. Reid, after trying many experiments for the purpose of ascertaining which of these several methods is the most convenient and economical, gives as his opinion, "That when force is necessary to sustain a more uniform and determinate movement than can be secured" by the spontaneous mode, "then, if the form of the structure admits of it, and particularly if a movement always on the ascent can be sustained, no power is so convenient, and requires so little attention or management, as a fire or heating power increasing the ordinary tendency of vitiated air to escape, by the increased rarefaction which it induces." In this plan the fire is placed near the bottom of a tall chimney which may either join the building or stand apart from it. The powerful upward draught thus created *draws* the vitiated air from the apartments to be ventilated, through channels extending from the ceilings of these apartments to the foot of the chimney below the fire, the latter being fed exclusively by the impure refuse air drawn from the building. In hot weather an apartment, though excessively crowded, may by such means be kept of an agreeable temperature, the *cooling* of the air, paradoxical though it seem, being effected by a *fire.* It is on this system that the present Houses of Parliament in England are ventilated. For some account of the manner in which this is accomplished, the reader is referred to pages 249 and 250 of the last volume of "The Friend."* The power and efficiency of the ventilating arrangements there introduced were fully proved by a set of experiments made on sound and ventilation at the House of Commons, soon after the completion of the alterations. "The benches were occupied by 400 of the Guards in their winter dress and great coats. About 150 gentlemen then placed themselves in different parts of the house, and after a series of trials were made on the communication of sound, large trains of gunpowder, previously mixed with oils and perfumes, to increase the fumes and prevent detonation, were fired in the chambers below. The house was filled, at once, with so dense a smoke that few could see each other, but in a few minutes it was clear, the full power of the ventilation having been put on. Successive varieties of atmosphere were then introduced, in which the air was affected by a variety of chemicals communicated to it in the chambers below."

The other means of increasing ventilation are chiefly *mechanical.* The *ventilating fanner* is now common in factories in England. There are also in use the windmill ventilator, the screw, the bellows, and the pump, all which may be used either for plenum or vacuum impulse. Besides these, streams of air or of steam, jets of water, and even electrical repulsion, may be employed for determining movements in air. The mechanical ventilator may be driven by water or steam power, or in some cases by weights. Where steam is employed, the fire used for heating the boiler may also be made to warm the air supplied to the building. In the Reform Club House, London, "a steam engine works a revolving fan capable of throwing 11,000 cubic feet of air per minute into a subterranean tunnel under the basement story; and the steam of condensation, from the small steam engine which works the fan, supplies cast-iron chests with the requisite heat for warming the whole building."

I can here scarcely refrain from offering a few observations respecting the means which *might* be provided for the *satisfactory* ventilation of the two large rooms of the Arch st. meeting house in this city, more particularly during the week of Yearly Meeting. In the western end of the house the plan in view would also be available and highly advantageous on any occasions, in the course of the spring and autumn, when very large assemblies are there convened. It would likewise be useful during the summer and winter. In the last named season, however, the house may probably be sufficiently ventilated by the spontaneous mode, *if fully carried out;* but during the spring or autumn, a crowded house cannot be made comfortable by such means alone. In these seasons, some of the windows commonly have to be opened, admitting the noise from the streets, to the great discomfort and real disadvantage of the meeting. Moreover, the ventilation thus obtained is, at last, only partial. By the erection of a *ventilating chimney*, only forty or fifty feet high, back of the centre building, and the construction of suitable channels for conveying the vitiated air to the foot of this chimney, the means would be provided by which the full and satisfactory ventilation of either or both ends of the house, might at any time be effected, provided proper arrangements were made for the introduction of fresh air. The fixtures should be so contrived, that, whenever the power of the chimney would not be required, the ventilation might be effected by the spontaneous mode. The expense of maintaining the fire in the chimney, on the few occasions when it would be needed, could be but trifling: that of making the necessary alterations would be considerable; and will, I apprehend, together with the novelty of the thing in this country, prevent so valuable an improvement from being soon adopted. The advantages, however, that would result are incalculable. Not only would the air be pure and wholesome, and the temperature mild and agreeable, but *quietness* would thus in great measure be obtained. More fully to attain the latter end, as well as to prevent cold draughts, *double windows*, capable of being removed when de-

* The dimensions of the chimney are inaccurately given by H. Mann. According to Richardson it is about 110 feet high, 12 feet in diameter at base, and 8 feet at the top.

sired, might be introduced.* I am persuaded that the advantages which would result during the week of Yearly Meeting alone, would fully warrant the expense of making some such alterations as are here suggested.

Before making the fixtures for the ventilation of any building, whatever mode may be adopted, the maximum quantity of air which it may be desirable to remove, should be well ascertained. From this may be estimated the size of the openings both for ingress and egress, together with the height of the ventilating tube, and, when force is employed, the amount of power necessary for the purpose. The introduction of effective ventilating arrangements into old buildings, is commonly attended with considerable expense and difficulty; whereas, if incorporated in the original design, the cost would have been very trifling.

Dr. Reid proposes the ventilation of *whole districts*, by a single chimney in each. He thinks also that one warming apparatus might be sufficient for many contiguous buildings. By such arrangements, *fresh air* and *heat* would be furnished to the inhabitants of cities just as gas and water are now supplied.

Dr. Reid has also proposed, and in several instances has effected, the ventilation of coaches, rail-road cars, steam boats, war vessels, and other ships. He thinks too, that "it might be expedient for vessels sent to capture slavers to be provided with a portable ventilator, which might prove useful in removing the atmosphere before the sailors enter below deck, when it is in an extreme condition, and also when they may have to be conveyed for a considerable distance before they reach the shore."

Of the *advantages* which have resulted and which may be expected to result from the adoption of efficient means of ventilation, much might be said. Several striking facts illustrating this point are stated by Dr. Reid and Dr. Combe; but so much space has already been taken up with these essays, that the consideration of this branch of the subject may be safely omitted. But the *objections* which are urged against ventilation demand some notice. According to Dr. Reid, with many no argument is more common against improvement in this respect than the *expensive appetite* it maintains. It is a well known physiological fact that the breathing of vitiated air impairs the appetite; and accordingly it is observed, that when a house of entertainment previously subjected to a bad atmosphere, has been well ventilated, the expense of provisions and refreshment is mostly considerably increased. In certain manufactories in England, in which a good system of ventilation had been introduced, the men are reported to have struck for higher wages, their former earnings proving insufficient to provide them the increased amount of food which their appetites now demanded. This objection to ventilation will not, I trust, have much weight with the readers of "The Friend." Its *expensiveness*, which arises chiefly from the necessity of warming the fresh air introduced, and which is commonly not very considerable, is a much more plausible objection. But in a country where we are blessed with so great an abundance of fuel, a trifling increase in the consumption of it should not be mentioned in comparison with the advantages derivable from ventilation. By some it is objected that cool draughts are produced, and that these are more disagreeable and injurious than impure air: but, as has already been stated, this inconvenience is experienced only when an *imperfect* system of ventilating has been adopted.

Many, no doubt, consider the subject treated of in these essays as one of little or no importance; and content themselves with the reflection, that, as we have lived so we may continue to live. But inasmuch as great improvements have been effected in many other particulars respecting health and comfort, we may hope for some in this. It may doubtless be expected to take time, as has almost every similar change. The history of the use of brandy and tobacco, which, like vitiated air, affect the constitution by a slow and insidious action, furnishes some encouragement. So also does the fact stated by Dr. Combe, that "increased attention to the organic laws has greatly reduced the annual rate of mortality in Europe, even within the last forty years." In proof of this he adds, that "Dr. Hawkins, in his Medical Statistics, states that in 1780 the annual mortality in England and Wales was 1 in 40; in 1790 it was 1 in 45; in 1801 it was 1 in 47; in 1811, 1 in 50; and in 1822 it had sunk so low as 1 in 58. In cities the diminution is still more remarkable. In London eighty years ago, the annual mortality was 1 in 20; it is now 1 in 40." "So that," to use the words of the same author, "evidence enough exists to prove the proposition that health is intimately connected with, and dependent on, man's own conduct; and that, when the conditions of health shall be better understood, [and more generally regarded] we may reasonably look for still brighter results."

If the care and nicety manifested by most well educated persons, with respect to the quality and cleanliness of their *food*, were extended to that aliment of which we partake more than a thousand times an hour, a great improvement would be wrought in the mode of constructing, warming, and ventilating houses. The provision of a separate plate for each individual at table, would be considered unimportant and useless compared with the proper removal of air that has been once respired, or that is contaminated with effluvia from the whole surface of the body. "Purity and freshness," observes Dr. Reid, "are still more essential in the supply of atmospheric air for respiration, than in that of ordinary aliments, as the air undergoes no special chemical preparation before it acts upon the system, but is transferred at once to the cells of the lungs, and there it is almost directly brought into contact with the blood, nothing intervening between them except a minute portion of the most attenuated membrane, which does not prevent their tendency to affect each other." I apprehend that much of the time, labour and money devoted to the preparation of our food, is less profitably employed than it would be in maintaining the purity of the air of our apartments. The latter object respects the maintenance of health; the former, the gratification of the appetite. The following remarks by the author just quoted are appropriate.

"The knowledge of the actual existence of that invisible and attenuated air by which man is so closely surrounded, is seldom realized with that convincing consciousness of its presence which is necessary to enable him to appreciate its influence on his system. Presenting nothing gross and tangible to the external senses, when he is defended from the more severe fluctuations of an outward atmosphere, a process of reflection becomes necessary to force this truth practically upon his attention. He may be said to have, in general, no believing faith in the real relation that subsists between his own frame and the air that he breathes. He is, accordingly, comparatively indifferent as to the nature and quality of the air that he consumes. Present to him any grosser material such as he can eat or drink, and his sensibility may be exquisite; he will descant upon such matters indefinitely on many occasions, and spare neither pains nor expense to satisfy the demands of his appetite. But the quality of that finer, more ethereal, and purer food, which has access directly, and without any intervening digestive process to the living blood, is a matter of such comparative indifference, that he is too often content to breathe indefinitely the polluted atmosphere that may have previously visited a thousand lungs, so long as there is a sufficient infusion of fresh air to prevent absolute and immediate oppression, or to produce such marked effects as to awaken him more precisely to the actual position in which he is placed."

The fact that the air of close occupied apartments becomes vitiated, and is productive of discomfort and ill-health, is not of *recent* discovery; yet so insidious and gradual is the influence of an impure atmosphere, that, as has already been observed, comparatively few persons are really aware of the *magnitude* of the evil. The injurious effects of respiring vitiated air have indeed been *partially* known for a long time; and "those who have directed their chief attention to training either man or animals for athletic exercises or the race course, have been led by observation to attach the utmost importance to pure air. The late Sir John Sinclair was at pains to collect the rules followed by Jackson, the celebrated trainer, and others of the same profession; and he tells us that, *by all of them* the necessity of pure air is uniformly insisted upon. Sir John adds, that the same condition was deemed so essential by the ancients, that the Roman Athletæ established their principal schools at Capua and Ravenna, as enjoying the most pure and healthy air in all Italy; and that, in the training of race horses, and even of game cocks, the most sedulous attention is paid to the purity of the air in which

* "The double windows [of the House of Commons] which have not been opened once during the last seven years, and the mode by which the air enters and escapes from the house, have effectually excluded the great interruption formerly caused by noise from without."—*Dr. Reid.*

they live." In our own times the same attention continues to be paid to the health and comfort of horses and other domestic animals, and the practice of ventilation has advanced one step further, it being now not uncommon to furnish the inmates of *prisons* with pure and wholesome air. Horace Mann, speaking of the ventilation of school-houses, says, "It is an indisputable fact, that, for years past, far more attention has been paid in this respect to the construction of jails and prisons than to that of school-houses. Yet why should we treat our felons better than our children? I have observed in all our cities and populous towns, that, wherever stables have been recently built, provision has been made for their ventilation. This is encouraging; for I hope the children's turn will come when gentlemen shall have taken care of their horses." It is indeed to be hoped that after the experiment shall have been fully and successfully tried upon horses and felons, a further advance will be made, and the advantages of a proper supply of pure air be extended to all classes.

In conclusion I may observe, that these essays have proved more extensive than was at first anticipated; but as the facts and principles herein explained are such as should be generally known and understood, it is hoped that what has been said will not be entirely useless.

L. L. N.

For "The Friend."

COLMAN'S REPORTS.

(Continued from page 118.)

"In some parts of the country, as in Lincolnshire for example, twice a year, in the spring and autumn, are held, in some principal market towns, statute fairs, vulgarly called 'statties,' where young men and women wanting service assemble, and persons wanting labourers or servants go there to supply their wants. Such arrangements have certainly many advantages; but they have also their evils, and the assembling of large numbers of men and women, in such cases with, not unfrequently, the usual accompaniments of a fair, are said to lead to much dissoluteness and dissipation. This is to be expected. This arrangement serves to average the rate of wages, and must be to all parties a great saving of time. In the present condition of female labour in the United States, there could be none but the worthless to offer themselves in this way; but with respect to young men seeking employment, there would be great advantages in having a day and place fixed in some principal town, when and where persons wishing for employment might be found by persons wishing to employ them; and such an 'Exchange' might be annually held to advantage. An arrangement of this kind has often recommended itself to my mind for its convenience, and I have, before this, urged its adoption.

"It is a painful, though not an unheard of anomaly, that, in the midst of the greatest abundance of human food, immense numbers of those by whose labour this food is produced are actually suffering and perishing from hunger; that where ten millions of acres of improvable lands, capable of being made productive lands, lie uncultivated, millions of hands, which might subdue, enrich, and beautify this waste, from necessity remain unemployed; and that in a country, where the accumulations of wealth surpass the visions of oriental splendour and magnificence, there exist on the other hand, such contrasts of want, destitution, privation, and misery, as would surpass belief and defy the power of the imagination, but for the support of incontrovertible and overwhelming evidence. Under the present institutions of the country, a perfect remedy is hopeless, and an alleviation of these evils is all which can be looked for. An entire revolution in the institutions of the country, in the forms of society, and in the condition of property, could only be effected by violence; and the consequences of such a revolution it would be frightful to contemplate. But should a revolution occur, and the frame-work of society be broken up, and its elements be thrown into a state of chaotic confusion, what sagacity could predict the results, and what security is there that in any re-arrangement these evils would be rectified, and the rights of labour any better protected? I say the rights of labour, for who, under any circumstances, will presume to deny that they, by whose labour the earth is made to yield her fruits, and all accumulations of wealth are obtained, have not, indeed, in common justice, a perfect claim to a full share of the products of their own toil.

"I am not disposed to quarrel with any of the institutions of this great and enlightened country—great and enlightened, as a whole, beyond almost any precedent. I am not disposed, in any offensive form, to profess my own preferences for institutions, to which birth and education may have strongly attached me; but, to my mind, it is obvious that no great improvement can take place in the character and condition of the labouring population, while they remain a distinct and servile class, without any power of rising above their condition. At present the most imaginative and sanguine see no probability of their rising above their condition, of being anything but labourers, or of belonging to any other than a servile and dependent class. The low state of their wages absolutely forbids the accumulation of any property. They cannot own any of the soil which they cultivate. The houses which they occupy belong not to themselves, and they may at any time be turned out of them.

"I believe it is impossible for a man who lives in a state of entire dependence upon others to have the spirit of a man; and who, in looking out upon the beautiful and productive earth, where God has placed him, is compelled to feel that there is not a foot of soil which, under any circumstances, he can claim for himself; that there is not a tree nor a shelving rock by the road side, where he can shelter himself and gather under his wing the little ones whom God may have cast upon his care, but he is liable to be driven away at the will of another; that the use of his own hands and limbs are not his own; that he cannot, but at the will of another, find a spot of ground where he can apply them; and that even the gushings from the rock in the wilderness, and the manna which descends from heaven, are intercepted in their progress to him, and doled out too often in reluctant and scanty measure.

"This will not be pronounced an exaggerated or coloured picture of the condition of the agricultural labouring population of England. I suppose that, with the exception of some few rights of common, where some miserable mud hut has been erected and the possessor has a kind of allowed claim during his life, few instances can be found of a labourer's owning, in fee simple, a cottage, or so much as a rood of land. I recollect, in passing through a part of Derbyshire, in a region which I was told afterwards was, from the contiguity of several large estates, called the 'Dukeries,' the coachman, by whose side I was seated, said to me that this was the Duke of Devonshire's village, and this the Duke of Rutland's, and this the Duke of Norfolk's, and so on; and I could not help asking myself, with some sinking of heart, where is the people's own village?

"There are persons who see in this condition no evil nor hardship. I am not about to expatiate upon its evils or hardships, if evils or hardships there be in it. If, in the present condition of society, pecuniary gain is to be the only worthy object of pursuit, and a pecuniary standard the only rule by which the goods of life are to be measured, and the human frame is to be regarded only as so much organized flesh and bone, to be worked up at our pleasure into the means of wealth and luxury, then the improvement of the character and condition of the labouring classes is not a subject to attract the attention of the political economist, excepting so far as the perfection of the machine may conduce to the increased amount of the work to be accomplished by it. But, if a better rule is to prevail, and men are to feel their moral responsibility to each other, and the physical comfort of those by whose toil we live, and the moral improvement of those, upon whom as well as upon their more favoured brethren, God has equally impressed his image, are to be cared for, the condition of the labouring classes deserves the most serious attention, and the most cordial interest of every man who has a spark of patriotism, public spirit, or philanthropy in his bosom.

"The census of Great Britain reports the number of labourers employed in agriculture, at 887,167, and these, with their families, compose a population of not less than three million five hundred thousand, or one-fifth of the whole population of the kingdom. The wages of labour, according to the reports of the committees of Parliament, vary, in different counties, from seven shillings sterling to twelve shillings per week; and the rent of their cottages may be said to average about one shilling and sixpence sterling per week."

As a farther illustration of the great poverty of this numerous body of people, Colman makes a few extracts from a "Treatise on Cottage Economy," published in the Journal of the Royal Agricultural Society, and which

certainly contains many valuable suggestions for the poor cottager.

"'The liquor in which meat is boiled should always be saved for the making of soup, and the bones even of fish should also be preserved; for although quite bare of meat, yet if stewed down for several hours they will yield a species of broth, which along with peas or oatmeal, will make good soup. A lot of bones may always be got from the butcher's for twopence, and they are never scraped so clean as not to have some scraps of meat adhering to them.

"'This done, the bones are to be again boiled in the same manner, but for a longer time, and the broth may be made the next day into a stew with rice.'

"'Nor is this all; for the bones, if again boiled for a still longer time, will once more yield a nourishing broth, which may be made into pea-soup; and when thus done with, may either be sold to the crusher or pounded by yourself, and used as manure for your garden.'"

Colman exclaims at the "coolness with which the writer descants upon a single sheep's head and pluck making four savoury dinners for a family; and a pasty made of any kind of meat or fruit rolled up in suet or lard, with a couple of ounces of bacon, and half a pound of raw potatoes slightly seasoned, carried in a man's pocket when he goes to work a good distance from home, being ample for his dinner; and upon potatoes having the great advantage over bread of better filling the stomach; and the advice respecting the cooking of the same bones again and again, three successive days," and contrasts this meagre diet with the bill of fare of the Council of that same Royal Agricultural Society at the banquet at Derby in 1843, where at the first course were displayed sixteen dishes of fish and twenty-six tureens of turtle and other costly soups,—followed by a second course of venison, turkies, &c., to the amount of fifty-eight dishes, and a third course of ducks, rabbits, lobsters, &c., with ninety-six puddings, making upwards of twenty different kinds of preparations, and closing with a fourth course of grapes, pine-apples, peaches, nectarines, &c. &c., and wines at pleasure. He adds: "In these comparisons most certainly I mean no disrespect to any human being. But the contrast here presented between the condition of the producer and the consumer cannot fail to read a most important and instructive lesson. What its moral uses are, I think no fair and reflecting mind will be at a loss to perceive. I shall not therefore write the moral at the bottom.

"As I have before remarked, it is much more easy to point out and deplore an evil, than it is to suggest a remedy. Yet the inquiry is one which deeply concerns religion and humanity. It is only just likewise to remark, and I do it with the highest pleasure, that the subject is now interesting innumerable benevolent persons in the highest ranks and in the middle conditions of life, to a degree never perhaps before known; and that many of the brightest minds are now concentrating their energies upon its investigation and cure. It is with equal pleasure that I can say that I have found among many of the landlords the most watchful attention to the welfare of their labourers, and every kind provision for them in sickness, decay, or misfortune. Alas! that there are so many, who do not come within the reach of this provision, and so many, who refuse or neglect to make it."

From a New York Paper.

PROVIDENCE.

"Shall not the Judge of all the earth do right."

I recollect that, when a lad, I was crossing the East River from New York to Brooklyn, on a very foggy day, in a small ferry boat. My father and several other individuals, belonging to the same society with myself, were desirous of going to Flushing, on Long Island, to attend a meeting. It was necessary, therefore, to cross the river early, and when we arrived at the foot of Fulton street, we found that the steamboat had just left the wharf. Being unwilling to wait for its return, we made a company, with the passengers who stood on the ground, sufficient to tempt the ferrymen to put off in a small boat, and convey us across the river. The ferrymen hesitated for some time, but at length the offer of a sufficient reward induced them to set out. The reason of their objection to starting was that the thick fog rendered the passage uncertain. They could scarcely see from one end of the boat to the other; and much they feared that they would lose their way, and row about the river for several hours to no purpose.

At length we set out, the ferrymen magnifying the difficulties of the passage as much as possible, in order to enhance the value of their services. When we first left the wharf, a stranger stepped towards the stern of the boat, and took the helm. Every eye was fixed on him who had assumed this responsible station from which every passenger had shrunk. But now that one of their number had seen fit to take the command of the boat, on whose skill and knowledge solely depended the success of our little voyage, every one was disposed to criticise him. There could be no doubt that if he failed of bringing us safely to the landing-place on the opposite side, he would be obliged to endure the reproaches of every one who had embarked.—Indeed, it was soon perceived some were unable to wait for his failure before they gave vent to their feelings. Thinking it a matter of certainty that he could not find the way to the ferry stairs during a fog as impenetrable as midnight darkness, they began to murmur in anticipation. The ferrymen were the first to evince their uneasiness, by casting glances at each other, which were noticed by the passengers, and regarded as prognostic of ill success. One of the passengers then asked the stranger at the helm, if he did not think he was going too far up the river. The stranger bowed and made answer that if any other gentleman present wished to take the helm, he would resign it to his charge; from which it was readily inferred that so long as he held his place, he intended to be guided solely by his own judgment. This answer silenced complaint for a time, as no other individual felt disposed to relieve him of his responsibility.—But the uneasiness of the passengers increased as we proceeded; and when we became entirely surrounded by a fog, and no object in sight by which our course could be directed, the murmurs and conjectures of the little company were audibly expressed.

"Why don't he put the helm up," said one, nestling in his seat.

"We shall come out somewhere near the navy yard," said another.

"He had better let the helm go, and trust to the ferrymen," said a lady present.

"Why don't he keep the tiller to him," said an elderly black woman anxiously.

As the stranger paid no attention to these remarks his silence was set down for obstinacy; and I am afraid that a few observations were added which somewhat exceeded the bounds of civility. The stranger evidently heard these injurious observations, for he made answer again, that if any other gentleman wished to take the helm he would resign it to his hands. Just about this time a dark object appeared in the water, and as it became more visible through the fog, it was recognized as a vessel which lay at anchor between the landing places on either side of the river. This convinced every one that, so far, the stranger had gone as correctly as if the bright sun had shone, unclouded, upon the river; and silence was at once restored. All murmurs were hushed, satisfaction appeared upon every visage. But the vessel very soon faded again in the mist, and again nothing but fog and water surrounded us. Dissatisfaction once more prevailed, and the steersman received a great many instructions in his duty, to which he paid no heed, and only returned for answer as before, that he was willing to resign his station to any one who would accept it.

After a great deal of fretting and needless discomposure, the travellers perceived land dimly emerging through the dense fog of the morning. Shapeless and unusual as every thing appeared, it is no wonder that some had imagined they had reached the navy yard, about a mile above the proper landing place. But all doubts where at an end, when the prow of the boat struck the ferry stairs, and we discovered that the stranger had conveyed us as straight as an arrow to our point of destination.

Many years have passed away since the occurrence of this event, yet occasions which have taken place, have frequently brought it to my recollection. When I hear fault found with the ordering of Providence—when I hear people undertake to account for His decrees, who maketh darkness his pavilion, and whose ways are past finding out—when I see the good distressed, and apparently ready to murmur at the decrees of Heaven,—I remember the man at the helm; and I say to myself, that however inscrutable may be the great Father of Life, and however he may suffer darkness and doubt to overshadow our souls, he knows what is best for us; and makes all

things work together for good in the end. We have a pilot at the helm of the Universe who can see through the mists which envelope us, and will bring all his ransomed creation safe to the haven of eternal rest.—*Anon.*

For "The Friend."

TO A FRIEND
ON A RELIGIOUS VISIT.

Strew seed upon the snow;
When winter's course has run,
Roots vigorously will strike below,
Leaves upward seek the sun;
Deem not the seed thus sown as lost,
Though scattered in the realms of frost.

Where hard may seem each heart,
Preach all thy Master's word,
For he shall find an entering part,
His message will be heard;
What he sends forth void cannot be,
Though hidden its effect from thee.

Where idols fill the land,
Of silver, gold, or stone,
For Christ thy Saviour nobly stand,—
Stand for his cross and throne;
No outward cross at man's control,
The hidden burthen of the soul.

Strike, where He aims the blow,
Though on the naked rock;
The living waters thence shall flow
For all the thirsty flock.
Strike, if He bids thee, on the sand,
Springs shall gush up at his command!

Bring forth thy barley bread,
Thy fishes spread to view,
He wills the people should be fed,
Deem not thy loaves too few;
A word, a crumb, he deigns to bless,
Can banish famine and distress.

Though darkness be around,
Draw, as he strings the bow,
The truth-winged arrow shall be found,
Straight to its mark to go.
"Draw at a venture," as the word
Within thy inner soul is heard.

Cast, when he bids thee cast,
Thy "net on the right hand,"
Though wearily the night has passed,
With nothing brought to land,—
Thy net shall compass, if he choose,
More than the multitude can use.

Where meet the proud and vain,
Some message to the low
May spring within thy breast, whose aim
It is not thine to know—
Preach, it may find a trembling one,
Hidden behind the door, alone!

If mid the lowly train,
Openings on Avarice spring,
Preach, for unholy love of gain,
Has brought its poisoned sting,
And some low man has learned to grind,
A needy creature of his kind!

Amid the gathered crowd,
Anxious for word on word,
Gather where come no voices loud,
Where whisperings are not heard;
The Master may direct, no call
Upon the itching ears to fall.

Though to thy inward view,
Open all states appear;
Though every heart in colours true,
Stands visible and clear—
Until command to speak has sprung,
Keep lock and guard upon thy tongue!

When all thy work is done,
And the sure penny earned,
Remember who the victory won,
Whose fire the offering burned—
Look with humility on high,
"Unprofitable servant I."

For "The Friend."

Relics of the Past.—No. 47.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

RESEARCHES INTO THE FIRST ESTABLISHMENT OF PHILADELPHIA YEARLY MEETING.

"At a Monthly Meeting held at the house of John Wolston, in Burlington, the 2nd day of the Third month, 1681,—

"It was agreed, that it be recommended to Friends that a General or Yearly Meeting may be held at Burlington, the 28th day of the Sixth month next following."

In pursuance of this call, a Yearly Meeting was held in Burlington, at the house of Thomas Gardner. It commenced on the 28th of Sixth month, 1682, and after three days devoted to meetings for worship, the Friends assembled proceeded to the transaction of business on the 31st; the latter being the date which the proceedings of that body bear. This meeting directed that women's meetings should be established and held at the same time that the men's monthly meetings were; it settled the time when the Monthly Meetings of Burlington, Salem, and that of Marcus Hook and Upland should be held, as well as the times of the meetings for worship of Burlington, Salem, Marcus Hook, Upland, Rancocas, and the Falls. It also appointed Henry Willis and John Bowne, from Flushing, to apply to Friends of Long Island, Rhode Island, and Shrewsbury, that Shrewsbury meeting might in future belong to the Yearly Meeting at Burlington. It directed that ministers should not travel to remote parts without the unity of their monthly meetings; and that no member should go to law with another before the case had been laid before Friends, to see if they could settle it.

It was then agreed that a Yearly Meeting should be held at Salem the second First-day in the Second month, and that the Yearly Meeting at Burlington should be held the first First-day in the Seventh month.

A Yearly Meeting at Salem was accordingly held at the time appointed; and after the meetings for worship, which in those times generally lasted three days, were ended, on the 11th of the Second month, 1682, the meeting for discipline was held.

I know not that any part of the proceedings of this Yearly Meeting, which seems to have had equal jurisdiction over the Friends of New Jersey and Pennsylvania, have been preserved, except what is recorded on the early minutes of Abington Monthly Meeting. It is there stated: "At the first settling of Pennsylvania, a general meeting was held at Salem about the affairs of the church, for both the Jerseys and Pennsylvania, being on the 11th of y^e^ Second month, 1682; where it appears to be agreed, that a Quarterly Meeting be held at Burlington the second Second-day of the Ninth month next. It appears also to be agreed, (at the same time and place,) that Friends of Pine Point, and those of Shackamaxon, do meet together once a month, on the second Fourth-day in every month; the first meeting to be at William Cooper's at Pine Point, and the next at Thomas Fairman's at Shackamaxon, and so on in course."

The minutes of the next Yearly Meeting at Burlington are preserved.

The first First-day in the Seventh mo. 1682, was the 3d of the month. The Yearly Meeting for business was held on the sixth, at the house of Thomas Gardner. It changed the time of holding the Quarterly Meeting of Salem, from the second Second-day of the Ninth month, to the third Second-day. It notices that Friends of Long Island and Rhode Island were consenting to Shrewsbury being joined to Burlington Yearly Meeting. It directs that books for recording its minutes should be procured; that single young persons should bring certificates of their clearness in regard to marriage; and that none should marry without consent of parents and guardians. It also issued an epistle of advice to its members.

Of the proceedings of Salem Yearly Meeting held in the Second month, 1683, I have found no trace.

Of Burlington Yearly Meeting which convened Seventh month 1st, 1683, and the meeting for business, Seventh month 4th, 1683, the records are preserved. It was held at the house of Thomas Budd.

The following are some of its minutes:

"Whereas this meeting judged it requisite for the benefit and advantage of Truth, and mutual comfort of Friends, that a general Yearly Meeting might be established for the provinces in these parts, northward as far as New England, and southward as far as Carolina, that by the coming of Friends together from the several parts where Truth is professed, the affairs thereof may be the better known and understood; and to the end the same may be assented to by Friends in those parts and places as abovementioned, it is agreed, that William Penn, Christopher Taylor, Samuel Jennings, James Harrison, Tho's Olive, and Mahlon Stacy, do take sure methods by writing to Friends, or speaking, as may best fall out for their conveniency, in order to have the same established.

"Agreed, that the Friends above-named do take care to write to the Yearly Meeting of Friends in England, in order to give an account of the affairs of Truth here, and to take to their assistance such other Friends as they shall see meet.

"Agreed, the next Yearly Meeting to be held at Burlington the first First-day in the Seventh month next."

Philadelphia Yearly Meeting, 1683.—In the Seventh month, 1683, probably commencing with the third Seventh-day, a Yearly Meeting was held at Philadelphia. The proceedings of this Yearly Meeting have all been lost, excepting a small portion on record in the minutes of Bucks Quarterly Meeting as a preamble to their minutes of the first Quarterly Meeting, which was held Third month 7th, 1684. It states, that "at the Yearly Meeting held at Philadelphia in the Seventh month, 1683, it was then agreed that the said Monthly Meeting [Falls] for the ease and benefit of Friends should be divided into two parts, the one to be held about Neshaminy,

and the other near the river Delaware: and that the said meetings should meet together once every quarter."

(To be continued.)

For "The Friend."

SOLITUDE.

"Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more."

Thus sang the poet, when contemplating the mass of misery, which man inflicts on man; contrasting the heart sickening rumours of the world, with the holy quiet, peace, and joy, which reign in nature's haunts, where man's unhallowed footsteps have not trod. But when his fancy paints *a perfect solitude*, a picture of a man debarred from converse with his fellow man—no human face smiling to reflect his pleasure, no sympathising bosom to return his sigh—he exclaims,

"Oh Solitude, where are the charms,
Which sages have seen in thy face?"

and says in the loneliness of his spirit,

"Society, friendship and love,
Divinely bestowed upon man;
Oh, had I the wings of a dove,
How soon would I taste you again."

Yes, man is a social creature, and however conducive to virtue a solitary life may be, by removing its votary from the influence of temptation, still it is, at best, but a negative goodness, which would never satisfy a responsible creature, whose heart is the abode of kindly feelings, and who has tasted the exquisite pleasure of lighting up on the face of wretchedness and want, the smile of grateful joy. The hermit is either a religious enthusiast or a misanthrope; though the latter unhappy character may be caused by disappointment of youthful hopes, or partial insanity, rather than by any original depravity.

The solitude praised by poets, and enjoyed by sentimental people, is merely an imaginary though delightful state of mind, which, so far from supposing any dislike to social intercourse, is to all the finer sensibilities and better feelings of our nature, what a genial atmosphere is to plants; causing them to flourish more vigorously, and adding beauty to their bloom. The simile will hold good yet further, for should this disposition be indulged too far, it will blight the active sympathies of life, rendering the character weak and sickly; like a hardy evergreen transplanted to a hothouse, when, though for a time it may be forced into unnatural vigour, it will be unable to withstand any change of air, and will probably sink under circumstances that would serve to add to the strength of another plant, treated in accordance with the laws of nature. There are few characters more worthless than those in which romance and sentiment are cultivated, more than sense and goodness, whose sympathies are overcome by selfishness; and in which love and friendship are merely valued as they contribute to flatter and keep alive a morbid sensibility. May the young members of our Society cultivate their poetic imaginations and warm feelings, without forgetting that "we were not made for ourselves only," and that the purest social enjoyment springs not from self-indulgence, either mental or physical, but from making others happy.

Twelfth month, 1844.

For "The Friend."

PEACE.

The principles of peace, always advocated by our Religious Society, and forming a distinguishing tenet, is becoming more generally diffused in Europe, and throughout the world. I have transcribed the following article, taken from the Journal du Cher, with the hope it may have a place in "The Friend;" as no doubt it will be generally interesting to its readers, and to all friends of peace in this country.

E. M. W.

Friends' School, Crosswicks, N. J.,
Twelfth month, 1844.

UNIVERSAL PEACE.

The following speech, purports to have been addressed by the King of the French to M. Larochefoucalt Liancourt, who presented to him, as President of the Society of Christian Morality, various addresses forwarded to him by the English and American Societies for the Preservation of Peace:

"I am happy to receive these addresses, and feel particularly gratified that our American friends should do justice to the pains I have taken to maintain the general peace of Europe. There is no advantage in making war, even when a nation has attained the object for which it has fought, because ultimately the losses are always greater than the gains. I have ever professed that principle: when I was in America, forty years ago, I was often asked to offer sentiments at public dinners, and I almost invariably expressed the wish that universal and permanent peace should exist among all nations. I was then exiled from my country, and my anxious desire was that it should enjoy peace and happiness. This is what caused me to adopt that salutary precept. I could not then foresee that I should be called upon one day to exert my influence, and act myself in favour of that great cause. May the Almighty accord me the maintenance of peace! War appears to me to be a malediction; and war in Europe, between civilized nations, I regard as an absurdity; if the smaller states desired it, we should prevent them, and as peace between the great powers becomes daily more consolidated, I hope, if I live a few years longer, that a general war in Europe will have become impossible."

Slavery in Virginia.—The following letter appears in the Richmond Whig, without comment:

Montpelier, Vt., Nov. 1844.

To the Editors of the Whig:

Gentlemen—A paper from your office has accidentally fallen into my hands, in which is an article inviting Northerners to locate in Virginia. Your inducements are very great. The cheapness of the land, its productiveness, easy access to market, salubrity of climate, are unanswerable arguments in favour of migration to your State over that of any other portion of our country or of Texas. Virginia is known to be the garden of the world. A New Englander seldom thinks of leaving his native soil for the great West, but he first turns his eyes wistfully Virginia-ward. All wish Virginia for a home, and few make it so. Virginia is left behind, and the second choice is accepted. Severe winters, greater distance from market, less productive soil, less beautiful country, are chosen in preference to your soil. The *why* of this is a question of growing importance to your State.

One, and only one obstacle removed, and such a tide of emigration as our country never saw, will set toward the Roanoke—your wilds will give place to gardens, fruitful fields, villages and cities—the sound of the loom and the axe will take the place of the hooting of owls and the yelling of wolves—that obstacle is SLAVERY.

You speak of Texas. Should Texas be admitted to our confederacy, with slavery, she will be a second Virginia! Northerners will not, to any extent, remove to Texas. Planters will go, and of them you have none to spare. Texas will be peopled by the South, to the loss of the South; while the Southern States and Texas will be nothing bettered; but like Pharaoh's lean kine, the South will be leaner and more ill-favoured, after she has devoured the fat land of Texas.

Hoping that the tide of emigration that now sweeps past your slavery-bound coast will soon roll peacefully over Virginia's emancipated soil, is the ardent prayer of your humble servant,

L. D. Pomeroy.

Declivity of Rivers.—A very slight declivity will suffice to give the running motion to water. Three inches per mile, in a smooth, straight channel, gives a velocity of about three miles an hour. The Ganges, which gathers the waters of the Himalaya mountains, the loftiest in the world, is, at eighteen hundred miles from its mouth, only eight hundred feet above the level of the sea; that is, about twice as high as St. Paul's Church in London, and to fall these eight hundred feet in its long course, the water requires more than a month. The great river Magdalena, in South America, running for a thousand miles between two ridges of the Andes, falls only five hundred feet in all that distance. Above the commencement of the thousand miles, it is seen descending in rapids and cataracts from the mountains. The gigantic Rio de la Plata has so gentle a descent to the ocean, that in Paragua, fifteen hundred miles from its mouth, ships are seen which have sailed against the current all the way, by the force of the wind alone; that is to say, which, on the beautiful inclined plane of the stream, have been gradually lifted by the soft wind, and even against the current, to an elevation greater than that of our loftiest spire.—*Pottsville Gazette.*

For "The Friend."

Philadelphia Association of Friends for the Instruction of Poor Children.

At a meeting of the Association, held First month 6th, 1845, the following Friends were appointed officers for the ensuing year, viz.:

Clerk.—Joseph Kite.

Treasurer.—Benjamin H. Warder.

Managers.—Benjamin H. Warder, Samuel Mason, John M. Whitall, Joel Cadbury, Elihu Roberts, Nathaniel H. Brown, Josiah H. Newbold, Israel H. Johnson, William Kite, Thomas Scattergood, Samuel Randolph and Thomas Hutchinson.

Annual Report.

To the Philadelphia Association of Friends for the Instruction of Poor Children.

The Managers report: That they have endeavoured to fulfil the duties of their appointment, by the promotion of the interesting object entrusted to their care.

Both schools have been conducted under the tuition of the same teachers as were reported last year.

Committees of the Managers have visited the schools at regular periods, with two exceptions; one occasioned by stormy weather, the other by the occurrence of the Yearly Meeting: these visits were each postponed to the following week.

The monthly reports of the visiting committees, have generally shown a good degree of discipline in the schools, and commendable progress in learning; and the teachers, we believe, have been faithful in endeavouring to impart instruction to those under their charge.

Aware of the many difficulties which surround the coloured population, the class in society to which these children belong, striking instances of progress in studies cannot be looked for; yet the minutes of the visiting managers speak of the satisfactory improvement of the scholars, encouraging those engaged in the work to believe, that their efforts are conferring a lasting benefit on those whose opportunities are few, and whose claims are strong on our sympathy and aid.

When we reflect that the children in these schools are mostly very young, and gathered, too, from a condition often surrounded by much hurtful exposure, the cause of implanting in their minds, in addition to literary instruction, some simple, it may be, but correct principles of conduct, becomes a subject of much interest; and the seed thus sown may produce good fruits, although by us often unseen.

No public examination of the schools was held in the past year.

During the severity of last winter, the suffering condition of many of the scholars for want of suitable shoes to wear to school becoming known to the managers, they had thirty pairs distributed amongst those in actual need.

In the early part of last summer, the managers directed some necessary repairs on the school-house, such as painting the wood-work, &c., within and without; they believed it not unimportant that the premises should present to the scholars an example of cleanliness and order.

The class list of the Infant branch is now 129, the average monthly attendance for the past year having been about 78. On some days upwards of 100 children have attended the Infant school.

In the Girls' school the class list is 50, and the average attendance has been 33—an increase of 4 scholars on last year.

Signed by direction and on behalf of the Board of Managers,

JOSIAH H. NEWBOLD, Clerk.

Philadelphia, Twelfth month 26th, 1844.

For "The Friend."

"LOVE ONE ANOTHER."

In "The Friend" of Third month last, there was an article quoted as taken from a foreign journal, and headed "Progress of Quarrels." I felt the force of the appeal, and was anxious that if any of the readers of "The Friend," could see their own condition described, they might be encouraged to lay the subject seriously to heart; and it was my intention at that time to have enlarged thereon, with a view to bring it again before the readers of that journal, but discouragements operated against it; yet I do not now feel easy without making the attempt. "The first germs of the majority of the disunions of mankind, are generally sown by misconception, wrong interpretations of conduct—hazarded, very possibly, at moments of ill-humour—and the whisperings and suggestions of suspicion, aroused, perhaps, without any cause. The mutual coldness often turns at first upon paltry trifles; this feeling is then strengthened by absurd reports and statements; the effects of accident augment the evil. At last the false pride of neither party will give way; each must first see the other humbled; and thus, those perhaps who were completely adapted to mutually esteem and treasure each other, and possessed the means of rendering to one another essential services, part from each other's company in aversion. And does a mere trifle—for every thing temporal and earthly is such—merit being the cause of rendering mutually our lives so bitter in every way?" The comment at the time of publishing the above in "The Friend" was, "Every reader can put the question to himself."

Although the foregoing purported to have been taken from a "foreign journal," the probability is that it would not be inapplicable to many in our community, and even among the members of our Religious Society. The writer of this freely admits his proneness to make excuses when little duties are pointed out, and the cross comes in the way of their accomplishment; but experience amply proves the safety and necessity for the followers of Christ to submit to his requirings; well knowing that our persevering enemy is not wanting in his exertions to lay waste the unity among brethren, and substitute envy and jealousy in its stead; sometimes inducing an individual to fortify him or herself with a soliloquy like this:—'If my friend is indifferent or regardless of my friendship, why should I trouble myself by making further efforts to induce a relenting?' This is all natural enough, and what perverse human nature will readily be induced to adopt; and were this state of being all that mankind are interested in, then such conclusions would seem less strange; but when through the enlightening influence of the 'Sun of Righteousness,' we are favoured with a little glimpse of the spiritual world; with a tendering sense of the inconceivable extent of the love and mercy of God in Christ Jesus, oh! how is it calculated to break the rock in pieces; those hard and relentless feelings of the natural man, how must they give way to the benign influence of that astonishing good will to man, which induced the Son of God to visit our fallen world; to endure the contradiction of sinners against himself; and, finally, after setting a perfect example to sinful man, to close his mission by the most stupendous act of self renunciation, in yielding his precious life for the salvation of his betrayers and murderers; saying in the last and expiring moment, "Father, forgive them, for they know not what they do!" When we are favoured with an anticipation of the awful closing period of our lives, may it be accompanied with an earnest desire that no discordant feelings should then have place towards any human being, but that an unbounded gratitude and love to our Creator, should be accompanied by that love to men, which would prompt us to desire the salvation of the whole family of man, and especially the professors of the name of Christ: "If a man love me he will keep my commandments, and my Father will love him, and we will come unto him, and make our abode with him."

One other reflection on the subject referred to, seems to me calculated to produce a strong effort to have our minds divested of those painful emotions while the period of probation is lengthened out. Oh! the sadness that would clothe my spirit, should I, in the near approach to the eternal world, have deferred to make an effort for reconciliation with one, whom I am sensible has been, and is desirous of reconciliation with me! Who that endeavours to love the Lord their God with all their heart, mind, soul, and strength, and their neighbours generally *as themselves*, would not dread, as a very appalling circumstance, that the case referred to should apply to them at so solemn a moment.

CHARITY.

Anecdote of a Nut.—In Waterton's Essays, there is a remarkable statement of a nut deposited for winter by some nut-eating animal under an old mill-stone which lay in a field, springing up through the central aperture. He says, "In order, however, that the plant might have a fair chance of success, I directed that it should be defended from accident and harm by means of a wooden paling. Year after year it increased in size and beauty; and when its expansion had entirely filled the hole in the centre of the mill-stone, it

gradually began to raise up the mill-stone itself from the seat of its long repose. This huge mass of stone is now eight inches above the ground, and is entirely supported by the stem of the nut tree, which has risen to the height of twenty-five feet, and bears excellent fruit."

For "The Friend."

To a Friend who complains that she "has nothing to do."

Immortal soul, awake,—at length
Gird on the armour of thy strength,
Say to thy fettered spirit, be
Now by the Gospel's truth made free;
Say to thy mind, diseased, oppressed,
Rise, enter on the promised rest;
Bid yon sad mourner dry the tears
That course her cheek; go, soothe the fears
Of that poor, frail, repenting child;
Go, and with spirit firm, yet mild,
Aid her to find the "narrow way,"
That leads to Heaven's eternal day.

D.

Henry Johnson.—Died, at the Cataraugus Indian Village, on the 15th instant, Henry Johnson, aged about 75 years.

He was born in the Susquehanna country, Pennsylvania; and when a lad five or six years old, he was taken prisoner by a party of Delaware Indians. This was in the early part of the American Revolution. The Indians carried him to Fort Niagara, where he was kept for some time. He was thence taken to Canada, and lived with different tribes of Indians, until he arrived at manhood.

About the year 1790 he returned to the neighbourhood of Niagara—was present at several large Councils and Treaties held with the Indians at Buffalo Creek. About the year 1800 he married a Delaware squaw, and went to live on the Cataraugus reservation, where he remained until his death.

Hank (that was his common name) was thoroughly Indian in all his notions and habits. He attached himself to what is called the Pagan party, and has always been opposed to the Indians selling any part of their lands, or emigrating west—and was very troublesome to the Ogden company, in their late treaties and councils with the Indians.

He understood and conld speak both the Indian and English languages well—has been to Washington and Albany several times as Indian interpreter in the employ of government. He has always drawn his share of annuity money the same as the Indians.

About thirty years ago, a man by the name of Johnson, in Pennsylvania, and who had heard something of Hank's history, came to see him, and from all the circumstances, he believed him to be his brother. So confident was he of this, that he offered to share with him the patrimony of his father, and to provide for him, if he would return with him to Pennsylvania; but he could not prevail on him to leave the Indians.

The strong circumstance that they were brothers is, that they both recollected well, that they were in their father's barn getting eggs, when the Indians came upon them; the eldest brother effected his escape.—*Fredonia Censor.*

"The *vain* mind does not more naturally love company, than the *divine* mind doth frequent retirement. Such persons have work to do, and 'meat to eat the world knows not of.' Their pleasures are secret, and their chief delight is between God and themselves."

Talking.—'Tis a sign of great vanity rather than good sense, to be fond of talking much; the more ingenious hear, and give fools leave to prattle. People of little brains have naturally a great deal of tongue.

I loathe such creamy smoothness,
The groundwork is deceit.

Cowper.

THE FRIEND.

FIRST MONTH, 11, 1845.

We have received the Report of the New York Coloured Orphans' Asylum,—and intend giving it early attention.

LEWIS'S TRIGONOMETRY.

The following notice of our friend Enoch Lewis's Trigonometry, has been prepared for our columns by one conversant with the subject.

A Treatise on Plane and Spherical Trigonometry; including the Construction of the Auxiliary Tables; a concise tract on the Conic Sections and the principles of Spherical Projection. By Enoch Lewis.

This valuable work supplies a vacuum which has long been known to exist in the list of mathematical works, suited to the more advanced students in our colleges and seminaries.

After the pupil has made himself master of the first six and the eleventh books of Euclid, and of Algebra, so far as to include Quadratic Equations, he is prepared to study this tract. It embodies in the small space of two hundred and twenty-eight pages, all the information necessary for him to acquire prior to commencing Astronomy and Navigation.

In the introductory chapter, the Principles of the Differential Calculus relating to differentials of the first order, are explained in a very concise and satisfactory manner. These differentials are applied to the demonstration of the Binomial Theorem, to the investigation of formulæ for the construction of logarithms, and, in a subsequent part of the work, to the computation of the length of an arc in terms of its tangent, in a mode both novel and ingenious. The relations of the parts of a plane triangle to each other, have been geometrically demonstrated, and the analytical method applied only to the more intricate investigations. The examples with which the Plane Trigonometry closes, are well calculated to familiarize the pupil with Trigonometrical calculations, and have been judiciously selected.

The part of the work which treats on Spherical Projection, particularly deserves attention. The want of a good treatise on this branch, together with the supposed inherent difficulties of the subject, has led to its entire exclusion from many of our schools. In the work before us, many of the demonstrations are new; and the whole matter has been so clearly explained, as to place it quite within the comprehension of ordinary capacities.

It should be added, in justice to the publisher, that the mechanical execution of the work is highly creditable. The insertion of the cuts in the pages adjoining the texts which refer to them, is certainly preferable to putting them together in plates at the end of the book.

The work is for sale by the publisher, H. Orr, Chesnut street, by Uriah Hunt, Market street, and by George W. Taylor, at the office of "The Friend."

AGENCY.

John S. Harned, P. M., Canton, Washington county, Indiana, is appointed agent instead of William Hobbs, removed from that place.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street.

Visiting Managers for the Month.—William Hilles, Frankford; Joel Woolman, near Frankford; John Elliott, No. 242 Race street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

Married, at Springfield, Delaware county, Pa., on the 7th of Eleventh month, 1844, William Mickle, of Woodbury, N. J., to Mary, daughter of Joseph and Grace Evans.

Died, at Vicksburg, Miss., the 27th of Eighth mo., 1844, in the 22nd year of his age, Joseph Ricks, son of Alfred and Mary A. Ricks, of Southampton county, Va. He was on his way from Iowa City to Opelousas, La., when congestive fever attacked him while descending the Mississippi river, and compelled him to stop at the place of his death. He was raised and educated a member of the Society of Friends, and though in pursuit of his vocation he removed to a great distance from any settlement of its members, yet he maintained their principles to the last, and in the hour of need was found leaning for support on the truths believed in by them. During his illness he would at times desire his attendants to leave his room, that he might "commune with his own heart and be still." His friends and relatives will be in some measure consoled to know, that all was done for his relief that the best medical aid and attention could bestow. His body was interred at Plaquemine, La.

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PHILADELPHIA.

From the Athenæum.

CANTON RIVER, OR RIVER TIGRIS.

The Tigris or Canton river, is certainly one of the most imposing and striking objects which the traveller meets with in this celebrated country. The sea, near its mouth, is studded all over with numerous islands, of which a good view is obtained in going over from Hong Kong to Macao; and in sailing from either of these places to Canton, we pass a succession of them, most of which are mountainous, having huge masses of rock and yellow gravelly clay protruding here and there all over the surface, and but thinly covered with vegetation of any kind.

Sometimes, however, in our progress we have views of beautiful bays with a few acres of level land near the shore, in the midst of which there are some pretty houses or huts, surrounded with a few trees and shrubs. In sailing through amongst these islands one is apt to think that in the retirement of such dwellings, far removed from the vicious world, and the "busy hum of men," the inhabitants must indeed be happy and innocent, having their few wants abundantly supplied by the rice which grows luxuriantly around their dwellings, and by the never failing supply of excellent fish, which are easily caught in the sea. But these dreams of happiness and innocence are soon dispelled—these quiet villages abound with pirates, who frequently commit acts of the most cold-blooded cruelty, and render the passages between Hong Kong, Canton, and Macao, unpleasant and dangerous. Lorchas having a valuable cargo on board, are frequently attacked, and the crew and passengers murdered for the sake of the contents of the vessel, which is generally ransacked, and afterwards burned or destroyed. A short time since, a most affecting case of this kind happened, in which an English medical gentleman was one of the victims. He had taken a passage for Macao from Hong Kong, on his way to England, from which he had been absent from his wife and family for several years, and was barbarously murdered near some of the islands on the passage.

A few hours' sail with a fair wind and tide, brought me in sight of the celebrated Bocca Tigris, the entrance to the Canton river. The forts, which were destroyed during the war, are now rebuilt on a more extensive scale, and if manned with English soldiers, no fleet in the world would pass them without being blown to pieces. I fancy, however, that the Chinese, although they have had a lesson in the art of war by which they will be more difficult to conquer again, would still, with all their forts, afford but a feeble resistance against the military and naval tactics of the English or other civilized nations of the west.

Inside of the Bogue, the river widens very much, and presents the appearance of an inland sea; the view is now beautiful and highly picturesque, the flat cultivated land near the shores forming a striking contrast to the barren hills on the outside of the forts; the hills in the distance appear to encircle the extensive plain, and although, like the others just noticed, particularly barren, yet make a fine back-ground to the picture. A few miles further up the river, the shipping in Blenheim and Whampoa reaches come into view; the celebrated Whampoa Pagoda, and several others of less note, besides numerous other towers and joss-houses, all remind the traveller that he is now approaching the far-famed city of Canton, one of the richest and most important cities in the celestial empire. The noble river, by its numerous ramifications, now forms many islands,—on one of which the small town or village of Whampoa is built, but the truant streams return again to the parent, and flow together into the sea at the Bogue.

Large quantities of rice are grown, both on the islands formed by the river, and on the flats on the main land; the tide is kept out by embankments, where of course the ground can be overflowed at will. These embankments are not allowed to be idle, but are made to produce crops of plantains, as well as to preserve the ground from the inundations of the tide. When the land is too high to be overflowed by the tide, the water-wheel is brought into play, and it is perfectly astonishing how much water can be raised by this simple contrivance in a very short space of time.

Sugar-cane is also grown rather extensively near Whampoa, and is an article in great demand amongst the Chinese in a raw state. It is manufactured into sugar candy and brown sugar; many kinds of the latter being particularly fine, though not much used by the foreigners who reside in the country; they generally prefer the candy reduced to powder, in which state it is very fine and white. I have not met in any part of the country with our loaf sugar, and I suppose it is not made.

A great number of the common fruit trees of the country, are also growing all over the plains and near the side of the river. The Mango, Guava, Wampee, (*Cookia punctata*,) Leechee, Longan, Oranges, and Pumelows, are the principal kinds. Besides these, there are the Cypress, Thuja, Banyan, and other kinds of fig-trees, and a species of pine, called by the Chinese the water pine, from its growing always by the sides of the rivers and canals. The bamboo and a kind of weeping willow, very much like our own, are also frequently met with. The name which the Chinese give to the latter, is the "sighing" willow, coinciding rather curiously with our own term of weeping, and when taken in connexion with the historical fact of the Jews weeping by the streams of Babylon, and hanging their harps upon the willow tree, shows that this tree is regarded as the emblem of sorrow, as universally as the dark and sombre pine and cyprus are considered in all countries fit companions to the cemetery and churchyard.

Large quantities of the water lily, or lotus, are grown, both below and above the city, near the sides of the river, and embanked in the same manner as the rice fields. This is cultivated both as an ornamental plant, and for the root, which is brought in large quantities to the markets, and of which the Chinese are remarkably fond. In the summer and autumn months, when in flower, these fields have a gay and striking appearance—but at other seasons, when the leaves and flowers have decayed, the water has a stagnant and dirty appearance, not at all ornamental to the houses round which the lotus grows.

BOATS ON THE CANTON RIVER, ETC.

One of the most striking sights which meet the eye on the Canton river, is the immense number of boats which are moored all along the shore, near the foreign factory. Hundreds of thousands of all kinds and sizes, from the splendid flower-boat, as it is called, down to the small barber's scull, forming a large floating city, peopled with an immense number of human beings. In sailing up the river, you may see a very small boat, perhaps the smallest you ever witnessed, exposed on the water, being nothing more than a few planks scooped out and fastened together. This is the barber's boat, who is going about, or rather swimming about, following his daily avocation of shaving the heads and tickling the ears and eyes of the Chinamen; by-the-bye, this same barber has much to answer for, for his practice has a most prejudicial effect upon the eyes and ears of his countrymen. He, however, works his little boat with great dexterity, and with his scull manages to propel

himself with ease and swiftness through the floating city of boats, larger and more powerful than his own. Then you see boats of various sizes, such as those at Macao and Hong Kong, covered over, divided into three compartments, and kept remarkably clean and neat. These are hired by either natives or foreigners for going out to the large junks or other vessels moored out in the river, or for short excursions to the island of Honan, the Fa Te gardens, or such places. The centre division forms a very neat little room, having windows in the sides, ornamented with pictures and flowers of various kinds. The compartment at the bow is occupied by the rowers, and that at the stern is used for preparing the food of the family to whom the boat belongs.

The boats belonging to the Hong merchants and the large flower-boats are very splendid ones, arranged in compartments like the others, but built in a more superb and costly manner. The English reader must imagine a wooden house raised upon the floor of the boat, having the entrance near the bows; room being left there for the boatmen to stand and row. This entrance being the front, is carved in a most superb style, forming a prelude to what may be seen within. Here numerous lanterns hang from the roof; looking-glasses, pictures, and poetry adorn the sides of these splendid showy cabins, and all the peculiarities of this peculiar people are exposed to our view in these their floating palaces.

Then there are the Chop boats, which are used by the merchants for conveying goods to the vessels at Whampoa, passage-boats to Hong Kong and Macao, and various parts of the country. The Mandarin boats, with their numerous oars, have a strange appearance as they pull up and down the river. I have seen a single boat of this kind with forty oars on one side, eighty in all; and the large unwieldy junks for going out to sea. There are various modifications of all these kinds of boats, fitted each for the particular purpose for which it is designed. At festival times, the river has a gay and striking appearance, particularly at night, when the lanterns are lighted, and boats gaily decorated with them move up and down in front of the factory. The effect produced upon a stranger at these times by the wild and plaintive strains of Chinese music, the noisy gong, the close and sultry air, the strange people, full of peculiarities and conceit, is such as he never forgets, and leaves a kind of mixed impression of pleasure, pity, admiration, and contempt upon his mind. Throughout the whole of this large floating city, the greatest regularity prevails; the large boats are arranged in rows, forming streets, through which the small craft pass and repass, like coaches and other vehicles in a large town. The families who live in this manner seem to have a great partiality for flowers, which they keep in pots, either upon the high stern of their boats, or in their little parlours. The Chinese arbor vitæ, *Gardenias*, *Cycas revoluta*, cockscombs, and oranges, seem to be the greatest favourites with them. A joss-house—small, indeed, in many cases, but yet an altar—is indispensable to all these floating houses. Here the joss-stick and the oil are daily burned, and form the incense which these poor people offer to their imaginary deity.

Whole streets of wooden houses are also built upon the sides of the river and the numerous canals in the suburbs of Canton, upon stakes which are driven firmly into the mud. These dwellings resemble the travelling shows which one often sees in the market towns of England; suppose that instead of the wheels which these vehicles generally have, they were supported upon posts over water, and crowded together in hundreds and thousands, forming crooked and irregular streets, then you have a good idea of the dwelling-houses of the Chinese on the Canton river. Thousands of the inhabitants live and enjoy health and happiness in such places, which, according to our ideas, would soon be graves for Europeans—such is the difference of constitution.

I was much surprised at the old women and young children bathing in the river, which indeed looked like their natural element; and they seemed quite as much at home there as the fishes which swim in the same water. The Chinese boat population are famous for their prowess in and under the water. At Hong Kong a few days ago, when some officers went out to the harbour to take some Chinese thieves, the Chinamen all jumped overboard, and dived out of sight and escaped.

THE MAGNETIC TELEGRAPH.

ITS CONTEMPLATED EXTENSION—ITS NATIONAL IMPORTANCE.

The contemplated extension of the Magnetic Telegraph by private enterprize, from New York to Boston, may be hailed as a stride in the march of intelligence of no ordinary importance. It is one of those triumphs of the arts of peace that knit our people in closer relations of union and brotherhood. The Magnetic Telegraph annihilates distance. So complete is this annihilation, that the newspapers at Baltimore have made arrangements to report the proceedings of Congress by telegraph, so as to have the intelligence from the capital (40 miles distant) as soon even as the Washington papers. A like effect will happen when the line is established between New York and Boston. The news from Europe brought by the Boston packet will be known in New York (220 miles distant) as soon as it is in Boston. And so likewise when the line is completed between Albany and Buffalo, which we understand is in contemplation. Will not the telegraph literally render our people one family?—for when it is fully extended throughout the Union, our brethren in Louisiana will receive intelligence from their brethren in New York and Maine, almost as quick as if they were seated around the same board—within the sound of each other's voices. Perhaps it is not figurative to say that hundreds of miles will then seem no more than previously as many hundred feet.

All know the wonderful influence rail-roads have exercised in drawing distant parts of the country together, and in breaking up the prejudices and asperities of sections. Utica and Syracuse now almost seem a part of Albany. A few years since they were afar off. The iron horse which has diminished the time in travelling, has brought about this revolution, but still more remarkable is the telegraph. Under its operation New Orleans will be nearer to New York, so far as regards the transmission of intelligence, than Albany is now.

It will certainly seem odd, but such will most assuredly be the case, that the result of the election in New Orleans will be known in New York, on the same evening. And thus when it is extended to all our principal cities, the presidential election will be known throughout the Union *on the very day the votes are cast.* This magical transmission of intelligence would relieve the anxieties, the doubts and the labours of thonsands who now fritter away their time weeks after the election, in ascertaining the result in other states. —*Albany Argus.*

For "The Friend."

"*Eighth Annual Report of the Association for the Benefit of Coloured Orphans.*" New York. 1844.

We have received a copy of this interesting report, from which we learn, that since the opening of the Asylum, 201 children have been admitted. At the date of last report 73 were in the house, and 51 have been since admitted, making 124. At present there are 106; 5 have been indentured, 9 returned to surviving parents, 1 left the institution without leave, and 3 died—total, 124.

We extract the succeeding interesting passages from the report.

"It will be seen that the managers have added 51 children to their number of pensioners since the presentation of their last report. They are happy to say, notwithstanding this increase of their responsibilities, that through the liberality of the public and the exercise of strict economy, they have been enabled considerably to reduce the debt for current expenses, with which they were encumbered at the close of last year. They have also completed some of the internal arrangements of the house, which were unfinished at the date of the last report. For the means of accomplishing this object, they are mainly indebted to a donation of 500 dollars, made by one of the friends of the institution for the especial purpose. The grounds, which have also been regulated and brought under cultivation, now give a more agreeable aspect to the exterior of the building, and will afford healthful and interesting employment to some of the children. The duties of Superintendent and Matron continue to be satisfactorily discharged by Otho and Catharine Shaw, who manifest an interest in the welfare of the Institution, which has merited and obtained the esteem and confidence of the Managers.

"The general health of the household has been good, and the thanks of the Board are renewedly due to Dr. James D. Fitch and Dr. J. M'Cune Smith, for their professional services; also to Dr. Benedict, who, residing,

in the neighbourhood, has frequently officiated in cases of sudden indisposition. The deaths which have occurred have been from consumptive disease. One was in the case of a little boy, brought from the Alms-house when about four years of age. Both his parents were dead, and no knowledge was ever obtained of his having any relatives or friends. It is well remembered, that almost the first words that were heard from his infant lips, were profane. This evil habit, the result of early associations, was entirely eradicated, and he proved to be a well-disposed and promising child. His penmanship was beautiful; and he evinced an aptitude for imitating surrounding objects, on paper or on his slate, which is rarely remarked in children of his age." "He was patient and submissive during his last illness, but not communicative. He did, however, speak of his own death, and expressed his willingness and desire to depart: and surely that Divine Teacher, who had thus enabled a feeble child to look calmly forward to the great change which was at hand, had prepared him by the Spirit for the kingdom of heaven. He died at the age of ten years.

"The death of a little girl, which did not, however, actually occur at the Asylum, deserves also to be mentioned, because it is believed to furnish an illustration of the effects of the instruction imparted while there. She was placed in the Institution by her father, when between five and six years of age, and gave painful evidences at that time of having been exposed to the contaminations of vice. There was a very decided improvement, both moral and intellectual, during her residence of four years at the Asylum. Her health having become delicate, her father was desirous of removing her, and the Managers having ascertained that he had provided her a comfortable home with a kind and respectable coloured woman, reluctantly consented. After her removal, she declined rapidly. She talked little, but seemed thoughtful, and said several times that she should die soon. The seeds of the great and solemn truths of the Gospel, early implanted, were no doubt ripening for the heavenly harvest. One morning, at an early hour, she sent for her kind nurse, and said to her, in her own childish way, 'The bad man has no more power over me now. I have been a very naughty child, but the kind Saviour loves me, and God, for his sake, has forgiven my sins. I shall die very soon, and be put in the cold ground, but I am not afraid to die, for I know that God will take me to heaven.' A few days afterwards, immediately on waking, she asked for her father and sister. When they came, she looked sweetly in her father's face, and said, 'Father, I want you to pray. I am going to die very soon; but I am not afraid to die, for God has pardoned my sins, and I know that he will take me to heaven. I want to see you and H— there, and I know you cannot go there if you do not pray.' She continued in a tranquil state of mind until the following day, and just as the evening closed, gently fell asleep in Jesus, leaving another simple but sure testimony to the delightful declaration of Scripture, 'Out of the mouth of babes and sucklings hast thou perfected praise.'

"The Board would gratefully acknowledge the countenance and aid, which they have received during the year, from the authorities of the city. The institution has been visited and inspected by the mayor and Common Council, who have since signified their approbation by a grant to the Institution of twenty additional lots of ground, adjoining their premises. The facilities thus afforded are most acceptable and valuable. The grounds will now permit the keeping of two or three cows, as well as the cultivation of a vegetable garden; and the comforts and conveniences of the establishment will, of course, be much enhanced. The Board have always felt that any expenditure, beyond that which is required by the real wants of the household, would justly expose them to public censure; but, on the other hand, they feel that no institution, in which the actual necessities of the inmates are not adequately provided for, can deserve the approbation of the public. The children in the Asylum are clothed economically, but comfortably and neatly, and are fed with plain, but wholesome and nutritious food. It is believed, from estimates that have been made, that the cost of sustaining them may be very advantageously compared with that of maintaining the city poor.

"Several children have been admitted during the year under circumstances of peculiar destitution and distress. On one of the coldest days of last winter, a little girl between three and four years of age, was seen seated on the pavement in the Bowery, crying piteously. Her mother, who was found to be insane, was standing not far distant, with an infant in her arms. One of the Managers, who was passing, urged that the children should be taken to a neighbouring house, and warmed. An opportunity was thus afforded of ascertaining the circumstances of their case. The mother, who seemed to be a decent woman, had arrived that morning from the country with her children, and not meeting her husband, as she had expected, had, it is supposed, for several hours traversed the streets, becoming more bewildered and excited by her unsuccessful efforts; the little girl, on exposure to the air, again wept bitterly with cold and fatigue, and clung to her protectress, while the mother proceeded with her infant, without giving any heed to the child left behind. They were conveyed to the Alms House, where the father, apparently a worthy, heart-broken man, traced them, and by his request, the little girl so painfully deprived of a mother's care, was placed in the Coloured Orphan Asylum. She is now one of its most interesting inmates, and the mother continues in a state of derangement.

"The attention of another Manager was attracted one morning last summer by the neglected and disconsolate appearance of a little coloured boy, who was seated on a large packing box in the Bowery. She stopped and asked him of his home. He said he had none. He had lived with his aunt; but to use his own expression, 'she had cleared him out.' The little fellow had, as it appeared on inquiry, been attracted by an evening procession, had followed it till he became weary, and then laid himself down and slept until the morning. It was long before he found his home, and when he did, his aunt drove him away, and told him not to come there again. He was asked where he slept last night? 'In this box.' Where would he sleep this night?' 'He would sleep there again.' 'Was he hungry?' Not much; a woman had given him something to eat.' He could not tell the residence of his aunt, and nothing further has ever been learned in regard to her. His appearance indicated great poverty. He has been in the Asylum ever since, a happy child, clothed, fed and instructed, and giving fair promise of future usefulness. Another little girl, between four and five years of age, was found at night in the street, and taken to the Upper Police Office, whence, through the intervention of a benevolent individual, she was sent to the Asylum. She was filthy and ragged, and could give no satisfactory account of her friends and residence. No one has ever appeared to claim her. These facts tell a tale that requires no comment.

"The instruction of the children must necessarily become more and more an object of solicitude and interest, as the Institution enlarges the sphere of its operations and influence; and the importance to society at large, of education for all classes, as a means of diminishing pauperism and crime, is now very generally acknowledged. The Managers do not allow children to be indentured, until they can read and write, and have some knowledge of figures. From the early age of twelve years, at which they generally leave the Asylum, they cannot, as must be obvious, have acquired much more than the groundwork and first principles of general knowledge. But the Managers perseveringly endeavour to make this elementary instruction as thorough as possible. The number of scholars in school No. 1, including day scholars, is 49; of these 22 write on paper, and 27 on slates. There are 44 who are cyphering in the simple, and 5 in the compound rules of arithmetic, and 21 who are learning mental arithmetic. There are 17 who study geography, 10 history, 12 definitions, 16 write from dictation, and 12 write composition. Many of them spell and read with great accuracy; and when it is remembered that most of the children admitted do not know the alphabet, their improvement cannot but be considered a satisfactory evidence of their capacity, as well as of the efficiency of the instruction received. The girls are as far as possible taught to knit, and to make and mend their own clothes. The number of children in the primary department is 70. They are taught spelling, reading, writing on slates, enumeration, &c. Each department is under the charge of a female teacher, both of whom, as the Managers have pleasure in saying, have approved themselves to be competent and conscientious in the discharge of their duties. There is also in each department a monitress, educated and retained in the Asylum for this especial purpose. The children have also the use of a well-chosen library of 776 volumes, and a number of co-

pies of two useful periodicals for children, are furnished weekly."

"The religious instruction of the children has always been made a paramount consideration; for while the managers would neglect nothing calculated to qualify them for practical usefulness, they believe that no idea can exercise so powerful an influence over the heart and the actions, as the thought of an ever-present God, or relieve the painful sense of responsibility and guilt which it must produce, but the knowledge of the only channel of his mercy in Jesus Christ.

"Gratifying intelligence has been received during the year from most of the children who have been bound out. Several boys were indentured last spring under more than usually favourable circumstances. One of them, a very promising lad, has been to the great gratification of the Managers, placed in a Manual Labour School in the vicinity of Philadelphia."

For "The Friend."

WISDOM.

"Wisdom's ways are ways of pleasantness, and all her paths are peace."

Where lie thy paths, oh, Wisdom, where
Leads the straight course from every snare?
How shall the spirit, bound below,
Alluring pleasures all forego?
How shall the heart by passion driven,
With earnest faith lay hold on heaven?
Unswerving still maintain the right,
Guided by Virtue's steady light?

Teach me, oh, Holy Spirit, teach
My soul that glorious height to reach,
Above the tempting scenes of life,
Debasing cares and follies' strife;
Let me with stedfast zeal pursue
What conscience prompts me here to do;
And still with high and pure intent,
Use well the talent God has lent;
Devout, may daily prayer ascend,
And holiest thoughts and feelings blend;
More may my deeds of love abound,
More may I render good around:—
But, while I prune and trim with care
My neighbours' vines, may I beware
That *my* mind's garden may be free
From weeds and thorns' deformity;
Nor while for *others*' good I crave,
Forget *I* have a soul to save!

Wisdom, may I thy ways pursue,
And keep the heavenly goal in view;
May solid joys with years increase,
And the heart rest in perfect peace!

D. L. D.

For "The Friend."

BIBLE ASSOCIATION.

The Bible Association of Friends in America is now possessed of a considerable income, which it is disposed to apply to the gratuitous distribution of the Holy Scriptures amongst Friends and professors, who are not provided, and whose means are too limited to purchase them; also to sell them at low prices to others. The Corresponding Committee request that the Auxiliaries will furnish an accurate account of the situation of Friends within their respective limits, in relation to a supply of the Scriptures—stating distinctly the number of families which are destitute, and also the number of individuals who can read, who do not own a copy, and are not able to purchase one. The Association is desirous that every member of our Religious Society, of suitable age and reflection, may have free access to the Scriptures, and be encouraged to peruse them.

It is contemplated that the necessary information will be acquired, and the distribution effected, chiefly by Auxiliary Associations; and it is very desirable that, where such associations do not exist, they should be established at an early period, and reported to the managers. To promote this object, the rules for Auxiliaries adopted by the parent Association, are herewith published.

The Corresponding Committee earnestly request that Auxiliaries will furnish answers to the subjoined queries at an early period, and forward them, addressed to George W. Taylor, agent, so that they may be received at the office, No. 50 North Fourth street, by the first day of the Fourth month next.

THOMAS KIMBER, } Corresponding
JOHN G. HOSKINS, } Committee.

Phila., First month 7th, 1845.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Association during the past year?

2. What number of Bibles and Testaments have been sold by the Association within the past year?

3. How many members, male and female, are there belonging to the Association; and what number of families of Friends reside within its limits?

4. Are there any *families* of Friends within your limits not supplied with the Holy Scriptures; and if so, how many?

5. How many *members* of our Society, capable of reading the Bible, do not own a copy?

6. How many Bibles or Testaments may probably be disposed of by sale within your limits?

7. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

8. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family, and each member of our Religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

Rules for the Government of Auxiliary Associations.

The objects and constitution of the Bible Association of Friends in America, having the approbation of this meeting, it is agreed, that a society be now formed under the following rules, to be called the "——— Auxiliary Bible Association of Friends," for the purpose of supplying Friends and others, in this vicinity, with the Holy Scriptures, encouraging the frequent and serious perusal of them, and promoting a more accurate knowledge of their invaluable contents; also, of co-operating with the Bible Association of Friends in America, in furthering their important objects in other places.

RULES.

1st. Any person paying to the Treasurer dollars at one time, or dollars annually, and being a member of the Religious Society of Friends, shall be a member of this Association.

2d. Any member of the Bible Association of Friends in America, residing in this district, shall be considered a member of this Auxiliary Association.

3d. The officers of this Association shall be a Secretary, Treasurer, and a Committee of Correspondence.

4th. The Committee of Correspondence shall consist of the Secretary, Treasurer, and members, to be chosen annually: they shall have the power of filling vacancies in their own body, and shall be authorized to act on behalf of the Association, during its recess: they shall meet monthly, and keep fair minutes of all their proceedings, which, with the correspondence, shall be laid before the Association at its Quarterly Meetings. members shall form a quorum.

5th. The Association shall meet once in three months, on the day of . At the first Quarterly Meeting in each year, a statement of the accounts, and of the number of Bibles and Testaments distributed, and on hand, shall be exhibited; the several officers appointed; and a detailed report of the proceedings during the preceding year, be prepared and forwarded to the Secretary of the Bible Association of Friends in America; to attend the annual meeting of which, delegates may be appointed.

6th. The amount of subscriptions and donations to this Association, after deducting the necessary expenses, shall be remitted annually to the Treasurer of the Bible Association of Friends in America, in consideration of the provision made in the tenth article of its constitution, viz.: "The full amount paid by Auxiliary Societies to the Treasurer of this Association, shall be returned to them, if demanded within the current year, in Bibles or Testaments at the lowest prices, subject to the regulations which may be established by the acting committee; but all sums not so demanded shall remain at the disposal of this Association, to aid in promoting its general objects."

7th. Every subscriber to this Association shall be entitled to a return of one-half of the amount of his life or annual subscription, in Bibles or Testaments at cost, under such regulations as may be hereafter adopted.

8th. The members of the Association shall appoint committees, whose duty it shall be to solicit subscriptions in their respective neighbourhoods, and to inquire what families, individuals or schools, are in want of Bibles or Testaments, and make report thereof to the Association, or the Committee of Correspondence, in order that they may be promptly supplied, either at prime cost or otherwise, according to circumstances.

9th. A list of such committees shall be kept by the Secretary; and at every Quar-

terly Meeting, each committee shall be called upon to report the state of its neighbourhood; the amount of moneys collected, and the number of Bibles and Testaments distributed or required.

10th. Any member, ceasing to be a member of the Religious Society of Friends, shall cease to be a member of this Association.

THE SHELTER.

The Ninth Annual Report of the Association for the Care of Coloured Orphans. Adopted First month 3rd, 1845.

In again bringing into view the situation of the inmates of The Shelter, we feel that we have nothing of striking interest to communicate to our friends; yet desire gratefully to commemorate the continued care of Him, who has condescended to bless the peaceful abode of the coloured orphan, and enabled us to persist in our efforts "to deliver the fatherless," and those who have none to help them. And although we sometimes go on our way under a feeling of discouragement, because we have neither storehouse nor barn, yet we cannot refrain from endeavouring to gather these little ones, trusting that "He who suffereth not a sparrow to fall on the ground without his notice," will supply the wants of this little flock, which is of more value than many sparrows.

From the statement of the account of our Treasurer, it will appear that our means have been insufficient without borrowing, to enable us advantageously to carry on the operations of the Institution, which has naturally had a depressing influence; yet this very effect has arisen from a cause calculated to afford pleasure, having been produced, in part, from the character of The Shelter becoming better known and more fully appreciated, by those who have had the charge of children suitable to place therein—a greater number having been admitted the last year, than during any similar period. Some of these were found under peculiarly touching circumstances, literally suffering from penury and neglect; and others exposed to the baneful influence of undisguised wickedness. An instance may here be mentioned, to exemplify what has been stated, of a little boy taken from these demoralizing associations, who remained a short time previous to his admission in The Shelter, at the house of the Manager who had been instrumental in rescuing him. The child, feeling sensible of the happy change in his situation, evinced his gratitude, by a desire to do something for his benefactress, inquiring eagerly if there was anything he could "do or get for her,"—and naming an article he thought she might need, added, "he could soon steal her a little!"

Recently, two orphan sisters were discovered, exposed to all the hardships and temptations of a life of street-begging; going forth in the morning, and depositing every evening their daily collections in the hands of the person who so unfeelingly sent them abroad on this degrading avocation.

In the cold season of winter, the attention of the Committee of Admission was called to the situation of a little girl, who was cast upon the world in a state of utter destitution, having been found by a humane neighbour in bed with the remains of her father, who died the night previous of a lingering consumption. On inquiry, it was ascertained she was an older sister of one who had been bequeathed to us several years ago, by her mother, on her dying bed. The education of the child last admitted having been entirely neglected, she required strict watchfulness on the part of her caretakers, as her conversation was very improper, and even profane; but by the judicious management of the matron and teachers, she was gradually brought into submission to the order and discipline of the house.

The Managers in having had it in their power, through the liberality of their friends, to alleviate the sufferings of this afflicted and often neglected portion of the human family, acknowledge their wages have been sure; and it is cause of thankfulness, thus to be instrumental in removing these little innocents from the contagion of evil.

The reports of the Superintending Committee for each month, relative to the domestic concerns of the household, and the progress of the pupils in learning, have been satisfactory; proving that the interest and care of the matron and teachers, are unabated, and productive of good. With few exceptions, the children have enjoyed an unusual share of health throughout the year. One of our little girls died of consumption, on the 28th of Sixth month last, without much apparent suffering. Although it is a trial to lose these helpless ones, for whom our sympathies have been awakened, yet we have the consolation of believing, that every necessary attention is bestowed upon them, calculated to render the closing periods of their lives comfortable.

The continued care of Dr. Casper Wistar, in his professional capacity, demands our acknowledgments; and whilst we refrain from much expression relative to his benevolent exertions, we feel and properly estimate his skill and ability in administering to the children who claim his notice.

We record with feelings of sorrow, the removal by death of two valued members of the Association; one of whom was instrumental in its establishment in 1822. But whilst we mourn their loss, their labours are a sweet memorial of them.

The Managers feel the responsibility attached to them in binding the children for a term of years, and endeavour to place them in situations favourable to the growth of religion and morality, where their minds may be impressed with the necessity of conforming to habits of industry, in order that they may not only become useful members of the families in which they may reside, but fitted to discharge the future duties of life with respectability and comfort. Several of the girls have been retained in The Shelter until their eighteenth year, with a view of relieving the Association from employing additional assistance, which would otherwise be indispensable; the number thus continued, have the advantage of becoming fully acquainted with the usual routine of house work, combined with the privilege of improving themselves in school learning.

The practice of taking the older children to meetings for Divine worship on First-day mornings, is adhered to, and portions of the Holy Scriptures are daily read in the family and school.

The scholars, through their own diligence, have furnished themselves with 25 pairs of stockings for the season, beside several pairs of mittens, &c., and finished 356 articles of clothing and house linen during the year.

Although we may not always be favoured to discover good resulting from our labours, yet it has been a renewed source of encouragement, to hear that more than an ordinary number, who have left The Shelter this year, have conducted themselves agreeably to their employers. A little lad recently writing to his Teacher, for whom he appears to retain a strong regard, manifested his interest in the Institution; his obligations for the instruction received, whilst a member of the family; his desire to visit his companions and the home of his infancy; as well as his satisfaction with his present condition, &c. This child was plucked as a brand from the burning, through the energetic exertions of a benevolent individual, who found him under the control of a sweep-driver, to whom he had been sold by his relentless keeper for the paltry sum of two dollars, compelled to use his utmost efforts at a very tender age to procure a miserable and hard-earned pittance—exposed to the vicissitudes of the weather, and the contaminating influence of surrounding evil.

Through the generosity of two of our members, the play ground on the north side of The Shelter has been rendered more attractive by the erection of a summer-house, swing, &c., which have been constant sources of pleasure and recreation to the children, during the hours of recess; whilst the care of the garden remains a healthful exercise to those old enough to assist in its culture.

The funds, &c. with which we have been intrusted, are, we believe, strictly applied to the uses intended, with a due regard to economy and the comfort of the household; and we earnestly solicit on behalf of the poor and fatherless, a continuance of the kindness of those who are willing to aid in sheltering them from suffering and vice; and desire the blessing of those who are ready to perish may rest upon them.

It is particularly repugnant to our feelings, from season to season, to ask for assistance to enable us to sustain this interesting concern; yet we feel bound to make our situation known, that we may not be obliged to resort to the painful alternative of infringing on our small capital to meet current expenses; as it has long been a favourite wish with a number of our friends, that the principal belonging to the Association might accumulate, so that at a subsequent period it may rely upon its own resources.

We notice with gratitude the bequests which have from time to time been received and assigned us, enabling us to cherish the hope that the day may arrive, when the need for thus interceding shall terminate.

We invite our patrons, and those interested in the establishment, to visit The Shelter, situated on Thirteenth and James streets, where they may behold for themselves the happy group of orphans provided for by their bounty.

Donations, as heretofore, will be gladly received by the Matron, at The Shelter; or in money by our Treasurer, Mary R. Carpenter, 71 Cherry street.

When the former report was adopted, there were in the Shelter,

Children, - - -		47
Admitted, (1844) - -		16
Apprentieed -	6	
Deeeased, - -	1	
Now in the House, -	56	
	63	63

For "The Friend."

Relics of the Past.—No. 48.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

RESEARCHES INTO THE FIRST ESTABLISHMENT OF PHILADELPHIA YEARLY MEETING.

(Continued from page 126.)

In the Seeond month, 1684, the Yearly Meeting of Salem was held, and in the Seventh month of the same year, that at Burlington. The reeords of the proeeedings of both these meetings are lost; it appears, however, that at Burlington it was agreed that it would be best that but one Yearly Meeting of business for these provinces should be held. This subjeet was also taken up by the Yearly Meeting in Philadelphia, whieh was held two weeks after that at Burlington. The reeords of this body, which convened on First-day, the 21st, and proceeded to business on Fourth-day, the 24th, are all lost, except a general epistle issued to Friends on this continent, and an epistle to London, which we give below. It is an intereesting fact, that women Friends also held a Yearly Meeting at the same time and place, whieh addressed an epistle to women Friends in England. There was no Yearly Meeting of that sex then in Great Britain; but the meeting (probably held monthly) of Women Friends for London, answered it. The answer is preserved.

"Dear Friends, brethren and sisters in the holy faith of whieh Christ Jesus is the author.

"In the true love of God, we dearly salute you all, and pray that we all, in the several plaees and stations where God hath set us, may be kept faithful and diligent; over all to stand in the majesty of his great and glorious power. Amen!

"By this, ye, who are our beloved in the Lord Jesus, may know how it is with us here, as to Truth's affairs. We have had lately *two* preeious, heavenly and blessed Yearly Meetings, *one* at Burlington, and the *other* at Philadelphia. The Lord of Heaven was with us in mueh power and love, to the breaking and melting of our hearts into mueh tenderness—everlasting praises be to his name forever, and forevermore!

"Glad we are to remember you, and reach unto you in the bowels of tender love, and to salute you at this time, and that we have this preeious opportunity so to do; for we dearly love and embraee you. Though at this outward distanee, yet oftentimes we confer with you, and meet with you in our spirits, and have heavenly union with you in Christ Jesus, to our great eomfort, joy and refreshment; for you are nearer to us than tongue can express or pen set down. This you can feel and be right sensible of.

"We are one with you in the holy Truth, and dependenee upon the Lord; praying, bending and bowing before him, that in all things and services appointed of him, we may truly and sineerely be governed and guided by the word and counsel of his holy and heavenly power, and divine wisdom, that the honour and glory of all may be given to him. The Lord God knows the secrets of all hearts, and what they cry for unto him, that in the resurreetion of life eternal, they may be kept in the heavenly union with the living God, and with one another.

"Ah, dear Friends, the great and foreible free love of our God to us, who hath so loved us with an everlasting love as he hath done. Living and most holy praises be given to his name. Oh! how can we admire his most blessed, and pure, and holy love beyond expression. Oh! how good and merciful hath he been unto us in the midst of our great sufferings, and trials, and exereises we have met withal, as we have stood faithful. Therefore it is our great and unspeakable joy and eomfort to hear of Friends' stedfastness, their eourage in suffering, and how precious the Lord is unto them. We desire and pray to the Lord that we may never desist from sympathizing with the dear, faithful and innocent suffering souls there, but may truly reaeh unto them, meet with them, and be concerned with their suffering eondition, as if it were our own. Otherwise we believe if we should forget the afflietions and sufferings of the Lord's blessed people there, that the Lord would be angry with us, and not stay with us to do us good. We are but one body, of which Christ Jesus is our head, and as members of the body cannot suffer but the other members must have a feeling sense. Otherwise there must be a benumbedness as to feeling, or a searedness as to sense. The Lord forbid this should befall any of us here, unto whom the God of heaven hath been gracious, but that we all may be kept in a true and tender state, in the holy sense of his living and tendering power and Spirit.

"Dear Friends; the majesty of Truth is great here, and does prevail and grow and reign, and is become dreadful to the worker of iniquity: yea, it will increase more and more to the ends of Amerieа. The day of its great power and holy authority is rolling hither like the inundation and breaking and overflowing of waters. The Lord knows, dear Friends, that ye are blessedly provided for, having many sweet, preeious prophets and wise men amongst you; but, alas! this has been but a barren wilderness every way, and calls for inhabitants. But being the Lord's earth, in great mercy he is pleased to give it a day of the visitation of his holy Gospel. Some know they were truly moved of the Lord to eome hither on Truth's aeeount; and some of us believe that many more of God's dear and faithful labourers will be sent hither into his harvest work and gospel serviee. We hope that none there who love Truth's prosperity will grudge it. England is dignified above all nations, and more especially is beeome a nursery to plant the nations with; even with heavenly living plants, a most holy root and blessed seed, that may beeome faithful and fruitful to the Lord. If any have not an eye to the Lord in coming hither to us, but come forwardly, or fly to avoid the cross and suffering, they will be but burdens to us. They will be a diseontented, distrustful and murmuring people, and ready to do the work of such a people in their hasty writings to England. The Lord blesseth his beloved honest people, as they wait upon him, and feel his blessed power and enjoy his presence; they know they are his, and do not despair, whatever be their exercises or outward conditions. The mighty God Omnipotent over all in the heavens and in the earth, is their God forever. Sueh as these are his encouraged plantation here, of whieh the outward is a figure. So we ean say prosperity is here in the Holy Truth amongst a remnant, who have kept the faith. They are his Holy Church, and alive to praise him, and ean bless him for his tender mercies.

"Dear Friends; at the two aforementioned Yearly Meetings, we had sueh a blessed harmony together, that we may say that we know not that there was a jarring string amongst us, or any that appeared with a word of spite or anything of division. So the Lord's eternal, unlimited power breaks down all, and crushes underfoot the foul, base, and ill-natured spirit in all our meetings. Wherever it is, we set our feet a-top of it in the Truth. Glorious was God in his power amongst us. A great multitude eame of many hundreds, and the gospel-bell made a most blessed sound. There was the men and women's meeting at both plaees in their preeious services to inspeet into Truth's matters, in what related to them; and God gave them wisdom to do it, and all was unanimous. We are to send an epistle to Carolina, Virginia, Maryland, and all thereaway; and also the other way to New England, Rhode Island, that it may be presented to them, if possible that from these remote provinces they may send two or three from eaeh province to our Yearly Meeting here, being as a eentre or middle plaee. That so eommunion and blessed union may be preserved amongst us all over. Some are stirred up in their spirits to travel in the work and serviee of the gospel.

"So, dear Friends, ye know our hearts, and are sensible of our tender love reaehing to you by this our epistle, and we shall be glad of your epistle to us, concerning things with you; and rest your dear brethren in the love of God.

"From our Yearly Meeting at Philadelphia, 24th of Seventh month, 1684.

" Signed by appointment of the meeting.

Thomas Janney,	Wm. Yardley,
Jno. Simcock,	Roger Longworth,
Arthur Cook,	John Moon,
Wm. Clayton,	Rob't Turner,
Christophr Taylor,	Henry Lewis.
James Harrison,	

(To be continued.)

Correction.—In the last number of " Relics of the Past," page 125, 11th line of 2nd column, for 1682 read 1681.

For "The Friend."

TEXAS. SLAVERY.

Letter of J. C. Calhoun to W. R. King.

Among the documents laid before congress at the present session, we find a long letter from the secretary of state, to our minister in France; the avowed object of which is to prepare that minister to oppose with effect, any effort, in case one should be made, on the part of the French government, to prevent or obstruct the annexation of Texas to the dominions of the United States. This annexation is declared to be a subject of great importance, not only to Texas and the United States, but to this continent and to Europe; and the question is argued very elaborately, and with considerable ability. I am hardly prepared to admit that the fate of the civilized world on both sides of the Atlantic, is so intimately connected with the question, whether Texas should be incorporated into our Union, or remain a separate government, or become an appendage to Mexico, as the secretary represents it to be. If, however, the defeat of this cherished and favourite project is to be followed by the consequences which he supposes, the whole civilized world is deeply interested in procuring its defeat. If the diplomacy of Great Britain may be reasonably expected, in case this annexation shall not be consummated, to effect the abolition of slavery, first in Texas, and eventually in the United States, the Spanish islands, and the empire of Brazil; if the question whether the slavery of the western world shall be indefinitely continued or extinguished at an early day, is suspended on the annexation of Texas, then, indeed, every man who believes the truth of the gospel, and even every man who acknowledges the great principles on which the people of the United States assumed their station among the nations of the world, is morally bound to exert his influence, whatever it may be, to prevent that annexation.

By the treaty of Ghent, the United States stand pledged to Great Britain to use their best endeavours to procure the abolition of the African slave-trade; and it appears by the report of the secretary of the navy, that a squadron, with ninety-three guns, is now on the African coast, ostensibly designed to prevent American vessels from participating in this guilty traffic. Yet we have ample testimony that the trade is not suppressed; but is prosecuted to a lamentable extent. It has been computed that more than a thousand Africans, are daily sacrificed in this murderous trade. And this very letter informs us that the British government is supposed to have expended two hundred millions of dollars in the ineffectual attempt to suppress it. Yet if we can believe this same document, the slavery which feeds and stimulates this desolating traffic, will probably, if not certainly, be extinguished by British diplomacy, in case the proposed annexation should be prevented. Verily if the cabinet at Washington believe the doctrine contained in this document, it is pledged by the treaty of Ghent to use its best endeavours to defeat the project which this letter was designed to promote. I shall not pretend to foresee what construction the British government may give to the proceedings of ours, in relation to Texas; it is, however, obvious that, in case the proposed annexation should be effected, a charge of the violation of treaty may be raised, and forcibly sustained, by assuming the truth of the doctrine which the secretary advances.

Admitting then what we are told, the British statesmen have sagacity enough to perceive, that the defeat of the project of annexation is indispensable to the extinction of slavery in Texas; that its abolition there would give a fatal blow to slavery in the United States; and that its abolition here would certainly abolish it over the whole continent; and then adverting to the simple truism, that if there was no slavery in the western world, the slave-trade would cease of itself; we are immediately led to the conclusion, that the annexation of Texas would be not only a failure on the part of our government to redeem the pledge contained in the treaty of Ghent, but the active interposition of an obstacle to the attainment of the object which both governments professed a desire to promote.

We may perhaps reasonably doubt whether the continuance or extinction of slavery on this whole continent is entirely dependent upon the success or defeat of the plan which the cabinet appears so anxious to consummate; yet as the proposed annexation is there advocated as the only mode by which the slavery of the continent can be perpetuated; we may rationably believe that this measure if effected, will increase the evils of slavery, and very possibly prolong its date.

Here then are we furnished, in an official document, issued for the avowed purpose of sustaining a measure of acknowledged importance, with reasons why every friend of morality and religion who has a voice to raise, should protest against the proposed annexation; and the obligation to oppose this measure is increased in the same ratio as the force which we can discover in the arguments of its advocate.

As a measure of political or commercial policy, the question of annexation sinks into comparative insignificance. We need not indulge much anxiety whether the success or defeat of this project will increase or diminish by two or three cents, the price of sugar or cotton; but we are deeply interested in the question, whether the iniquitous and demoralizing system of slavery is to be perpetuated on the American continent, or swept away by the swelling tide of humanity and civilization.

But the part of the letter which more particularly demands animadversion, is that which relates to the policy of England, to the effect of the abolition of slavery in the British colonies; and the consequences which must result from its extinction in the United States.

The secretary commences this branch of his subject by denying that philanthropy is the motive by which the British government is urged to attempt the abolition of slavery on this continent. I readily admit that J. C. Calhoun is more competent to judge of the motives by which politicians are generally actuated than I can pretend to be; yet, knowing something of the motives of philanthropists, and a little of the history of the proceedings in connexion with the abolition both of the slave trade and of slavery itself, within the British dominions, I can inform him that philanthropy lies at the bottom of the whole procedure. The secretary indeed admits that humanity may have been one of the motives, both for the abolition of the slave-trade, and of slavery in the British West Indies. If humanity, mingled with considerations of interest, could induce the British government to exercise its authority towards the extinction of slavery where its power is acknowledged, it is not easy to perceive why humanity may not equally operate in the extension of British influence, where influence only can be exerted.

The truth however is, that the subject of slavery and the slave-trade was taken up by philanthropists. While the slave-trade was openly prosecuted under the sanction of government, and slavery was pronounced lawful by some of the highest legal authorities in the island, the celebrated philanthropist, Granville Sharpe, was labouring to enlighten the public mind on the subject of slavery. By his profound researches into the principles of English law, aided by the learning and assiduity of F. Hargrave, he at length procured the well known decision in the case of Negro Somerset, by which slavery in England was forever extinguished. A few years afterwards, Thomas Clarkson, at the age of twenty-four, resolved to abandon the hopes of preferment, arising from the profession for which he was educated, and devote his life to the extinction of slavery and the slave-trade. By his indefatigable labours, joined with those of others, who, from religious and philanthropic considerations, were induced to espouse the same cause, the attention of the people was awakened; the parliament was inundated with petitions for the abolition of the slave-trade; happily there was no rule there to prevent these petitions from being received and considered; a few of the most enlightened statesmen in the nation, among whom Wilberforce occupied the first rank, espoused the cause of abolition. Indeed nearly all the splendid talents in the house of commons were ranged on that side. But the slave-traders, the slave-holders, and those who were directly or indirectly interested in the continuance of the trade, united, almost to a man, in opposing, not only the abolition, but even the regulation of that odious traffic. And it is a curious coincidence, that the same kind

of predictions, of ruin and massacre, contests of races, and wars of extermination, which figure so conspicuously in the letter before us, were copiously interlarded in the parliamentary speeches in defence of the slave-trade.

At length, after a contest of about twenty years, during which the abominations of the traffic were fully exposed, and every argument in its defence completely refuted, the indelible stigma of national abhorrence, was stamped, by an overwhelming majority, upon the African slave-trade.

The legal abolition of the slave-trade being effected, the surviving philanthropists, through whose instrumentality that great measure was carried, next directed their efforts to the improvement of the condition of the slaves in the British islands. As it was supposed that the slaves ought to be prepared for freedom before they could enjoy it, repeated efforts were made to induce the local legislatures to meliorate their slave codes, with a view of preparing their slaves for the enjoyment of freedom. But the suggestions and recommendations of the mother country were contemptuously rejected; and threats were sometimes made, of dissolving their connexion with the parent state, in case such interference with the government of their slaves was not discontinued.

The friends of the slaves at length ventured to declare, that the way to prepare the negroes for freedom, was to make them free; and that immediate, not gradual, abolition, was the true method of correcting the evils of slavery. After the philanthropists of Great Britain had laboured during another twenty years, to effect the extinction or melioration of slavery in the islands, they succeeded at length in rousing the government to a determination that negro-slavery should have an end in all their colonial dependencies. The government, however, was roused by first rousing the nation. A law was enacted, declaring that slavery should cease in the British islands after the first of August, 1834.* But this act was clogged with a provision, to which the friends of emancipation were generally opposed. A cumbrous system of apprenticeship, to continue for six years, was adopted as a preparation for freedom.

In the island of Antigua, where there were 30,000 slaves, 4,500 free coloured, and 2,500 whites, the local legislature rejected the apprenticeship system, and adopted immediate emancipation. And this was done from motives of policy alone.† In Bermuda, where the whites were 5,500, slaves, 4,650, and free blacks 500, a similar course was pursued. In the other islands the apprenticeship was adopted. But the emancipated slaves soon discovered that the name, rather than the nature of their servitude, was changed. The experiment of preparing the slaves for freedom, by a six years' apprenticeship, was found to be a total failure; and after a trial of four years it was abandoned. On the glorious first of August, 1838, says J. M. Phillippo, 800,000 African bondsmen were made fully and unconditionally free.

Now although the secretary professes to explain the cause why this change was not followed, in the British islands, by the disastrous results, which had been predicted by the advocates of slavery, and which he asserts would arise from its abolition in the United States, he appears to be very ill informed on the subject. For we are not to suppose that he would intentionally authorize our minister to present to a foreign government, an array of facts and arguments, which an intelligent and well instructed schoolboy might refute. He tells the minister that, the change "was brought about gradually and peaceably, by the steady and firm operation of the parent country, armed with complete power to prevent or crush at once, all insurrectionary movements on the part of the negroes, and able and disposed to maintain to the full, the political and social ascendancy of the former masters over their former slaves. It is not at all wonderful, that the change in the situation of master and slave took place under such circumstances, without violence and bloodshed, and that order and peace should have been since preserved." "Very different," says he, "would be the result of abolition, should it be effected, by the influence and exertions of Great Britain, in the possessions of other countries on this continent—and especially in the United States, Cuba and Brazil."

(To be continued.)

* J. M. Phillippo's Past and Present State of Jamaica, p. 68.

† Thome & Kimball, p. 138.

For "The Friend."

TO MY EASY CHAIR.

There are memories link'd with the dear old Arm Chair,
That steal o'er my spirit in moments of care;
And from the sweet influence by memory shed,
My heart's mental whisper is, "blest are the dead."
"Yea, blessed the dead who have died in the Lord,"
Whose lamp was his love, and whose light was his word;
To whom the bright seal of redemption was given,
And their sanctified souls rest forever in heaven.

My patriarch grandsire, like the "ripened sheaf,"
Meet in the heavenly garner to be stored,
Fell, gently fell, as drops the autumn leaf,
By all regretted, yet by none deplored.

This was thy home, this venerable chair—
Here to thy side I clung with my young love;
Fondled with childish glee thy silvery hair,
Or read the page which tells of heaven above.

Thy setting sun was not o'ercast with shade;
Sweetly thou smiled till all of life was fled:
When in thy mother earth we saw thee laid,
Those who best loved thee could not mourn thee, dead.

Thou too, my father! loved, lamented saint!
Here, in this seat, thou breathed thy soul away,
Till every pulse of life was low and faint,
And thy pure spirit freed from bonds of clay.

Here, too, my sainted mother oft reclined
Her suffering form, ere life's last sand had run;
Here felt the triumphs of the immortal mind,
All centred in one wish, "Thy will be done."

Ah! if departed spirits, hovering near,
Were guardian angels of ourselves a part,
They would forgive the tributary tear,
Nor blame the sigh that speaks a wounded heart.

But still the dear "old chair" shall cherished be,
For memory doth a charm around it throw;
And the old relic, like old friends, to me
May be a solace in my hours of woe.

A.

THE FRIEND.

FIRST MONTH, 18, 1845.

The memorial of the New York Meeting for Sufferings to the National Legislature on the subject of the annexation of Texas, will be given next week.

—

We observe that the editors of "The Friends' Library" announce their expectation of receiving shortly and publishing the Life of Samuel Neale, enlarged by considerable additions from his original manuscripts. Also the Life of Mary Neale, with some additional matter. Both these works, we understand, are in course of preparation by our friend A. Rawlinson Barclay, of London, and are to form a continuation of the valuable series commenced by his brother, John Barclay, of which several volumes were published during his lifetime. Everything relating to Samuel and Mary Neale will be interesting to those acquainted with their characters; and the former editions of their memoirs are so scanty, that the additional matter will be peculiarly acceptable.

—

In our paper of to-day, page 130, will be found an abstract of the Eighth Report of the New York Association for the Benefit of Coloured Orphans, which we are glad to find so well provided for, and doing so much good. We also reprint, page 133, the Ninth Annual Report of "The Shelter" of this city. It will be found that our benevolent female Friends who have this interesting Institution in charge, are still circumscribed by the want of adequate funds to carry on advantageously their work of mercy. This *should* not—may we not say, *will not*—long be the case. We commend their modest and appropriate report to the serious consideration of our readers.

—

WANTED

An apprentice to the Bricklaying business, by a Friend of this city. A member would be preferred. Inquire at this office.

DIED, Twelfth month 16, 1844, MARY, wife of Thomas Wistar, of this city, in the 80th year of her age; a beloved member and elder of the Western District Monthly Meeting.

——, on the 6th instant, PHEBE, wife of Joel Woolman, in the 63d year of her age, after an illness of several months, which she bore with Christian resignation. She was a consistent member of Frankford Monthly Meeting. On taking leave of her sister, a few days before her close, she said "she felt nothing in her way."

——, on First-day, the 12th instant, JOHN H. CRESSON, in the 66th year of his age; a member of the Northern District Monthly Meeting of Philadelphia.

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For "The Friend."

TEXAS. SLAVERY.

Letter of J. C. Calhoun to W. R. King.

(Continued from page 136.)

"To form a correct conception of what would be the result with them, we must not look to Jamaica, but to St. Domingo for example. The change would be followed by unforgiving hate between the two races, and end in a bloody and deadly struggle between them for the superiority. One or the other would have to be subjugated, extirpated or expelled, and desolation would overspread their territories, as in St. Domingo, from which it would take centuries to recover."

If we admit this reasoning, if reasoning it can be called, to be correct, we must infer that unforgiving hatred sprung up in the British West Indies, between the two races, and that an exterminating war was prevented only by the power of the parent state. What then were the facts?

An Antigua newspaper of "August 7th, 1834," has this passage.

"The great doubt is solved—the alarming prognostications of the advocates of slavery falsified—the highest hopes of the negroes' friends fulfilled, and their pledge honourably redeemed. A whole people, comprising thirty thousand souls, have passed from slavery into freedom, not only without the slightest irregularity, but with the solemn and decorous tranquillity of a sabbath. A week has nearly elapsed, and although all eyes and ears are open, and reports spread rapidly, we have not heard of a single act of insolence, insubordination or violence committed by any one of them, under false and licentious notions of freedom." The same paper, seven days afterwards, states, "we believe there is no gang of labourers in the island which has not returned to its accustomed employment." In a letter from Antigua of the 30th of the same month, we find the following: "The operations of commerce have experienced no interruption; public confidence remains unshaken. Two sugar plantations have recently leased for as much as they were worth, with the negroes included, prior to emancipation."*

James A. Thome and Jos. H. Kimball, who visited Antigua in 1837, about three years after emancipation, state, "We were informed by planters and missionaries in every part of the island, that there was not a single dance known of, either by day or night, nor so much as a fiddle played. There were no riotous assemblies, no drunken carousals. It was not in such channels that the excitement of the emancipated flowed. They were as far from dissipation and debauchery, as they were from violence and carnage. Gratitude was the absorbing emotion. From the hill-tops and the valleys, the cry of a disenthralled people went up like the sound of many waters, 'Glory to God; Glory to God!'"

N. Nugent, Speaker of the House of Assembly, observed to them: "When the clock began to strike the hour of twelve on the last night of July, 1834, the negroes of Antigua were slaves; when it ceased, they were freemen. It was," said he, "a stupendous change, and it was one of the sublimest spectacles ever witnessed, to see the subjects of it engaged at the very moment it occurred in worshipping God."† R. B. Eldridge, member of the assembly told them, the 30,000 slaves glided out of slavery into freedom with the utmost tranquillity. There the change was not effected gradually, but instantaneously; yet I might swell my page to an immoderate extent with testimony equally clear as to the peaceable manner in which slavery was extinguished in Antigua, where the slaves were to the whites as 12 to 1.

We should find it no easy matter to reconcile these testimonies with the theory of the Secretary, which ascribes the peaceable transformation of the slaves into freemen to the power of the parent state. But we have conclusive evidence of the incorrectness of his theory, in the simple fact, that "before emancipation, martial law invariably prevailed in the [Christmas] holidays, but the very first Christmas after emancipation, the governor issued a proclamation stating that in consequence of the abolition of slavery, it was no longer necessary to resort to such a precaution."‡

The authors last cited, have filled several pages with the written declarations of men occupying various stations in the island, all tending to prove that the danger and fear of insurrections among the negroes had vanished with the extinction of slavery.

The effect of emancipation in Bermuda was similar to that in Antigua. Thus it appears, that in the islands where the experiment was first tried, the result was equally encouraging, where the numbers of slaves and whites were nearly the same, and where the former were to the latter as 12 to 1.

Let us now inquire into the manner in which the slaves in Jamaica, where slavery existed in one of its most repulsive forms, were transmuted into freemen; and endeavour to discover what agency was employed by the parent state in repressing the insurrectionary movements of the negroes. Of this event J. M. Phillippo, a Baptist missionary, gives the following account:

"On the evening of the day preceding that which witnessed the actual bestowment of the inestimable boon on the apprentices of Jamaica, the towns and missionary stations throughout the island were crowded with people especially interested in the event, and who, filling the different places of worship, remained, in some instances, performing different acts of devotion until the day of liberty dawned, when they saluted it with the most joyous acclaim. Others, before and after similar services, dispersed themselves through the towns and villages, singing the national anthem and devotional hymns; occasionally rending the air with their acclamation of 'Freedom's come; we're free, we're free; our wives and children are free.' On the following day the places of worship were thrown open and crowded almost to suffocation. In many instances the whole premises of a missionary establishment were occupied. Sermons were preached applicable to the event; devout thanksgiving to Almighty God, mingled with songs of praise, ascended up to heaven from every part of the land. The scenes presented exceeded all description. The whole island exhibited a state of joyous excitement, as though miraculously chastened by the hallowed influences of religion."*

After giving a detailed account of some proceedings, in which the governor and principal officers of the island took part, the author continues: "God was universally recognised as the giver of the bounties enjoyed; and from first to last, He was regarded as the Great Author of their deliverance from bondage. Their conduct was admitted by every respectable beholder, and even by those who were not influenced by the best of motives in mingling with the spectators, as unexceptionable. The masters, who in many cases were present, frankly recognised the new-born lib-

* Jay's View, page 187.

† It is to be observed that on the night in question, the spacious Wesleyan chapel at St. Johns was crowded with the candidates for freedom; and when the clock began to toll the hour of twelve, they fell on their knees, and received in silence the expected boon.

‡ Thome & Kimball, page 149.

* Past and Present State of Jamaica, page 71.

erty of their former dependents, and congratulated them on the boon they had received; while both expressed their desires that all past differences and wrongs might be forgiven. Harmony and cheerfulness smiled on every countenance, and the demon of discord for a season disappeared. On some of the properties where these commemorative festivals were held, the people, with a few individual exceptions, went to work on the *following day;* while many of them presented their first week of free labour, as an offering of good will to their masters.

"Thus, the period from which the worst consequences were apprehended, passed away in peace, in harmony, and in safety. Not a *single instance* of violence or of insubordination, of serious disagreement, or of intemperance, so far as could be ascertained, occurred in any part of the island."*

It appears that many of the planters or managers found considerable difficulty on the subject of rent and wages; but I can find no trace of insurrectionary movements on the part of the slaves, or the exercise of authority on the part of the parent state, to preserve the peace, or maintain the ascendency of the whites.

I have before me the narrative of a highly intelligent Englishman, of unquestionable veracity, who visited Jamaica and several other islands in the West Indies, in the early part of 1840. His information was derived from his own observation, and familiar intercourse with the inhabitants of every description, governors, judges, missionaries, attorneys, proprietors and labourers; and his unequivocal testimony is, that where the emancipated negroes are fairly and judiciously treated, there is no difficulty in procuring their services.

Where difficulty has arisen between these sable freedmen and their employers, I find it attributed by spectators on the spot, to the attempts of the latter to reduce the wages immoderately low, or to extort extravagant rents from the labourers for their tenements. But I cannot discover that the contests respecting wages and rent, (and these are the only points on which controversies are likely to arise,) have resulted in any insurrectionary movements; or that the fear or authority of the parent state has, in a solitary instance, been put in requisition to preserve the peace of the islands.

I therefore conclude, that the theory of the Secretary in relation to emancipation in the British West Indies, is totally erroneous; and that the experience of those colonies, furnish us testimony altogether conclusive, in favour of the safety of emancipation in the United States.

But perhaps the Secretary means to imply that the disasters, which he has so vividly portrayed, would result from the abolition of slavery in this country, if effected by *the influence and exertions of Great Britain.* Then let us obviate the difficulty and escape the disasters, by abolishing slavery by our own exertions. If the slaves in the West Indies were so grateful for the boon of freedom, when granted to them by the parent state, and in opposition to the wishes of many of their masters, how would the gratitude of the slaves in the United States be excited by the grant when coming immediately from their masters, who were not driven into the measure by any paramount authority?

The secretary has referred to St. Domingo as an illustration of what we might expect from the abolition of slavery in the United States. This reference appears singularly unfortunate, when addressed to our minister at the court of France. It is to be hoped, he will have more prudence than to urge the experience of that island, as an argument in defence of slavery, in any of his communications with the ministers of Louis Phillipe; for we can hardly presume that they are ignorant of the facts of the case.

The history of the revolution in Haiti is indeed instructive, and it might be well if the advocates of slavery were better acquainted with it than they generally are. Of this a very brief outline will be given.

In the early period of the revolution in France, the free people of colour* in the French part of Haiti, considerably outnumbering the whites, claimed the rights of citizenship. As this claim was obstinately denied by the white colonists, recourse was at length had to arms; and a dreadful civil war ensued. The English, taking advantage of the prevailing disorders, made a descent on the island. The French authorities, with a view of counteracting this attempt, adopted the expedient of suddenly proclaiming liberty to the slaves. These slaves were then to the whites nearly as 14 to 1. The English expedition proved to be a failure, and the remains of the army were finally withdrawn. As the English were masters of the ocean, the intercourse between Haiti and the mother country was almost entirely cut off, and the inhabitants of the island, black, white, and mixed, were left to govern themselves as they could. The ancient order was broken up, and a new one necessarily formed. Under these circumstances, Toussaint, a black, formerly a slave, attained the ascendency; and held the chief authority in the island for about six years.

During this time, the emancipated slaves, estimated at about 600,000, continued to work on the estates, and the whites who remained, and who did not take part with the invaders, were permitted to enjoy their possessions in peace.

After the British forces evacuated the island, the affairs of the colony appear to have been judiciously managed under the administration of Toussaint. The land was well cultivated, the labourers received a proper remuneration for their services, and were generally contented and happy. In 1801, seven years after emancipation, the exports of the island were 18,535,132 lbs. of sugar, 43,420, 270 lbs. of coffee, and 2,480,340 lbs. of cotton.

But the evil genius of Napoleon induced him, after the peace of Amiens, which took place in 1801, to send an army to Haiti, for the purpose of again reducing its inhabitants to slavery. A war, probably without a parallel in modern times, for its savage and desolating fury, was the consequence. After 60,000 Frenchmen had perished in the conflict, and almost every vestige of cultivation been swept away, the shattered fragment of the invading army finally abandoned the island.

[Remainder next week.]

* Past and Present State of Jamaica, page 74.

* These were not emancipated slaves, but the free descendants of European and negro ancestors. They held estates, and contributed to the expenses of government, as well as the white colonists. Many of them were the possessors of slaves.

From the Cincinnati Chronicle.

CIVILIZATION OF THE CHEROKEES.

The progress of Cherokee civilization is among the most grateful circumstances in our history, and there are accordingly few papers that we welcome with more interest than the Cherokee Advocate. It is, in all respects, a pleasing indication of the advance of the nation in the arts of life. The last number (October 26th) gives interesting reports of the proceedings of the National Legislative Council, of the anniversaries of the Cherokee Bible Society and the Temperance Society. We notice also that the administration of justice is regular and uniform. At the Circuit Court in Skin Bayou district, Hon. John Thorn presiding, on the 17th ultimo, Black Haw, a Cherokee, was tried and found guilty of having murdered, in the early part of the month, a countryman named Johnson, under the power of "whiskey"—drunkenness being no excuse for murder in the Cherokee code—and he was duly hung on the 23d ultimo.

As our readers may be curious to see what kind of a place the Cherokee capital town is, we transfer the following account of it from the Advocate. It will be observed that Jersey skill is employed there:—

"Our Town.—At present every thing about our town is life and animation. The number of persons called together by the annual session of the National Council, though not so great as on similar occasions heretofore, is quite considerable. Besides the public officers (councilmen, judges, clerks, sheriffs, &c.,) there are many others in daily attendance, some of whom are called hither by business, and others by a curiosity to see and hear what is occurring in the nation.

"Tahlequah, the place whence we hail, is situated some eighteen miles east of Fort Gibson. It became the seat of government of the Cherokee nation in 1839, after the reunion of the eastern and western branches of the Cherokee family. The location of the town is central and beautiful, and combines advantages of good health, excellent spring water, and a plentiful supply of timber for firewood and purposes of building. The surrounding country is, in our opinion, of surpassing beauty, presenting a diversity of mountain, woodland, and prairie scenery. The prairie, which extends within the town reservation, affords luxuriant grass, which is a good

substitute for hay, and as much land of productive quality as will be required in many years for agricultural purposes by those wishing to live 'in town.'

"After it became the seat of government, a number of 'log cabins' were 'thrown up' about the place, without, however, much regard to order, as they were designed for the temporary accommodation of those engaged in the transaction of public business. But a regular town having been laid off last winter, and a number of lots sold to citizens of the nation, these cabins will be removed and others built which will present a better appearance. A few houses have, however, been already erected, and others are in contemplation, of the 'jam-up' kind.

"The Supreme Court has just opened its annual session in a new and commodious brick court-house, which, in point of neatness and durability, is perhaps surpassed by no building of the kind in Arkansas. The contractor for doing this job is a *Jersey* carpenter, whose habits of industry secure him constant employment. The mason-work was done by a 'little Yankee' all the way from Boston.

"Our house is also a spank new one, eighteen by forty feet, two stories high, ceiled, &c. Our countrywoman, — Taylor, has also in forward state of erection, a new brick house, intended for a hotel, which will be, when completed, not only a great accommodation to the public, but also an ornament to our town."

From Meredith's Views in New South Wales.

A COUNCIL OF COCKATOOS.

"On a large dead gum-tree, a whole council of black cockatoos was assembled in animated debate, sidling up and down the branches, erecting and lowering their handsome gold-tipped top-knots, as if bowing to each other with the politest gestures imaginable; and accompanying the dumb show with such varied intonations of voice, as made it impossible to doubt that a most interesting discussion was going on, all conducted in the most courteous manner. Perhaps a reform of the grub laws was in agitation, for the business was evidently one of grave importance, and we respectfully remained attentive spectators of the ceremony until the 'House' adjourned, and the honourable members flew away."

THE LOCUST.

The transformation of the locust from the condition of the under-ground beetle, is very prettily told.

"In the summer, towards evening, it is common to see on the trunks of trees, reeds, or any upright thing, a heavy-looking, hump-backed, brown beetle, an inch and a half long, with a scaly coat; clawed lobster-like legs, and a somewhat dirty aspect, which is easily accounted for, when at the foot of the tree a little hole is visible in the turf, whence he has lately crept. I have sometimes carefully carried these home, and watched with great interest the poor locust 'shuffle off his mortal,' or rather earthy coil, and emerge into a new world. The first symptom is the opening of a small slit which appears in the back of his coat, between the shoulders, through which, as it slowly gapes wider, a pale, soft, silky-looking texture is seen below, throbbing and heaving backwards and forwards. Presently, a fine square head, with two light red eyes, has disengaged itself, and in process of time, (for the transformation goes on almost imperceptibly,) this is followed by the liberation of a portly body and a conclusion; after which the brown leggings are pulled off like boots, and a pale, cream-coloured, weak, soft creature very slowly and very tenderly walks away from his former self, which remains standing entire, like the coat of mail of a warrior of old, ready to be encased in the cabinets of the curious, the shelly plates of the eyes that are gone, looking after their lost contents with a sad lack of 'speculation' in them. On the back of the new-born creature lie two small bits of membrane, doubled and crumpled up in a thousand puckers, like a Limerick glove in a walnut-shell. These begin to unfold themselves, and gradually spread smoothly out into two large, beautiful, opal-coloured wings, which by the following morning have become clearly transparent, whilst the body has acquired its proper hard consistency and dark colour; and when placed on a gum-tree, the happy thing soon begins its whirring, creaking, chirruping song, which continues, with little intermission, as long as its happy, harmless life."

Here is a terrible intimation of the

DOG-WOLVES OF SYDNEY.

"The dingoes rarely kill their victim at once, but coolly commence eating it at whatever part they chance to have first laid hold of, three or four often knawing at the unfortunate animal together, whilst its agonized cries do not seem to disturb their horrible feast in the slightest degree; and unless by chance a vital part is destroyed, the maimed creature probably lingers during hours of protracted and unimaginable torture."

We are glad to relieve this by a charming little picture of the

ROBIN OF NEW SOUTH WALES.

"Very few birds came near our house, but among those few was the robin, (*Petroica phœnicea?*) as much more beautiful in plumage as he is inferior in note to our winter-darling in England, but with exactly the same jaunty air, and brisk, quick manner. His attire is, I really think, the most exquisite of all the feathered creatures here: the breast is the most vivid geranium-colour, softening to a paler shade towards the wings, which are glossy black, with clear white markings across them; the back is also black, with a white spot on the crown of the head, and the tail-feathers are also barred with white. The colours are so clear and distinct, as almost to convey the idea of different garments put on and fitted with the most exquisite taste; whilst the gay, frolicsome air, and intelligent, bright, black eyes of the little beau, tell you that he is by no means unconscious of the very favourable impression his appearance must create. He hops about, sings a few notes of a soft, lively little song; flies to a rail or low tree, and arranges some fancied impropriety in a wing-feather; then surveys the glossy spread of his tail as he peeps over his shoulder, and after a few more hops, and another small warble, very sweet and very low—a passing glance, like the flash of a tiny flambeau, and he is gone."

The Sydney crabs are a very gregarious race, and seem to claw about the eatables at a repast, with the zeal and expedition of an American boarding-house.

A DINNER PARTY OF CRABS.

"At a certain state of the tide they might be seen scrambling out of the water by thousands, and often reminded me of a hungry cargo of stage-coach passengers, to whose dinner only a limited time can be allotted; for the whole troop, after sidling a short distance from the water, immediately commenced eating most expeditiously, picking up some mysterious comestible from the soft rich mud, first with one claw and then with the other, and continually carrying the supplies to the mouth, which, being situated in the broad central region, always gives the idea of a person very busily engaged in filling his waistcoat-pockets; and the effect of some thousands of these odd little bodies all engaged in the same manœuvres was droll in the extreme."

We might regret that we must close our extracts here, but is not the pleasant and lively little book published for half a crown?—*Foreign Journal.*

Whatever your advancement in the work of religion, or your services in the church, may have been, you have as great need as ever to dwell in an humble state of watchfulness; for some, whom the Lord hath favoured when low and humble, by giving way to the subtle temptations of the enemy, under the specious pretence of enlargement and freedom of spirit, become exalted in their minds, declined from their first love, and by an unguarded conduct, lost their esteem and service in the church, and brought dishonour on the blessed Truth.—*Advices*, 1743.

A Drover Dog.—The editor of the New York True Sun, noticing a specimen of the cattle or drover dog, says, that this animal, with the assistance of one man on horseback, will drive and control the movements of five or six hundred cattle in a drove. It perfectly understands its business, and seems to like it very much. The stories told of these drover dogs are very curious. They are easily trained, and what is very singular, soon learn to divide a drove into sections, which they drive in different directions, as required. If any individual of the drove gets into the wrong section, the dog will find it out and bring the animal back. In sheep driving, the dog will never bite the skin, or even tear a lock of wool. They have a peculiar way of communicating their object by their bark. They never attack the throat, but snap at the heels, and at one or the other, according to the direction they wish the animal to go.

For "The Friend."

THE POPULAR PRESS.

In a "Treatise on Presumptions of Law and Fact," &c., republished in the "Law Library," the following observations occur, which are as applicable to the meridian of Philadelphia as that of London.

"When facts have come to light, indicating the commission of some offence peculiar or atrocious in its character, the press of this country has too often forgotten the honourable position it ought to occupy, and the fearful responsibility consequent on the abuse of its power. Under a horror, real or affected, of the *crime*, but more probably with the view of pandering to excited curiosity and morbid feelings in the public, a course is taken, calculated to deprive the unfortunate person suspected of all chance of a fair trial. For weeks or months previous to it, his conduct and character are made the continual subject of discussion in the public prints, and, through their influence, every where else. Circumstantial descriptions of the mode in which the crime was committed, and in some cases actual delineations of it, with the accused represented in the very act,—elaborate histories of his past life, in which he is frequently spoken of as guilty of crimes innumerable,—minute accounts of his conduct in the retirement of his cell, and when under examination —and, lastly, expressions of rage and wonder that he has had the audacity not to confess his guilt, are daily and hourly poured forth. In one case, matters were carried so far, that while certain parties were awaiting their trial for murder, the whole scene of the murder, of which, of course, they were assumed to be the perpetrators, was *dramatized*, and represented on the stage to a metropolitan audience. The necessary consequence is, that a firm belief of the guilt of the accused is silently and imperceptibly worked into the minds of the better portion of society, while those of the rest are inflamed to the highest pitch of excitement and exasperation against him. In the midst of all this he is brought to trial, which, under such circumstances, can be little better than a mockery. The judge and jury who sit in judgment on such a man are not looked on, perhaps even by themselves, as individuals chosen to investigate calmly the guilt or innocence of the accused,—they are rather expected to be the formal registrars of a verdict of guilty, already unjustly and iniquitously given against him by society, before he was heard in his defence."

The case above alluded to, is given in a note, in these words:—

"Trial of John Thurtell and Joseph Hunt, for the murder of William Weare, London, 1824. Weare was murdered on the 17th October, 1823; the play was represented at the Surrey Theatre on the 17th November in the same year; and Thurtell and Hunt were tried on the 7th January, 1824. It also appeared, that, before the trial, prints delineating the murder were published in the newspapers. Notwithstanding that all this, with many other circumstances equally unjust and disgusting, were brought before the judge of assize by affidavit, an application to postpone the trial until the next assizes was refused. A more just course was taken by Parke and Alderson, BB., in the recent case of R. v. Archibald Bolam, (2 M. & Rob. 192,) who was indicted at the Spring Assizes of 1839, for the murder of John Millie. These learned judges then made the precedent (well deserving imitation) of postponing the trial until the next assizes, on an affidavit made by the prisoner's attorney, that the prejudice and excitement raised against the prisoner, chiefly by the local newspapers, was so strong, that an impartial trial could not reasonably be expected. This conduct was the more cruel, as few cases have presented a more mysterious aspect, or required more careful consideration than that of Bolam. He was afterwards found guilty of manslaughter."

It is not to be denied, that "pandering to excited curiosity and morbid feeling," is the very nourishment of a considerable portion of the public press of this country, as well as of Great Britain and Ireland—and indeed of the continent of Europe. If the incidents of any case are peculiarly unfit to meet the eyes of the domestic circle, that is the very one that will be detailed with all its disgusting particulars, as was the case in a recent trial for murder at Woodbury. Highway robberies, murders, suicides, burglaries, and indecent trials, fill a portion of every newspaper that issues from many offices; and hence the man who formerly had his paper brought home for his evening perusal, having previously glanced over its *business portions* at his counting-house or work-shop—is now compelled to keep it out of sight of his family. Any one that reads daily and indiscriminately *all* the columns of the daily press of this city—(how much the more that of New York!)—will almost necessarily, though perhaps imperceptibly, acquire a coarseness of mind, and even a taste for vulgarity—so that, finally, he may bring without hesitation into the domestic circle, the worst specimens of newspapers—and his appetite becoming more depraved by this kind of food, he may require even greater wantonness of detail than their columns exhibit.

"Vice is a monster of such hideous mien,
That to be hated, needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

I do believe that the introduction of the common newspapers of the day into families, is a great evil. Would any rightly concerned parents be willing to converse before their children on the subjects which fill a considerable portion of these? Would they not recoil with horror—yes, horror!—from telling to their plastic children the incidents they permit them freely to read? And if hereafter they should unhappily find that vice is familiar to the minds of their offspring—they may be led deeply to ponder to whose instrumentality it was owing. The general run of the newspapers of the day should be studiously excluded from the parlours of those who would preserve the minds of their children from pollution.

In an article on "Newspapers" in the Edinburgh Journal, the writer says: "The heterogeneous confusion of subjects in a newspaper is singular to contemplate. The ludicrous and the pathetic are here met with in strange proximity; vice and philanthropy unceremoniously jostle each other; strange cunning and stranger simplicity, love and murder, politics and poetry, are here all huddled together in grotesque disorder."

The state of our minds after rising from the perusal of any work, is a barometer which will indicate the atmosphere we have been breathing. If we can turn from this to the sacred page in a right spirit, and feel a renewed relish for the truths of the gospel, we may indulge the hope that our reading has not been prejudicial. But if unsettlement of mind, and an aversion to serious works should follow, we may depend upon it, that whatever the book, or paper we have read may be, an evil seed has been sown, that if suffered to grow will produce briars and thorns, "whose end is to be burned."

In connection with this subject I may remark, that I believe the colums of "The Friend," and the pages of "The Friends' Library," have been in many places of marked advantage to the members of our Society, especially to the young people. I think I have been able to trace as visibly the good result, where these have been attentively perused, as the farmer beholds the generous vegetation upon his fields where the plaster has been strewn—in both cases contrasting with the neighbouring sterility. I know full well that no reading can supply the place of the operation of the Holy Spirit upon the heart—and that no erudition can give the key of David—but I do believe that good reading is of very great advantage to all disposed to profit by it, and that much which is brought into families is pregnant with mischief—not only that furnished by newspapers and magazines, but much of higher pretensions, and not *all* without our own pale.

Y. Z.

A worse doom than to be condemned to the mines, rests upon that soul who had rather hoard up his money than employ it in charity.—*Mather.*

For "The Friend."

COMMITTEE ON EDUCATION.

The Yearly Meeting of 1843 authorized its Committee on Education to receive and hold on its behalf, bequests and donations, to form a fund for the assistance of Friends whose local situation, or other circumstances, disable them from establishing and supporting the kind of schools recommended by the Yearly Meeting, and for the promotion in other ways of the guarded education of the children of its members. That Committee consider it very desirable that such a fund should be commenced, believing that the objects of their appointment would be much facilitated by now having a sum of money placed at their disposal. The undersigned have been accordingly appointed to receive such contributions as Friends may be willing to make for these purposes.

Annexed is a form of a bequest of personal estate, and also a form of devise of real estate.

JOSEPH SNOWDON,
No. 84 Arch street,
WM. HODGSON, JR.,
N. W. cor. Arch & 6th sts.,
JOS. SCATTERGOOD,
No. 14 Minor street,
SAM'L B. MORRIS,
Germantown.

Philadelphia, First month 15th, 1845.

Form of a Bequest of Personal Estate.

I give and bequeath unto A. B. and C. D., and the survivor of them, and to the executors and administrators of such survivor, the sum of in trust nevertheless to be paid by my said trustees to the treasurer, for the time being, of the Committee on Education appointed by the Yearly Meeting of Friends of Philadelphia, (which is held on the third Second-day of the Fourth month in each year,) to be applied toward promoting the concern of the said Yearly Meeting for the proper education of its members.

Form of a Devise of Real Estate.

I give and devise to A. B. and C. D., and their heirs, as joint tenants forever, all that [*here describe the property*] together with the appurtenances, in trust nevertheless, for the sole use and benefit of the Committee on Education appointed by the Yearly Meeting of Friends of Philadelphia, (which is held on the third Second-day of the Fourth month in each year,) and upon this further trust, to dispose of and convey the same, either in fee or for such other estate and in such way and manner as the said Committee on Education shall at any time direct, order and appoint.

For "The Friend."

Relics of the Past.—No. 49.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

RESEARCHES INTO THE FIRST ESTABLISHMENT OF PHILADELPHIA YEARLY MEETING.

(Concluded from page 135.)

The following is the reply from Friends in London to the epistle given in our last number.

London, Fourth month 11th, 1685.

"Dear Friends:

"We received your tender epistle, dated from your Yearly Meeting at Philadelphia, y^e^ 14th of Seventh month, 1684, concerning your Yearly Meeting, and the Yearly Meeting at Burlington. It was read in our Yearly Meeting at London, and Friends were glad to hear of the love and unity among you, and that you are careful of the honour of Truth and its good order. We are sensible of the several exercises, trials and hardships that you go through, in that wilderness,—but the word of patience will supply all, and content keeps the Lord's continual feast. Learn in all conditions to be content, and in that you will prefer the glory and kingdom of God above all;—and will desire that his ensign and standard may be set up in those parts of America, and not that of self. The spreading of God's holy truth and word of life abroad will make the barren wilderness a fruitful field. You say true, 'those who come into these parts to shun the cross or suffering are but a burden.'

"We are glad to hear of the spiritnal and heavenly harmony that was among you at both your Yearly Meetings, and do desire the Lord to preserve it, and increase it, and to keep down all that which is of the unnatural spirit amongst you; for the Truth preserves both in divine nature and true natural affection.

"Ye do well in the Lord's power to keep your men and women's meetings for the Lord's service. That all things may be kept down that dishonours the Lord. This will ease your magistrates of a great deal of trouble and toil. We do not question, as you are faithful, the Lord will furnish you with wisdom to do his will in all things to his glory. Ye do well to send epistles and to visit the church of God in Maryland, Virginia, Carolina, and other places. We are glad to hear that some are stirred up in the spirit and power of the Lord to visit the churches of Christ in New England, Virginia, Maryland and Carolina, and we hope in your next you will be able to give us account of the affairs of the churches in those places after ye have visited them. Also what meetings ye have had with the Indian kings, both in your own country, and in your travels in other places, and of the spreading of Truth abroad, to the exaltation of God's glorious name,—that ye may see the fulfilling of the Scriptures 'from the rising of the sun to the going down of the same, God's name is great among the Gentiles, and incense shall be offered up to him in every place.'

"And now, dear Friends and brethren,—though we are absent in the body, yet we are present with you in the Spirit, and do rejoice to hear of your holy order in the Spirit of God, and the stedfastness of your faith in Christ Jesus. As for our Yearly Meeting, it was large, quiet, and peaceable, and the glorious presence of the Lord was among us, in great love and unity; and his power and glory shone over all. As for further passages, we commend you to our yearly paper, and so do commend you all, both in Pennsylvania and Jersey, and elsewhere, to the word of grace, the word of patience, and the word of wisdom, by which all things were made, and by which you may be all furnished and supplied by the same word which reconciles us to God. Being born again of the immortal seed, and fed by the milk of this word, we will grow in the immortal life. So God Almighty keep you in the Seed, in which all nations are blessed, in whom ye have eternal rest and peace. Amen.

"Ye may read this in your Yearly Meeting.

George Fox,
Alexander Parker,
Stephen Crisp,
James Parke,
Geo. Whitehead."

In 1685 the Yearly Meeting was held at Salem as usual in the Second month, and at Burlington in the commencement of the Seventh month. The records of the proceedings of these meetings are lost. On the 15th day of Seventh month, the Yearly Meeting at Philadelphia was held. There were Friends in attendance from Rhode Island, from Choptank in Maryland, and from the Quarterly Meeting at Herring Creek, in the same province.

The Yearly Meeting agreed unanimously that hereafter there be but one Yearly Meeting in Pennsylvania and West New Jersey. To be held one year at Burlington, and the next at Philadelphia. To commence the first First-day in the Seventh month; the first, second and third days were to be devoted to meetings for worship, and on Fourth-day, the men's and women's meetings for business should commence. It was also agreed that in the next year (1686) it should be held at Burlington.

From that time no Yearly Meeting but this one had any general disciplinary powers in Pennsylvania and New Jersey, although that at Salem continued to be held, and exercised some control over the meetings in its vicinity until towards the close of that century.

TEXAS.

To the Senate and House of Representatives of the United States of America, in Congress assembled:

The Memorial and Remonstrance of the Religious Society of Friends, in the States of New York and Vermont, and parts adjacent, Respectfully sheweth:—

That your memorialists learn, with regret, that it is proposed to annex the State of Texas to, and incorporate it with, the States of this Union;—and, believing, as they do, that the consummation of this measure would extend and perpetuate slavery, and place in jeopardy that peace and harmony which now happily exist among the nations of the earth, they feel it to be an incumbent and religious duty respectfully, but earnestly, to remonstrate against such annexation.

The views and opinions of your memorialists, in relation to slavery, are well known:—they are not of recent origin—nor are they connected, in any degree, with party or sectional feelings.

The greater part of a century has elapsed since the predecessors of your memorialists—influenced by what they believed to be the will of Him, who is no respecter of persons—and who, it is declared, "made of one blood all the nations of men,"—emancipated their own slaves, at, what then appeared to be, a great pecuniary sacrifice. At a still earlier period, and near half a century before the foreign slave-trade was declared by law to be piracy, the Religious Society of Friends forbade all participation in it;—and impelled by the same sense of religious duty which now prompts it to approach the National Legislature, ceased not to importune those in authority to prohibit the unrighteous traffic.

Slavery originated in a dark, and, comparatively, barbarous age;—at a time when the

political and civil rights of man were little understood, and less regarded;—when civil and ecclesiastical tyranny oppressed the nations, and subjected the people to grievous and cruel sufferings. Against these violations of human rights, the members of this Religious Society have ever sustained a peaceable, but firm and unwavering testimony—and even sealed that testimony with their blood.

In the progress of time, it pleased the King of kings,—by the spread of the Gospel of his dear Son—to soften the hearts of rulers, and to enlighten the minds of the people, until we have seen, even in the despotisms of the old world, a greatly ameliorated condition of the subject, and the shackles rapidly falling from the limbs of the slave.

That the example of the free political institutions of this country, has exerted a powerful influence in improving the condition of mankind, will scarcely admit of a doubt;—and yet your memorialists have to deplore that she is in danger of being the last to extend the benefits of her own beneficent and righteous principles to all who may justly claim an interest in them—to all who are made in the image of Him, who, we have solemnly declared, "created all men equal, and endowed them with certain inalienable rights"—including "liberty, and the pursuit of happiness!" Against every measure which may deepen and fasten this foul stain upon the character of our beloved country, and retard the progress of free institutions throughout the world, by the contradiction it involves and the imputation it would seem to justify, that our love of liberty is selfish and exclusive—your memorialists earnestly and solemnly remonstrate.

If it be conceded that the coloured man is comprehended in the plan of redemption accomplished by Him, who died for all men;—if he be a man, in the sense signified in the divine injunction—"Whatsoever ye would that men should do unto you, do ye even so unto them," then the fact of our depriving him of freedom, and preventing his "pursuit of happiness," is as gross a violation of the spirit and precepts of our holy religion, as it is incompatible with our boasted declaration of the rights of man.

Your memorialists are aware that this subject is one of great delicacy. They are not insensible to the obstacles to general emancipation:—but being fully persuaded that He, to whom "the nations are but as the dust of the balance"—and who will "judge them in righteousness,"—is calling for this sacrifice at the hands of the American people; and believing that to nations, as to individuals, who sincerely seek his aid, he will "provide a way where there seemeth no way," and will sustain them by his outstretched arm, in every honest effort to discharge an incumbent duty, your memorialists cannot hesitate in urging the commencement of the great and noble work of universal freedom. They do so with the less hesitation, because they believe that even the temporal interests of the master will ultimately be promoted by it;—and they are impelled by a serious apprehension that, if not performed in mercy, the work will be accomplished in judgment, and attended by an awful retribution:—for they coincide in opinion with one of the most eminent American statesmen, that it will be found—should such a conflict occur—that the Almighty has no attribute which can take sides with "the oppressor."

Your memorialists apprehend, moreover, that the annexation of Texas will involve this country in war.

They had indulged the hope that corrected views of the benign religion of the Prince of Peace were hastening the day when "nation should no longer lift up sword against nation, nor learn war any more."

History furnishes ample evidence that wars have mostly arisen from the pride of princes and their lust of empire; that nations have often been deluged with blood, and subjected to the most dire calamities, by causes and considerations, regarding which, the people—those upon whom the burdens and the miseries of war devolve—had little knowledge, and felt less interest;—that wars have frequently been waged by unprincipled rulers, to divert the attention of an oppressed people from their own sufferings. But the mitigation of despotic sway, which modern times have witnessed, has produced a repose, which awakens a cheering hope in the mind of the Christian philanthropist. Should a country, upon which the Gracious Giver of every good and perfect gift, has shed the choicest of his blessings;—a country every way fertile, and extensive beyond the possibility of speedy occupation, be the first to interrupt this repose, and to unsheath the sword for the acquisition of additional territory, great and fearful indeed must be the responsibility it assumes—and awful the retribution it may justly apprehend.

Whatever may be thought of the opinion entertained by your memorialists, that war, under any and every circumstance, is forbidden to the followers of Christ, they respectfully urge—what they apprehend few will deny—that if there be any one great and prominent principle clearly inferable from the example and precepts of the Author of our holy religion—of Him whose advent was announced by the heavenly anthem, "On earth peace, and good will towards men"—it is a principle of love and forbearance which would prevent war, except upon the supposed existence of a stern and imperious necessity.

If this be admitted as a sound view of Christian doctrine, does it not present a strong inducement for the representatives of the American people to pause, and deliberately to weigh the motives which prompt, and the consequences which may follow, the annexation of Texas to the States of this Union?

Signed by direction and on behalf of a Meeting of Representatives of the Yearly Meeting of the Religious Society of Friends aforesaid, held in the city of New York the 26th day of Twelfth month, 1844.

HENRY HINSDALE, Clerk.

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes.

WHALING.

Every man was now at his station. The tubs of lines had been just put into the boats; the harpoons and lances adjusted in their proper places, ready for action. 'Lower away,' cried the mate, and every boat was instantly resting on the water, manned by their respective crews. 'Give way, my lads!' said the mate. All orders were now given in a low tone; every man did his utmost; all the boats were now gliding over the smooth swells, each striving to be headmost in the chase.

The whales had now gone down, and we rested for them to break water again. In about two minutes they were blowing all around, and very much scattered. They had been alarmed by the boats, so that it was impossible to get near enough for a dart.

One time five of the monsters rose up close to our boats. The mate motioned us all to be silent. We could have fastened to one, and the only reason, as we supposed, why we did not, was because the mate was so much frightened. The whales now ran to the southward, and every boat was in chase as fast as we could spring to our oars.

The first mate's boat was headmost in the chase; our boat next, and the captain's about half a mile astern. The first mate now came up with, and fastened to a large whale. We were soon on the battle ground, and saw him struggling to free himself from the barbed harpoon which had gone deep into his huge carcass. We pulled upon the monster, and our boat-steerer darted another harpoon into him. 'Stern all!' shouted the mate. 'Stern all for your lives!' We steered out of the reach of danger, and peaked our oars. The whale now ran, and took the line out of the boat with such swiftness, that we were obliged to throw water on it to prevent its taking fire by friction around the loggerhead.

The whale now stopped, and dashed and rolled about in great agony, so that it was dangerous approaching him. By this time the captain came up and boldly darted a harpoon into his writhing body. The enraged whale raised his head above the water, snapped his horrid jaws together, and lashed the sea into foam with his flukes.

The mate now approached near enough to bury a lance deep in his vitals, and shouted again, 'Stern all!' A thick stream of blood, instead of water, was now issuing from his spout holes. Another lance was buried. He was thrown into dying convulsions, and ran around in a circle. His flurry was soon over. He turned upon his left side, and floated, dead. We gave three cheers, and took him in tow, for the ship was about twenty miles off.

But a still more exciting and perilous scene was to follow. For the third day after this, while we were still busy trying out the oil, the captain being on the forecastle, cried out, 'There she blows! there she blows!' And sure enough, there were several large sperm whales blowing, off our weather bow. There was a tremendous sea running, and it looked squally; however we lowered away the larboard and waist boats, and went in chase. We chased them about two miles, when there

came up a tremendous squall, and the rain fell in torrents. We peaked our oars, and presently a signal from the ship directed us to pull away to the leeward. Away we flew, and soon the boat-steerer darted a harpoon into a very large one. It instantly turned and ran to the windward, and I thought it would have stove the boat in pieces as we bounded from billow to billow. However, our line parted, and at the same moment our first mate's boat got fast to the same whale. We hauled in the line, bent another harpoon, and went in pursuit again. We chased about half an hour, when the whale turned to the windward, and made directly for us. The mate should have avoided it, but he was so much excited in the chase as to be blind to all danger. On we went, and our boat struck the whale's head with such force as to throw us off our thwarts; at the same moment our boat steerer sent two harpoons into his body. It rolled over on its back, and we being to the windward, before we could get clear of danger, a heavy sea struck our boat, and threw us directly into the whale's mouth. 'Jump! Spring for your lives!' shouted the mate, as he sprang into the sea; and we had barely time to throw ourselves clear of the boat before it was crushed into atoms by its ponderous jaws. Not in the least hurt, but dreadfully frightened, we were picked up. We owe it to the goodness of Divine Providence, that we were not devoured by the swarms of sharks which surrounded us.—*N. Journal.*

Orange Groves of St. Michael.

The orange plantations or quintas of St. Michael are of large extent, always encircled by a wall from fifteen to twenty feet high, and within a thick plantation-belt of the faya, cedar-tree, fern, birch, &c., to protect the orange trees from the sea breezes. The trees are propagated from shoots or layers, which are bent at the lower end into the ground, and covered with soil until roots begin to strike, when they are separated from the parent stem, and transplanted into a small excavated well about three feet deep, (lined with pieces of lava, and surrounded at the top by plantations of laurel, young faya, and broom,) until the tender orange plants are sufficiently strong, at which period the plantations immediately round them are removed, and each plant begins to shoot up and flourish, after which no farther care is taken of it, beyond tarring occasionally the stem, to prevent injury by insects; and it in time spreads out with the majestic luxuriance of a chestnut tree. In this country it only requires seven years to bring an orange plantation to good bearing; and each tree, on arriving at full growth a few years after, will then annually, upon an average, produce from 12,000 to 16,000 oranges: a gentleman told me he had once gathered 26,000. The crops are purchased, previous to their arrival at a state of maturity, by the merchants, who ascertain the value of the year's probable produce through the medium of experienced men, and then make their offer accordingly. The men thus employed to value orange crops, gain a livelihood thereby; and such is the skill whereto they attain, that by walking once through a plantation, and giving a general glance at the trees, they are enabled to state, with the most astonishing accuracy, on what number of boxes the merchant may calculate. It becomes, however, quite a matter of speculation to the purchaser, as orange crops are a very uncertain property, and subject to various casualties between the time they are thus valued and the gathering. For instance, a continuance of cold north or north-easterly wind will cut them off; a violent storm will sometimes lay the whole crop on the ground in a night; or it may be entirely destroyed by insects. Nothing can exceed the rich luxuriant appearance of these Hesperian gardens during the principal fruit months—namely, from November to March, when the emerald tints of the unripe, and golden hue of the mature fruit, mingle their beauties with the thick dark foliage of the trees; and when the bright odoriferous blossom diffuses a sweetness through the surrounding neighbourhood which is quite delicious.—*Boid's Western Islands.*

Queen Isabella, the young sovereign of Spain, is said to possess a wonderfully retentive memory, which puts to the blush all the efforts of Gouraud. She can name with perfect readiness, the date of every important event of ancient and modern history. Whilst she was at Barcelona, the Queen Mother, and some other individuals were conversing on the subject of memory, and alluding to several eminent persons who had been in a remarkable degree gifted with that faculty. "I think," observed the young Queen, "that I have a tolerably good memory;" and she directed Señor Donozo Cortes, her secretary, to bring her a book which she had never seen. The secretary presented to her a volume of the lyric poems of Ochva. Her Majesty read from it about three hundred lines, and then closing the book she repeated them without an error. Some time after this occurrence, being in the palace at Madrid, and surrounded by several persons of her court, she turned to her secretary and said—"Donozo, you recollect having heard me read those lines of Ochva; now you shall hear that I still remember them perfectly;" and she immediately repeated them from beginning to end without mistake or omission. In like manner, the names of nearly all the persons who have been presented to her in the course of her life, and especially those with whom she had conversed, are engraven on her recollection.—*Philada. Gaz.*

Rapid Growth of Plants.—Who can understand or explain the extraordinary activity which pervades the entire vascular system of the plant when circumstances are favourable to its growth? A stalk of wheat has been observed to shoot up three inches in as many days; of barley, six inches in the same time; and a vine twig almost two feet or eight inches a day (Du Hamel). Cucumbers have been known to acquite a length of twenty-four inches in six days; and in the Botanic Garden at Brussels, I was shown a bamboo five inches in diameter, which had increased in height nine feet in twenty-seven days, sometimes making a progress of six to eight inches in a day. In our climate, we meet with few illustrations of the rapidity with which plants are capable of springing up in the most favourable circumstances; and the above examples probably give us only an imperfect idea of the velocity with which the bamboo, the palm, the tree-fern, and other vascular plants, may grow in their native soil and climate. And with what numerous and complicated chemical changes is the production of every grain of the substance of these plants attended—how rapidly must the food be selected and absorbed from the air and from the soil—how quickly transformed and assimilated!

The long period of time during which, year after year, these changes may proceed in the same vessels, or in the same tree, is no less wonderful. Oaks have lived to an age of 1,500 to 2,000 years, yew trees to 3,000 years, and other species are mentioned as having flourished from 4,000 to 6,000 years; while even a rose tree (*rosa canina*) now living, is quoted by Sprengel as being already upwards of 1,000 years old.

The rapidity of the growth of a plant, and the length of its life, are equally affected by circumstances. On a knowledge of these circumstances, and of the means of controlling or of producing them, the enlightened practice of agriculture is almost entirely dependent.—*Johnston's Agricultural Chemistry.*

Animal Instinct.—A friend, who returned not long since from a tour through our Western country, has related to us a touching instance of instinct in animals; and as all such circumstances possess natural interest, we record it. Our friend was returning from a short hunt one day, when he espied near his cabin a large squirrel in the top of an oak tree, and deliberately aiming his fowling-piece he discharged its contents at the frisky animal, without any apparent effect, as the little creature retained his hold unmoved. Observing this, he got an axe and began striking at the oak to bring the squirrel down. This, however, for some time produced no such result, but at length the animal came down to the lowest limb of the tree, where, seating himself on his hind legs, he began to chatter most piteously, and at the same time holding up one of his fore legs (which our friend saw was badly broken) with the other, much as a person supports one arm with the other, he looked down on the sportsman imploringly, and began to lick his wound. This had the desired effect upon our friend, who turned away, conscious of having learned a lesson of humanity and forbearance, and left the poor squirrel to make his escape without farther molestation.—*Boston Transcript.*

The Indians.—Governor Briggs, in his message, calls the attention of the legislature

to the remnants of the Indian tribes who yet linger in Massachusetts, and says:

"These poor remains of a race, who once were the lords of our mountains, and valleys, and islands, are objects of peculiar interest, and should attract special attention and care. A few years since they were sunk by intemperance, that curse alike of the savage and civilized man, to the lowest depths of wretchedness and degradation. The temperance reformation has been to them a great blessing. Their condition has been much improved. They cultivate their lands much better than formerly, have schools among them, organized churches and religious teachers of their own. Some of them are good fishermen and whalemen. Necessity has compelled them to abandon the pursuits of their fathers, and but very few can speak or understand their native language. They look up to the government of the state for encouragement and support. Nothing which the paternal care of the legislature can do to improve their condition, elevate their character, protect them in the enjoyment of their lands, and shield them from the encroachments of unprincipled white men, should be omitted."

THE FRIEND.

FIRST MONTH, 25, 1845.

We publish to-day the memorial of the New York Meeting for Sufferings against the annexation of Texas to the United States. It was presented to the Senate on the 6th inst. From the National Intelligencer we learn that it was presented by Senator Dickinson, and on his motion the reading of it was commenced, when

Senator Merrick said that it was evident the memorial was based upon arguments against slavery; he therefore moved that it be laid on the table, as was the usual course with the Senate in respect to petitions and memorials upon that subject.

The reading of the memorial was advocated by Senator Dickinson, and Senator Foster of New York.

Senator Crittenden said the memorial was from members of the Society of Friends, who had always been permitted to present their views upon all subjects—presented, as they always were, in candour, quietness, and peace. The views of this estimable body of citizens upon the question of slavery were known to all, and they had always been allowed to express them. It was as members of the Society of Friends that they now memorialized the Senate, and not as abolitionists. He wished the memorial to be read.

The Senate decided in favour of the reading, and the memorial was afterwards referred to the Committee on Foreign Relations.

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A Special Meeting of "The Institute for Coloured Youth" will be held on Second-day, the 3d of the Second month, at four o'clock, P. M., at the Committee-room, Mulberry st.

M. C. Cope, Sec'ry.

First month, 1845.

SOUP SOCIETY.

The Society for Supplying the Poor with Soup, has concluded to open the house, No. 16 Green street, between Spruce and Pine above Fourth streets, for the gratuitous distribution of soup to the poor, on Fifth-day, the 23rd instant; and to continue open, for delivery, every week-day, during the inclement season, between the hours of 11 and one o'clock.

Meat, vegetables, or other supplies, will be gratefully received at the house.

Donations in money, will be received by the treasurer, Jeremiah Hacker, 144 South Fourth street, or the committee in attendance at the house during the hours of delivery.

—

WANTED

An apprentice to the Bricklaying business, by a Friend of this city. A member would be preferred. Inquire at this office.

Died, at the residence of her husband, in Smyrna, Harrison county, Ohio, on the 24th of Eleventh month last, in the 35th year of her age, Abby T., wife of Robert S. Holloway, and daughter of Francis and Lydia Taber of New Bedford. From the commencement of her last illness, which was but of nine days' duration, her solid and meek demeanour evinced that her faith and hope were upon her Lord and Redeemer, whom in health she had delighted to serve. Her husband's means at the time of their marriage were very limited, yet she was mainly concerned that they might "seek first the kingdom of heaven," and trust that all other necessary things might be added. She felt a deep interest in the literary and religious education of the beloved youth, and very acceptably to her friends and the pupils, filled for some time the station of teacher at Friends' Boarding School at Mount Pleasant, Ohio. In her intercourse with the world, she endeavoured to fulfil the injunction "whatsoever ye would that men should do unto you, do ye even so unto them." Being faithful unto the Lord who had called her into his service, she was made useful in the church militant. About two years before her decease she appeared in the ministry, uttering a few short and savoury expressions. She continued to be exercised in this way at seasons until her close, both in public meetings, and in private opportunities with her neighbours. During her illness, being told it was not likely she could continue long, she calmly and sweetly replied, "Death has no terror to me, through the mercy of my Lord and Saviour Jesus Christ, who died for me; because he liveth, I know that I live also." At another time she said, "What a mercy to be favoured to feel the presence of the Lord in a time like this." A friend speaking encouragingly to her, she replied, "I have felt the consolation of the Almighty poured into my spirit this day." Shortly afterwards she thus spoke: "Oh, Lord! wilt thou be pleased to receive me into thy glory, through mercy. Oh! may I praise the Lord while I have my being." On Seventh-day, about 12 o'clock, she bade her family farewell, and soon after broke forth in solemn praises and thanksgivings unto God and the Lamb. Thus she evinced that her faith and confidence were unshaken in her Lord and Saviour Jesus Christ.

——, at his residence, near Flushing, Ohio, on the 4th of First-month, Aaron Holloway, in the 68th year of his age. He was an exemplary Friend, firmly attached to the ancient doctrines and principles of our religious Society;—was remarkably kind to the poor, the needy, and afflicted, and entertained Friends with great kindness and hospitality. His loss will be deeply felt by his family, for whom he entertained a very affectionate interest in their temporal, as well as their spiritual welfare. His mind, from the time of the death of his daughter, Abby T. Holloway, whom he tenderly loved, seemed much occupied in serious reading and meditation. The short illness which terminated his life, he bore with great patience; and we cannot doubt, but that through the mercy of our Lord and Saviour Jesus Christ, his spirit is at rest with the blessed of all generations.

——, at Rochester, on the 6th of Twelfth month last, Mary M., wife of Elijah Pope, and daughter of Lindley M. Moore, in the 20th year of her age. She was early aware of the fatal tendency of her disease, (pulmonary consumption,) and met its approaches with cheerful resignation to the Divine will. A humble reliance on the mediation of Christ, was her constant support during a protracted illness. She often spoke of her approaching dissolution with calmness, saying, "Death had no terrors;" and that "her hope was beyond the grave." As the last conflict drew near, she remarked, "Death would be a welcome messenger." A short time before her gentle spirit took its flight, she said, "Mother, I believe my Saviour will carry me safely through;" and a few minutes after, "Blessed Saviour, take me to thyself." She had often expressed a wish that her friends would not mourn for her; and just at the closing scene, when the power of speech had failed, she evinced the same desire, by wiping with her death-cold hand, the tears from her mother's cheeks, and gently shaking her head, as if to say, "Weep not."

——, in Hendricks county, Ind., on the 20th of Twelfth mo, last, of consumption, Hannah, wife of Job Hadley, in the 27th year of her age; a member of Mill Creek monthly and Spring particular meeting. From childhood she was dutiful and affectionate to her parents, and diligent in the perusal of the Holy Scriptures.—She was faithful in the attendance of our religious meetings through life, though part of the time she lived remote, and had many discouragements and difficulties to encounter. Being much attached to the principles and testimonies of the Society of Friends, and obedient to the manifestations of Light in her own heart, she became early qualified for usefulness in the church. Plain and simple in manners, dress and furniture, she served as an example worthy of imitation. Through her last illness, which was of several months duration, she manifested much resignation and quietness of mind, often interceding for patience, and ability to be wholly resigned to the Divine will. Having a living concern for the welfare of our religious Society, she feelingly exhorted those around her to faithfulness in attending to the manifestations of the light of Christ within, which she was well assured was the only infallible guide. Near the close, she frequently expressed that the prospect before her looked pleasant; that death had no terror, though it was a solemn thing to die; that she had not attained to this by any merit of her own, but that it was altogether of His mercy that she was thus favoured; that all her righteousness was but as filthy rags. About three hours before her departure, she asked to hear the 21st and 22nd chapters of Revelations read, and did not converse much after. Her mind seemed absorbed in meditation on what had been read, and the blessed prospect before her, remarking what a glorious situation those were in, who were permitted to enter the pearl-gate city; and if she could only get inside the door, it was all she craved—of which she had a lively hope. She appeared then to fall into a sweet sleep, and quietly breathed her last without a struggle. And we humbly trust that she has entered into that rest prepared for the righteous from the foundation of the world.

——, of pulmonary consumption, on the 20th of Twelfth month last, at Middletown, Delaware county, Pa., Rebecca, wife of William Smedley, in the forty-second year of her age. She was one who from early life was guarded and circumspect in her conduct, walking in the fear of the Lord; and was remarkably preserved under the trials incident to the care and government of her numerous family, as a good example of meekness and humility. At one time during her illness, she remarked: "While I lay down a little while ago, I was bemoaning my situation, for [want of] a greater evidence of acceptance, and there was such a calming sweetness came over me, with this comfortable language as plain to my inward ear as if it had been spoken, 'My child, thou knowest that I have been with thee in all thy trials hitherto; and I will be with thee to the end, and receive thee into my kingdom:' I was so comforted, that I could praise his excellent name; and I hope I shall not again distrust his promise, let my days be few or many."

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For "The Friend."

TEXAS. SLAVERY.

Letter of J. C. Calhoun to W. R. King.

(Concluded from page 138.)

Thus we perceive that the horrors of St. Domingo, to which such impassioned allusions are frequently made, are not to be attributed to emancipation, but to an attempt to convert freemen into slaves. These people were suddenly liberated as a political expedient; and while they were permitted to enjoy their freedom without molestation, they remained peaceable and orderly. But when they had been free during eight or nine years, they would not consent to be slaves. It is devoutly to be hoped that this desperate experiment may never be repeated. The example of St. Domingo may be properly cited as evidence of the danger arising from an attempt to reduce freemen to slavery; and we certainly may also infer from it the hazard of retaining in slavery a much greater number of people, among whom an aversion to servitude is prevalent, similar in its nature, if not equal in intensity, to that which actuated the defenders of Haiti.

But the most extraordinary part of the despatch remains to be noticed. The Secretary asserts that Great Britain "has failed in all her objects. The labour of her negroes has proved far less productive, without affording the consolation of having improved their condition. Instead," says he, "of realizing her hopes, the result has been a sad disappointment. Her tropical products have fallen off to a vast amount. Instead of supplying her own wants, and those of nearly all Europe with them, as formerly, she has now, in some of the most important articles, scarcely enough to supply her own. What is worse, her own colonies are actually consuming sugar produced by slave labour, brought direct to England, or refined in bond, and exported and sold in her colonies, as cheap or cheaper than they can be produced there." "So disastrous has been the result, that her fixed capital, vested in tropical possessions, estimated at the value of nearly five hundred millions of dollars, is said to stand on the brink of ruin."

"But this is not the worst. While this costly scheme has had such ruinous effects on the tropical productions of Great Britain, it has given a powerful stimulus, followed by a corresponding increase of products, to those countries which have had the good sense to shun her example. There has been vested, it is estimated, by them, in the production of tropical products, since 1808, in fixed capital, nearly 4,000,000,000 dollars, wholly dependent on slave labour. In the same period the value of their products have been estimated to have risen from about 72,000,000 dollars annually, to nearly 220,000,000 dollars; while the whole of the fixed capital of Great Britain, vested in cultivating tropical products, both in the East and West Indies, is estimated at only about 830,000,000 dollars. To present a still more striking view of three articles of tropical products, (sugar, coffee, and cotton) the British possessions, including the West and East Indies, and Mauritius, produced in 1842, of sugar only 3,993,771 pounds; while Cuba, Brazil, and the United States, excluding other countries having tropical possessions, produced 9,600,000 pounds; of coffee the British possessions produced only 27,393,000 pounds, while Cuba and Brazil produced 201,590,125 pounds; and of cotton, the British possessions, including shipments to China, produced only 137,443,416 pounds, while the United States alone produced 790,479,275 pounds."

We are not informed upon what authority the Secretary founds his assertion that the labour of the negroes has been far less productive since emancipation than before. The statistics which he has given cast no light on the subject. To show the effect of emancipation on the productiveness of the islands, a comparison ought to have been instituted between the products *after* emancipation with those *before* it. But instead of this obvious proceeding, he goes back to 1808, twenty-six years before the work of emancipation was effected in any of the British West Indies, and thirty before it was accomplished in more than a very small part of her colonial possessions. The comparison then appears to show the remarkable fact, that the British tropical possessions, great part of which had been subjected, during more than a century, to the depleting process of slave cultivation, have not made equal advances in wealth and productiveness, during twenty-six years of slavery and eight of freedom, or, more correctly, during thirty years of slavery and four of freedom, with all the rest of the world where slavery has not been abolished. Such a comparison as he has furnished can give no illustration of the comparative advantages, in a commercial or economical view, of free and slave labour. Yet from the remarks with which these statistics are prefaced, it appears that the Secretary wished to have it believed that the increase of tropical products in Cuba, Brazil, and the United States, was the result of a stimulus given to them by the abolition of slavery in the British possessions.

Now if we grant him his argument, we must agree that the cause preceded the effect. The stimulus could not be given before the agent came into existence. And, giving the argument more than it can claim, supposing slavery to have been abolished throughout the British dependencies, in 1834, when the slaves in Antigua and Bermuda were emancipated, then, and not till then, this estimate must have begun to operate. Why then did the Secretary begin his estimates at a point so long before? Why did he not make 1834 an era in his calculations? If he could have shown that with 1834 or 1838, the tropical products of the British possessions experienced a marked and visible decline, and that, at the same time, the corresponding products of the slave-holding countries received a new and remarkable impetus, his statistics would have had some relation to the subject under discussion.

Why this was not done or attempted, may be left to conjecture; but I am well assured it was not for want of perspicacity in the author of the letter.

If it could be proved, as I certainly believe it cannot, that sugar equal to the present and prospective demand of the world cannot be produced by the labour of freemen, that fact would furnisb an unanswerable argument, not for the continuance and extension of slavery, but for diminishing the consumption of sugar. Would any man, possessing the common feelings of humanity, consent to soften his viands with an article which would not be extracted from the soil by the hope of reward? Happily, however, for justice and humanity, hope is a more potent stimulus than fear.

The letter gravely informs the minister that the British capital vested in tropical productions, *is said* to stand on the brink of ruin. This has probably been said, an hundred times, of Great Britain herself, and of every other country in the world. There let it *stand;* it has at least commodious standing there.

A most important declaration, if fully supported, contained in this letter, is, that the change from slavery to freedom has not improved the condition of the negroes. I am aware that strenuous efforts have been made to exclude from general circulation in the south, all publications which expose the evils of slavery; and that in consequence, many of our southern brethren are necessarily ignorant of the benefits conferred on the British

West Indies by the extinction of slavery; yet it is a subject of surprise, that the Secretary of State should be so ill-informed in relation to a public measure which has arrested the anxious attention of the civilized world; and in the success of which the people of our slave-holding states are peculiarly interested.

I have before me the narratives of several travellers, Englishmen and Americans, who have visited the British West Indies since the adoption of what the Secretary pronounces a ruinous procedure, and find their testimony—on many of these points their concurrent testimony—is, that the moral and physical condition of the negroes has been greatly improved by the extinction of slavery—that the whites, with scarcely any exception, regard the change as an incalculable benefit—that the negroes perform more work for wages than could be extorted by the whip—that sugar is cultivated at less expense by free than by slave labour—that the white inhabitants feel more secure in their persons and property than during the days of slavery—that real property has greatly advanced since emancipation, and that they are so far from requiring the military protection of the parent state to prevent or suppress insurrectionary movements on the part of the negroes, that no inconsiderable part of the militia consists of black or coloured men.

I find also that the imports have considerably increased; and cannot discover that the decline of exports has been such as to sustain the sweeping declaration of the Secretary.

A decrease of exports may be accounted for without resorting to the supposition that the labour of the negroes is less in quantity, or worse directed than formerly. A large part has been devoted to permanent improvements; and the labourers consume more of the products of their toil than they did while they were slaves. If the farmers of Pennsylvania and New York would live on Indian corn, potatoes and herrings, they might probably export more flour, beef, and pork, if they could find a market, than they now do; but that would be no proof that they were more happy or more prosperous than they are at present.

Some of the recent accounts present a gradual increase in the exports, from improved modes of cultivation, and the extension of the plantations. In some instances, lands have been brought into culture which were given up as worthless under the slave system.

It is easily perceived, that the abolition of slavery in the British possessions must increase the demand for tropical products in Europe. The effect, as before observed, has been to swell the imports; and these augmented imports have included the finer and costlier products of European skill. Hence the demand for the manufactures of Europe being increased, the capacity to indulge in the luxuries of tropical climates is enlarged. As it appears that the experience of the British islands confirms the conclusion long since deduced from theory by the sagacity of Adam Smith, that free labour is actually cheaper than slave; and that free men consume a much larger share of the finer manufactures than slaves, the conclusion seems to be forced upon us, that not only the people of the United States, but those of the civilized world, are deeply interested in the extinction of slavery throughout the continent of America.

As the Secretary's predictions of ruin and desolation from the abolition of slavery in the United States do not appear to be supported either by facts or principles—for the facts and principles applicable to the case all lead to an opposite conclusion—we may safely dismiss that part of the letter without further comment. Similar predictions have been arrayed in opposition to nearly all the movements of the British government for the extinction of slavery and the slave-trade, but have never been verified.

We sometimes find, that in the mysterious workings of an overruling Providence, the unrighteous designs of men are frustrated by the very means adopted to effect them; and this may very possibly be the case in the instance before us; but as we are officially informed, by the publication of this letter, that the great object of annexing Texas to our Union is to prevent the abolition of slavery on this continent, we may reasonably hope that such citizens as believe that personal freedom is an inalienable right, will unite their peaceable and constitutional efforts to prevent the annexation.

E. L.

For "The Friend."

Spiritual Views of a Converted Jew.

In 1843, Ridley H. Herschel, a converted Jew, visited the country of his predecessors, and in 1844 he passed through the press a volume with the title "A Visit to my Fatherland; being Notes of a Journey to Syria and Palestine," &c., with the appropriate motto, "If I forget thee, O Jerusalem, let my right hand forget her cunning." From a foreign journal we borrow some extracts from the work.

Isle of Patmos.—"Here was no consecrated building, no outward ordinance; but here the Lord met him, and communed with him; and the barren rock was indeed consecrated ground to John." "We need no officiating priest, no abstractive called *the Church*, to bring us into communion with God. The Spirit and the bride say come, and let him that is athirst, come; and whosoever will, let him take the water of life freely."

Regeneration.—"The teaching of our Lord and his apostles is full of this important doctrine; of the necessity of this great change from darkness to light, and from the power of Satan unto God. And yet there are men calling themselves Ministers of the Gospel of Christ, who represent this mighty change as taking place in an unconscious infant, in consequence of an outward ceremony! It is, indeed, a subtle device of Satan to persuade men that they are indeed members of Christ, children of God, and inheritors of the Kingdom of Heaven, while they are yet in the gall of bitterness, and in the bond of iniquity. While 'the whole head is sick, and the whole heart faint,' he tells them that they are among 'the whole,' who need no physician; and thus prevents them from applying to the great Physician, who alone is able to heal their spiritual disease."

Worship.—After quoting our Saviour's words to the woman of Samaria at Jacob's Well, the author says,—"As if he had said,—at present, salvation is of the Jews; there is with them, and their institutions, an arbitrary and official sanctity, appointed by God himself;—but the hour is at hand when this state of things shall pass away. When the One sacrifice has been offered, when the great reality has come, all these shadows shall vanish, official sanctity of place and person shall cease, and nothing shall henceforward be accounted as worship, save the homage of the heart,—the worship of God 'in spirit and in truth.' More than eighteen centuries have elapsed since this declaration, and yet we find in the Christian Church, instead of a universal testimony that it is the *Spirit* alone that quickeneth, the *flesh profiteth nothing*, a cleaving to outward rites and ceremonies, as if these were still the appointed channels through which the Spirit is conveyed! A large portion of the professing church of Christ seem still in the condition of the Samaritan woman, obliged to go to the well of Jacob to draw water, instead of possessing in themselves 'a well of water springing up into everlasting life.' If I am still to be dependent on a priest, either for the commencement or sustenance of spiritual life, I see little to distinguish the Christian from the Jewish dispensation; if, instead of hereditary priests of a sacred family, chosen by God himself, I am directed to regard as officially holy, priests made by the will of man, in many cases from mere worldly motives; if I am to have priests without Urim and Thummim, and a temple without a Shechinah, instead of giving me a substance in lieu of a shadow, I am only presented with an empty mockery of a glory that has departed. The church of Christ may still be edified by *real* gifts and *real* sanctity; but the ritual and official are mere 'beggarly elements,' passed away forever."

The Garden of Gethsemane.—"I felt this a solemn spot; it was impossible to visit it, for the first time at least, without a lively recollection of Him who 'poured out his soul unto death.' I felt how natural to the human mind is the worship of the visible,—the love of relics. I could not resist pulling many twigs of those ancient olive trees. It is easy to understand how, from the time of Peter unto the present day, men should be disposed to say, when deeply impressed in a particular spot, 'let us build a tabernacle here;' but even if experience had not shown the futility of such attempts to perpetuate the impression, I believe the principle is in itself wrong, as tending to encourage a low estimate of the degree in which God's presence may be now enjoyed. If we really believe that where two or three are gathered together in Christ's name, He is there in the midst of them, actually, though invisibly present, we ought to feel that, to us the place where He is now present in

spirit is more holy than the place where He was in person many hundred years ago; and thus the upper room, the open field, or our own private chamber, where God condescends to meet with us, should be to us 'none other than the house of God, and the gate of heaven.'

"I firmly believe, that if we seek to affect the mind by the aid of architecture, painting, or music, the impression produced by these adjuncts is just so much subtracted from the worship of the unseen Jehovah. If the outward eye is taken up with material splendour, or forms of external beauty, the mind's eye sees but little of 'Him who is invisible;' the ear that is entranced with the melody of sweet sounds, listens not to the 'still small voice' by which the Lord makes His presence known."

Bethlehem.—"The inhabitants are said to be all nominally Christian; yet what do they know of Christ? They know no more of Him as a Saviour from sin, as a restorer of the lost image of God in the soul of man, than the Mahommedans around them."

Priestcraft.—"How congenial to the depraved human heart, is the submission to authority in matters of Religion,—this shifting the responsibility from ourselves to any spiritual agent who will transact the business for us! *The mighty influence of priestcraft in all ages ceases to astonish us, when we reflect how willing men are universally to become its dupes.* Ignorance is cherished, as affording immunity from the trouble of investigation. The book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned."

Tracts for the Jews.—"I think that in tracts written for distribution among the Jews, the fall of man, and consequent depravity of human nature, ought to be brought prominently forward. There is in every man's conscience a feeling that, to a certain extent, responds to the truth of this, and it is the foundation of all Christian doctrine: it is that which renders a mediator between God and man needful. It is also desirable to point out to them, that in Scripture, the judgments of God are not denounced against them for the neglect of outward worship, but for the alienation of their hearts from God; and to appeal to them whether that alienation does not continue still. And they should be reminded, that a restoration to their own land, with the addition of all outward prosperity, could not make them happy, unless they experienced a moral and spiritual renovation; unless they received 'the new heart and new spirit,' promised them by God."

Prospects of Israel.—"And now, having been permitted to behold the desolation of my father-land, to witness its moral and physical degradation, what, it may be asked, is the impression left on the mind? A feeling of hope and expectation, that as the night is so dark, the dawn must be near."

Force of Habit.—The horse of a reformed drunkard in Boston, has been sold by its owner, as the animal would presist in stopping at every grogshop and tavern, greatly to the mortification of his rider.

COLONY OF PENNSYLVANIA.

The Social and Intellectual state of the Colony of Pennsylvania prior to the year 1743. *By* Job R. Tyson.

[Read before the American Philosophical Society, at one of the Special Meetings held on the 26th day of May, 1843, in commemoration of its hundredth anniversary.]

It may not be an unpleasing nor altogether useless task, now that one hundred years have passed over this institution, to recall the peculiar condition of society to which it owed its rise. A survey of the state of knowledge, principles, and taste, among the early inhabitants of Pennsylvania, will show how far a love of science, as well as letters, had been implanted in the colony at the first settlement; and how far this was cherished by the generations which succeeded. I propose to bring before the society some evidence that its formation in 1743, was the direct result of pre-existing causes; and that the success which has followed it, is less owing to the happy or fortuitous circumstances which attended its birth, than to the steady operation of other influences which were coeval with the establishment of the English province.

The social and intellectual state of the colony of Pennsylvania, when its population did not exceed a few thousand persons, has not been considered by the philosopher and historian. But the importance of such a consideration will be increased, if instead of viewing the emigrants as private persons, who had sought shelter from the frowns of power, or come in quest of religious freedom, we regard them as the seeds of an independent empire, fraught for weal or for wo, through coming time, with the influence impressed by the personal characters, the principles and policy of the adventurers.

In this point of view, the subject rises to an elevation sufficient to engage upon its study the best powers of the mind. It is for this reason I go back to the early settlement of the province, in order to determine the mind and sympathies which predominated in 1743. It is there we must seek the elements of the future,—the seeds which afterwards flourished to maturity,—the foundations of the structure which we at present see.

A colony of Swedes, invited by an edict of their monarch, the celebrated Gustavus Adolphus, and encouraged by the countenance of his daughter Christina, alighted on the shores of the Delaware, before the middle of the seventeenth century. These colonists seem to have been a frugal, honest and worthy race; but I cannot find, that either they or their Dutch invaders paid much attention to the interests of learning. The colony of New Sweden was small in number, the inhabitants were extremely illiterate, and its social state was one of unattractive rudeness, of unalloyed but rustic simplicity.

The English settlement by Penn was more numerous, and projected with loftier aims. It occurred at a propitious period, and under circumstances favourable to the development of a healthy national character. The civil wars of England, and the great rebellion in which they terminated, were past. The fury of religious persecution was stayed, and the heat of religious controversy, though still excited and feverish, was not as before to be quenched by blood. A new order of men had arisen out of the burning cauldron of puritanism, which, though partaking of the puritan leaven, was tempered by cooler heads and milder tenets. The Quaker sect, at the head of which stood George Fox, Robert Barclay, William Penn, George Whitehead and others, proclaimed to all—even to the hunted Jew and proscribed Mahometan—the novel doctrine of universal toleration, and united with this sentiment a great variety of opinions, deemed subversive of existing dogmas, and threatening the privileged orders of the Church and State of England.

In order to reduce some of these principles to practice, Penn accepted in 1681 a Charter of Pennsylvania from Charles II. Thither he repaired, in the succeeding year, with such companions and followers, as animated by the hope of improving their condition, or anxious to enjoy their religious tenets freed from the oppressive or uplifted hand of secular authority, were willing to encounter the austerities of a residence in the new and remote regions of the west. Here the liberal principles of the founder were to stand the trial of experiment. The problem was to be solved, whether Government, exposed to the billows and inundations of the democratic element, and subjected to the dangers of unfettered religious opinion, could subsist without the nutriment of a hierarchy, without the distinction of caste, and without the aid of privilege.

As all religious professors were equally entitled to protection by the Great Law of 1682, multitudes flocked to the new settlement. But notwithstanding the freedom which was allowed to discussion and conduct, and the constant influx of strangers from England and the neighbouring colonies, it does not appear that religious controversy engaged much of the colonial mind, or that with the exception of the Keithian schism, diversities of sentiment estranged the affections or excited the passions of the people. The minds of the settlers, thus left free to think and act without the apprehension of restraint, or the dread of a superior, directed their powers fearlessly to the question of government, to the melioration of their physical state, and to the improvement of their moral and intellectual condition.

——nec verba minacia fixo
Ære legebantur; nec supplex turba timebat
Judicis ora sui.—Ov. Met.

The early emigrants included in their number men of good educations and high endowments. Penn himself was a scholar and a writer; his mind was of a sagacious and original order, and enriched with various and profound knowledge. Thomas and David Lloyd, Makin, Pastorius, Kelpius, Hamilton, Logan, Norris, Brooke, Keith, and many others who could be named, were men of considerable classical attainments. It is enough to say, that the mathematics and ancient languages were taught in the Friends' Public School;

that the genius, scenery and peculiarities of the province were soon celebrated in Latin verse; and that the Roman and French tongues were, on one occasion at least, resorted to as the mediums of intercourse between the English and German emigrants.

A printing press was in operation in Philadelphia, so early as the year 1686. This was only four years after the settlement by Penn, while the forests were standing in primeval wildness around the colonists, and before huts were substituted for the caves which first sheltered them from the inclemencies of winter. In all the other colonies, this engine of mind was postponed till the asperities of a new country were subdued by longer cultivation, or until physical ease gave more leisure to seek for mental conveniences. In Pennsylvania, the cause of education and the diffusion of knowledge, by means of printing, were cotemporary with the landing. The following year (1687) is signalized by the printing of an *almanack*. This performance was from the printing house of Bradford, and is remarkable as one of the first emanations of the colonial press. In conformity with a provision in the Frame of the Government, a school was opened in the next year after the landing (1683), and in six years afterwards was established a Friends' Public School, where the poor were taught gratis, and sound literary and scientific learning was open to all. The preamble to the charter, which was granted to this seminary in 1701, shows the high aims of the colonists with respect to mental culture. It recites that the prosperity and welfare of a people depend mainly upon the good education of youth, and that the qualifications for public and private usefulness are chiefly derived from learning to read and write, and from "the learning of languages and useful arts and sciences, suitable to their sex, age and degree," &c.

James Logan accompanied the proprietary on his second visit to the colony, in 1699. His valuable treatises in Latin, and his English translation of Cicero's little work, *De Senectute*, are well known. These have given to posterity additional evidence, if any were wanting, of his devotion to literature and science. With great liberality, he bequeathed the books known as the Loganian department of the Philadelphia Library to the city, "for the advancement and facilitating," as he observes, "of classical learning." He was fifty years in forming this library, which numbered nearly four thousand volumes at his death. It included one hundred folio volumes, in Greek, mostly with versions. The Roman classics were among them, "without," he says, "an exception." All the Greek mathematicians, Archimedes, Euclid, Ptolemy, &c., had a place, besides a great number of modern mathematicians. In addition to standard works of enduring value, many rare and curious volumes are to be found in this collection, which, at the present time at least, to use his own expression, "neither prayers nor price could purchase."

In the year 1719, the first newspaper was published in the colony of Pennsylvania, under the title, "The American Mercury." The Boston News Letter, undertaken and published in the year 1704, at Boston by John Campbell, a Scotchman, claims the undeniable distinction of being the first newspaper which appeared in either of the North American colonies. Though Pennsylvania, which is half a century younger than Massachusetts, must yield this honour to her elder sister, yet the priority is a period of only fifteen years, and at Philadelphia was published the first *daily* newspaper which appeared on the continent.

Four years after the commencement of "The American Mercury," Franklin appeared, a poor and friendless boy of seventeen, in possession of a trade about half taught, in the streets of Philadelphia. Before I refer to the history of this remarkable man, or the effects which his presence and exertions produced upon our institutions, it may be proper to show how circumstances contributed to his success.

We have seen that the leading minds of the first settlers were scholars; that the means of common and scholastic education were amply provided; and that zeal and enterprise in the cause of learning were exhibited in the early establishment of a printing press, and in a variety of literary performances. It remains to be shown, that the principles of the colonial policy had concurred with these causes, in diffusing a self-respect and spirit of generous rivalry, among those classes of society, to which in other countries they were strangers.

Among the beneficial influences which the Society of Friends exerted upon the infant colony from its establishment, were the recognition of usefulness in occupations, simplicity in living, and equality in classes. As these principles were engrafted in the maxims of their religious profession, they taught that each was to be deduced as a corollary from the humility of the Christian character. The callings of men however humble or laborious, were not permitted to detract from their social standing; and frugality in living and simplicity in furniture and dress, were enjoined on all their members, without reference to their pecuniary means of indulgence, or their taste for luxury or expense. Those arts which merely embellish life, and add to our enjoyments in the gratification of the senses, were decried. Nothing was deemed meritorious, or voted to be respectable, but that which could be made subservient to the great purposes of utility or practical convenience.

They taught that as trades and manual labour were useful, assiduity in their prosecution was honourable. William Penn recommended trades to his children. Other leading Friends, whose ancestors, claiming for the most part a cavalier decent, and belonging to the best classes of English society, adopted his sentiments, and set the example of bringing up their children to some useful or handicraft employment.

The necessities of a new country gave force to these suggestions. The effect of such views upon a society, in which existed no titular ranks, except those which must result from the inevitable subordinations of social and political life, was pervading. The principle had its origin in religious faith, and that only, without looking to political consequences. While this principle left the claim to conventional honour untouched, it raised to respectability a class of men, whose ignorance and occupations had before consigned them to the evils of neglect and a chilling sense of inferiority. Birth and employment came to be disregarded in the estimate of personal character. However humble and depressed these might have been esteemed elsewhere, their humility presented no obstacle in Pennsylvania to advancement and consideration. Perhaps no event in history has tended so much to the real elevation of the working classes, as the religious maxims and social scheme of Penn and his companions, in the Province of Pennsylvania.

All this had the salutary effect of bringing the different classes of society into closer union. The social manners of mechanics, condemned in England to isolation, were improved; and their prevailing sympathies and impulses softened and enlarged. They were soon taught to feel the advantages of scientific knowledge to the manual arts, and to see the connexion subsisting between them. The mechanic of Pennsylvania thus became a different sort of person from the mechanic of other countries. Many of her practical farmers and unambitious tradesmen were the offspring of refined and educated parents, who, in training the hands of their children to labour, did not forget the cultivation of their minds, nor the improvement of their religious and moral faculties.

This preference for trades in the colony, either with or without some other employment, continued until after the middle of the last century. The placid surface of the social stream then became disturbed in the tumults of the revolution, and in the upheavings caused by war, the filth and deposits of the current, whose natural resting place was the bottom, sometimes mounted to the top. It was thus that social as well as political life underwent a change.

Tantae molis erat Romanam condere gentem.—Æn.

In the excitements of a momentous contest, in the more enlarged views which its successful issue presented, in the rivalry and competitions for political office, and in the diffusion of more luxurious tastes and habits, the primitive ideas of devotion to practical husbandry and the mechanic arts, gave place to the engagements of commerce, and thence to the more ambitious and ornamental pursuits of life. But the principle, in its native integrity, was preserved, and is still exemplified by many members of the religious sect in which it originated.

In connexion with the ideas of frugality, simplicity and utility inculcated by the first colonists, it must not be forgotten that they were equally diligent in cultivating the benevolent principles of man, which they sought to awaken by private opinion and to nurse by the stimulus of keeping them in constant exercise. The value of physical means, appliances and instruments in the government of the world, was depreciated; the animal instincts and propensities were to be subdued, if not extinguished.

In pursuance of this scheme, they denounced war and fighting: they condemned the severity of the lash and other modes of physical torture, in the punishment of offenders; and declaimed against capital inflictions. Instead of these, they set about mitigating the rigour of the penal code; jails were reformed and meliorated, and charities founded for the poor and unfortunate.

(Conclusion next week.)

Revenue of the Clergy.—The Canterbury Chapter, consisting of a dozen Canons, enjoys about £15,000 per annum. At Durham, the same apostolic number shares about £30,000. London is nearly the same. Westminster and Windsor come very close to £20,000 a year each. The Warder and ten Winchester fellows share about £50,000 for positively doing nothing. Not a sermon can be extracted from one of them that we are aware of. The entire income of our Cathedral and Collegiate bodies stands in the parliamentary reports at £284,241, exclusive of fines, leases, residences, and the like; which, as is well known, and was demonstrated in the House of Commons by Lord Monteagle, would add another £250,000 of annual revenue to the amount by a fair change of leaseholds into freeholds. It is not therefore too much to take the gross sum, comprehending within it about 60 sinecure rectories, at £550,500, representing a capital of about 18 millions sterling, at the present prices of landed property.—*Eclectic Review.*

A Pagan Moralist.—A Pagan moralist hath represented the folly of an attachment to this world, almost as strongly as a Christian could express it. "Thou art a passenger," says he, "and thy ship hath put into a harbour for a few hours. The tide and the wind serve, and the pilot calls thee to depart, and thou art amusing thyself, and gathering shells and pebbles on the shore, till they sail without thee." So is every Christian, who being upon his voyage to a happy eternity, delays, and loiters, and thinks and acts, as if he were to dwell here forever.—*Saurin.*

The Pool of Siloam.—A little above the fountain of En Rogel which leads up to the valley of Jehoshaphat, there is a mulberry tree of unusual size, with a raised terrace, a favourite halting-place for wayfarers and shepherds, who repose under its ample shade, while their flocks are drinking from a channel filled with water conducted from the Pool of Siloam which is a few paces above. It was not without emotion that we descended the steps of the fountain, worn and polished by ages, and seating ourselves under the cool moist arch, a delicious shelter from the burning noonday beams of a July sun, reposed our weary limbs, listening to the "waters of Siloam that go softly," and drinking, with the palm of our hand, from the refreshing limpid stream. As the Arab women of the valley came down to fill their pitchers, we remembered that the daughters of Judah frequented it two thousand years ago; that kings and prophets have drank of its waters; and that perhaps Jesus and his disciples have often reposed on these very steps, in the course of his walks about the city. The remains of pillars at the side and in the basin seem to indicate that, at a former period, it must have been wholly or partially covered; and it has been supposed that this is also the "Bethesda" with five porches, where at certain hours an angel, according to the popular tradition, troubled the waters, which were then supposed to possess a healing power.—*Bartlett's Walks about Jerusalem.*

The Sea.—The mean depth of the sea is, according to La Place, from four to five miles. If the existing water were increased only one-fourth, it would drown the earth, with the exception of some high mountains. If the volume of the ocean were augmented by only one-eighth, considerable portions of the present continents would be changed all over the globe. Evaporation would be so much extended, that rains would continually destroy the harvest, and fruits, and flowers, and subvert the whole economy of nature. There is, perhaps, nothing more beautiful in our system than the process by which our fields are irrigated from the skies, the rivers fed from the mountains, and the ocean restrained within bounds, which it never can exceed so long as that process continues on the present scale. The vapour raised by the sun from the sea floats whcrever it is lighter than the atmosphere; condensed, it falls upon the earth in water; or on the mountains to replenish the conduits with which, externally, or internally, they are all furnished.

By these conduits the fluid is conveyed to the rivers which flow on the surface of the earth, and to the springs which lie deep in its bosom, destined to supply man with a purer element. If we suppose the sea then to be considerably diminished, the Amazon and the Mississippi, those inland seas of the western world, become inconsiderable brooks, would wholly disappear, the atmosphere would be deprived of its due proportion of humidity, all nature would assume the garb of desolation, the birds would droop on the wing, the lower animals would perish on the barren soil, and man himself wither away like the sickly grass at his feet.—*Extract.*

Destruction of Fish on the Coast.—We are sorry to hear, says the New York Sun, that the mortality among the fish on our shores is spreading with alarming rapidity. The infected district already embraces the entire coast, from near the east end of Long Island to the capes of Virginia, extending out into the ocean for a distance of one to three miles. We learn from several intelligent citizens, some of them Sandy Hook pilots and captains of coasting vessels, that the shores of Long Island, New Jersey and Delaware, are lined with millions of dead fish, while thousands are found floating in every direction. The cause of this strange calamity is yet unexplained. It has been noticed that the water in the infected district is discoloured, and looks blacker than the ordinary sea water. Immediately on entering the brown water, the fish are seized with convulsions, rise to the surface, and die in a few minutes. It seems to us that our scientific men should investigate this phenomenon, as speedily as possible. Many persons fear that on the approach of summer, a pestilence may result from the putrefaction of the masses of dead fish already thrown upon the coast, while the loss and injury to our great shad fisheries, the season of which is approaching, may be very disastrous. A correspondent of the Sun, suggesting a precaution as to the sale of fish, so many having been found poisoned on our coast, says, a piece of pure, clean silver, say a small piece of money, boiled in the pot with the fish, will detect any impurities that might endanger life. If the fish are sound and healthy, the silver will retain its brightness; but if the contrary, it will become black or very dark coloured. This correspondent says he was conversing with the noted voyager and traveller, Captain Thomas J. Jacobs, of Harlem, author of the popular and successful work entitled "Some Incidents and Adventures in the Pacific Ocean;" and he informed him that a considerable number of the natives of Nyappa sickened, and many died from eating fish that were cast ashore. And it is his opinion that the mortality among the fish was occasioned by the commingling of deleterious substances with the waters of the ocean, thrown out by submarine volcanoes. In page 225 of Captain Jacobs's narrative, he gives an account of having sailed over a submarine valcano in active operation.

Liberality of an American Merchant.—A Sandwich Island paper records the following instance of liberality and philanthropy on the part of an American merchant: "The license for the sale of spirituous liquors, at Lahaina, Island of Maui, one of the Sandwich Islands, was put up at auction, and bid in by the house of Peck & Co., for $1300. The object was to put an entire stop to the sale of ardent spirits at the island, which was carried on to the great demoralization of the inhabitants, as well as the crews of vessels which touched there. May American merchants, at home and abroad, be often distinguished by such acts of liberality."—*Late Paper.*

The Cotton Plant.—This plant grows spontaneously in the hot or tropical portions of the globe. It derives its name from the word *Koton;* and is one of the four great materials designed by Providence for human clothing—flax, wool, and silk being the other three. It is remarkable that neither of these useful articles was the natural product of Europe. All were indigenous to Asia. Cotton and flax were also natives of Africa and America.

Cotton, which is the most important of these articles, was the last to be generally diffused. Silk, wool, and linen were in use three or four thousand years ago, but cotton was introduced at a later date, and up to the time of our Saviour, was almost unknown as a material for

clothing, except in India. Even in the middle ages, we hear no mention of cotton garments in Europe. The Chinese who have taken the lead in so many arts, did not adopt cotton for use till the eleventh century, though, for four hundred years previous they had cultivated it as an ornamental shrub in their gardens. Even at the present day, China imports the wool of this plant for manufacture.

Cotton was grown, to a small extent, in the United States, nearly two hundred years ago; but it was not extensively introduced till many years after. In 1786, James Madison, writing to a friend says, "there is no reason to doubt that the United States will one day become a great cotton producing country."

In 1792, the whole crop of the country was only 138,328 lbs.; 1795, it was 6,276,300 lbs.; and in 1842, it was 783,221,800 lbs.!!

About two-thirds of this immense quantity goes to Europe, chiefly to England, and some to France. Nearly one-third is used in the manufactures of the United States. At Lowell, in Massachusetts, the several establishments make about seventy-five millions of yards of cotton cloth every year; and use almost twenty-three millions of pounds of cotton wool annually.—*Merry's Museum.*

FOREIGN BODIES IN THE ATMOSPHERE.

Foreign bodies are occasionally found in the atmosphere, some being merely suspended in a state of mixture, while others exist in a state of solution.

1. *Various Bodies.*—Both in ancient and modern times, we have had *showers of blood, of sulphur, of ashes, of manna*, &c., as well as *red snow*. The nature of these colouring matters has been found to vary much in different instances, being mostly of vegetable origin. Minute litchens and other cryptogamous plants may, by the agency of winds, be transported from a great distance, and be diffused in myriads through the atmosphere. The *showers of blood*, which have at various periods caused much popular excitation, are now ascribed, as in the case of the red snow of Greenland and the Alps, to the red globules or seeds of the *uredo nivalis*, or to minute red insects. The red excrement of insects has also occasionally given the appearance of drops of blood falling from the air. The *shower of sulphur*, which is recorded as having occurred at Copenhagen in May, 1646, was doubtless the same as the phenomenon of May, 1804; but this last yellow deposit, on analysis, was found to consist of vegetable pollen, resembling the powder of *lycopodium*. A shower of yellow powder was also observed, in 1761, at Bordeaux; but this was immediately recognized as the pollen of some neighbouring pine forests, carried up into the air by a violent gale. That small frogs and fishes occasionally descend with rain, is not improbable, as such animals, and even matter a hundred-fold more ponderous, have been raised into the atmosphere by whirlwinds. The colour has been occasioned, in other instances, by earthy and metallic matter in a state of very fine powder; and in these cases the descent is usually accompanied by violent electrical phenomena, analogous to those which almost always attend the fall of meteoric stones or aërolites. A striking example of the showers of dust, which are recorded as having fallen at different times, in various parts of the globe, is given by Dr. John Davy. One of the most remarkable circumstances connected with it, is the extent of surface over which the dust fell, comprising Italy, Malta, Sicily, Sardinia, and, perhaps, even more distant parts. This occurred, as noted by Dr. Davy, in Malta, on the 15th of May, 1830. "In the morning of that day," he says, "a strong sirocco wind prevailed; the atmosphere was hazy, the sky overcast, of a sooty hue; at eight A. M., the dry thermometer was 69°, the moist 63°. Toward noon the wind moderated, and, at the same time, the obscurity of the atmosphere increased, so that the natives became alarmed and apprehensive of some impending calamity, such as an earthquake or something extraordinary. Between one and two o'clock, it became almost calm, with the same state of atmosphere. About that time, I believe, the falling of dust was first perceived. I happened then to be riding into the country, and was surprised to perceive that the rain-drops, of which there were but a few, left a reddish stain on my linen; and on going into a garden, I found the leaves of the plants generally covered with a reddish dust of extreme fineness. The exact time the dust was falling was not ascertained; it probably did not exceed two or three hours. It ceased soon after four, P. M., about which time the wind changed to westerly, and the haze diminished. When the dust was falling fastest, and the obscurity was greatest, there was sufficient light to see objects distinctly. The quantity, too, of dust which fell was not inconsiderable: what was swept from the deck of the Windsor Castle, a ship-of-line of seventy-four guns, then lying at anchor in the great harbour of Valetta, was supposed sufficient to fill two buckets.

2. *Aërolites.*—Aërolites have frequently descended from the atmosphere from the remotest antiquity. It is only within the last half century that they have been carefully observed in Europe and in our own country; but the Chinese and Japanese have paid particular attention to these phenomena, having a descriptive catalogue of the *falls of stones*, extending as far back as the seventh century before the Christian era. The origin of these stones, in the present state of our knowledge, is inexplicable. Some, considering aërolites to be the productions of our own planet, imagine them to have been fragments of rocks projected from volcanoes to great height, and which fall back again after having performed several revolutions around the globe. Others suppose them (the possibility of which has been demonstrated by calculation) to be ejected from the volcanoes of the moon, to such a distance as to come within the sphere of the earth's attraction. It is maintained, by a third class, that they are generated by the combination and condensation of their component parts, previously diffused in the atmosphere in the gaseous form. Others allege that they are detached bodies, moving through the boundless regions of space by virtue of the planetary actions, and that they come in contact with our planet only when its attraction preponderates over their centrifugal force. It is now generally admitted that aërolites, while in the higher regions of the atmosphere, are often in a state of intense ignition. Traversing the air with amazing velocity, they assume the form of brilliant meteors; and as they approach the earth, they burst with a terrible detonation, followed by a shower of stones. Some of these balls descend with all the disastrous effects of thunder and lightning: destroying animals, breaking through the roofs of houses, and shattering vessels at sea. Evident marks of fusion are generally exhibited by these stones; and as many of them have been picked up while still warm, there could exist no doubt of their being *bona fide* aërolites. They are all distinguished by one remarkable similarity. They contain invariably iron, cobalt or nickel, or two, or all three of these metals, in union with various earthy substances. Aërolites have been found of every dimension, varying from the weight of a few grains to that of several hundred pounds. The isolated masses of iron of this latter magnitude, which have been seen in various parts of the world, are now generally allowed to be of meteoric origin.

3. *Fogs.*—Fogs are those matters, whatever their nature may be, which have been known to spread as a haze over large tracts of the earth's surface. These great fogs or mists, have some connection with earthquakes and volcanic eruptions, and also with pestilential diseases. By Noah Webster it has been shown, from historical records, that they have existed at many epidemic periods, ever since the darkness that attended the plague of Egypt, in Pharaoh's time. During the progress of the Black Death, in the fourteenth century, for example, a thick, stinking mist accompanied the march of this plague. "A dense and awful fog," says one writer, "was seen in the heavens, rising in the east, and descending upon Italy." More recently, as in the years 1782 and 1783, a haze of a pale blue colour spread over the whole of Europe. At the same time, there occurred terrible earthquakes in Calabria and in Iceland; and simultaneously there prevailed, throughout Europe, an epidemic catarrh, or influenza, affecting not only mankind, but likewise other animals. "It will be found invariably true," says Webster, "in every period of the world, that the violence and extent of the plague have been nearly proportioned to the number and violence of the following phenomena—earthquakes, eruptions of volcanoes, meteors, tempests and inundations." These dry fogs have also been ascribed, but with little show of reason, to the passage of the earth through the tail of the comet.

4. *Malaria.*—Of the substances *suspended* and those *dissolved* in the atmosphere, the haze just described may be regarded as intermediate. Among the matters occasionally diffused through the atmosphere, and which appear to be in a state of solution, reference may be made to *Malaria*. This noxious exhala-

tion arises in localities partially covered with water, and having a luxuriant vegetation, such as fens and marshes. It is evolved in its greatest abundance and virulence, in warm countries; but it also appears in cold and temperate climates, at seasons of the year when the sun is most powerful. Under the latter circumstances, it produces generally the ordinary fever and ague; but on approaching the tropics, and within those limits, it manifests itself under the form of the fatal remittent fever—the well-known scourge of hot climates. With respect to the nature of these exhalations our knowledge is very imperfect; but that the comparative unhealthiness of low, swampy situations depends upon an admixture of terrestrial emanations with the common atmospheric elements, is obvious, notwithstanding these agents have thus far escaped the researches of the chemical analyst.—*By S. Forry, M. D.*—[*Copied from Hunt's London Journal.*]

For "The Friend."

EVAN BEVAN.

In vol. 14 of "The Friend," p. 335-36, was inserted an interesting and instructive testimony concerning the above named Friend. On looking, recently, into Gough's History, my attention was arrested with the account there given of the same individual; and in the belief that the republication of the following extracts therefrom at the present time may be profitable, I offer them for insertion.

B.

"In the year 1746, Evan Bevan of Pontimoyle in Monmouthshire, departed this life. He was the son of Charles Bevan, of Lantwit Vardre in Glamorganshire, who gave him a liberal education at school, and at the University of Oxford, where he made a considerable progress in various parts of literature.

"After his return from thence he applied himself to the study and practice of the law for a season in Glamorganshire, and served the office of deputy sheriff of that county with reputation; but after some time, through the convictions of Divine grace, he fell under an anxious concern about his future well-being, and that godly sorrow which worketh repentance not to be repented of; of which exercise and the motives of his joining in society with the people called Quakers, having himself, who could do it best, given a description in a letter to a friend, a portion thereof, will convey the most genuine and authentic account to the reader as follows.

"'When I was visited some time ago by the chastising hand of the Lord for sin, and my disobedience to his holy will, I laboured under great affliction of mind and anguish of spirit; and though I was constant above many in my attendance on the public prayers of the church, strict in my observance of its ceremonies, and exceeding frequent in the use of private devotion, yet my burden increased, and I waxed worse.

"'In this wretched and doleful condition I was, when at a relation's house, who had providentially returned from Pennsylvania to his native country, I lighted upon R. Barclay's apology for the Quakers; by the reading whereof I was so well persuaded of their principles, and by turning my mind inward to the Divine gift, (according to their doctrine) it gave me victory, in a great measure, over our common enemy, banished away my disorderly imaginations, and restored me to my former regularity: I received such satisfaction and comfort to my distressed soul, that thereupon I left the church of England, and joined myself in society with them; and I am the more confirmed in my change, especially where it respects the worship of our Creator; because it is not only the most agreeable to the Scriptures of truth, but heaven has given us assurance of its approbation thereof, it having been at times, to my own experience, most powerfully attended with the presence of the Most High.

"'But here to obviate the objection some may make to my change, because of the distress I lay under, and the discomposure I was subject to at times, I would have it remarked, that I read the said Apology with more sedateness than usual, and a more quiet composure of mind: so that with the influence of the Almighty, or Providence, I had also the benefit of the distinguishing faculty of man in the change of my opinion. O that I may never forget the Lord's mercy to my soul, who had compassion on me when I wallowed in my blood, and who said to the dry bones, live. O that all such as are visited by the chastising hand of their Maker, would seriously lay it to heart, and consider their own welfare and salvation. I could wish with all my heart, that such who labour under this anxiety of mind, would take encouragement to hope in the Lord's mercy through their blessed Redeemer; by his kindness and long forbearance with me, I am a living monument of it now; and I hope I shall be so, while he affords me a being here. If these lines should come to the hands of any that are afflicted and distressed as I was, I have an effectual remedy, through mercy to prescribe unto them; turn your mind inward to the grace of God in your own hearts, refrain from your own imaginations, be still, and quietly resign yourself to his holy will, so you shall find health to your souls, refreshment to your spirits, and the sweet consolation of the Lord in your own bosoms; you shall find your mourning turned to gladness, and your heaviness to joy; this has been my experience of the goodness of the Holy One of Israel, who abhors sin and iniquity; therefore I recommend it to you, and I think this is no mistrusting of the cause, for they are the sick and wounded in spirit, not the whole, that need the Physician.

"'As for renouncing the covenant, which I and every Christian ought to be under, of 'forsaking the devil and all his works,' I am so far from entertaining one thought of neglecting that duty, that I think myself wholly obliged to observe it: and if I should affirm, that through the grace of God, and his assistance, (for otherwise I am satisfied I cannot do it,) the observation of it is possible, I can find no reason why it should be false doctrine in a Quaker, more than in a Churchman.

"'As for deserting that church and ministry which the Son of God came down from heaven to establish, I am not conscious to myself thereof; for I say Christ himself is the Head of our Church, and by his Spirit and grace the ordainer of our ministry.

"'As to the last query my ingenious acquaintance is pleased to propose, I do let him know that my former despair and forlorn condition has been since my adhering to that reproached people, changed into a sweet enjoyment of the goodness of God. I could not conceal the Lord's goodness, lest he should withdraw his mercies from me.

"'I had no secular interest to corrupt me in this change, it is apparent to many, I declined it; but as it was peace with God my Maker, and mercy to my soul I wanted; so having found the pearl of great price among them, I parted with all to purchase it; or rather, I was restored to all, I mean the enjoyment of the Divine goodness, and of myself, by setting a due value upon it.'"

"This letter presents a lively picture of humility, sincerity, disinterestedness, meekness and modesty in the writer, which qualities seem the distinguishing traits in his character; for although qualified by his good sense and literary accomplishments to make a figure in life, and particularly in the society with which he thus associated himself; yet he declined rather than courted popularity, seeking in a retired life, to attain the favour of heaven by growing in grace, in the saving knowledge of God, and in the acquisition of pure virtue and solid peace of mind, more than to win human applause by a display of his abilities natural or acquired. He appeared at times as a minister, mostly, I apprehend, among his Friends in the place of his residence, or the neighbourhood thereof, as he found his mind opened and enlarged in love to his brethren, for the last twenty years of his life, whereby they were often edified and profitably affected, and that not only by his lively ministry, but by the awful weighty frame of his spirit manifest in the solid gravity of his countenance, as he sat in religious meetings feeding on the bread of life. And when from the fulness of his heart, his mouth was opened to minister, his words were few and savoury, seasoned with grace, to the affecting the hearts of the well-minded, but to the disappointment of such, as knowing him, expected to hear the eloquent orator in lengthened discourses, delivered in elegance of expression; for abiding under the power of the cross of Christ, as in his general conduct, so particularly in the exercise of his ministry, his aim was still of a higher nature, than to catch the admiration of men; the unity of the brethren in the bond of peace, the edifying them in love, and the approbation of his Maker for the discharge of his duty in sincerity and godly simplicity, were the important ends he had in view; imitating the self-denying example of the apostle, which he thus describes. 1 Cor. ii. 1, 2, 3, 4, 5. 'I came not with excellency of speech, or of

wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ, and him crucified. And my speech and my preaching was not with the enticing words of man's wisdom, but in the demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God.'

"After his joining the Society he employed himself in the education of youth, having kept a school for about thirty-five years in their meeting-house at Pontimoyle, where he instructed his pupils in the useful parts of literature, as Latin, Greek and geography, with various branches of the mathematics: yet their institution in virtue, by endeavouring to preserve them in innocence, and fixing religious impressions upon their minds, appears to have been the principal object in his view; for which purpose he conscientiously declined instructing them in the heathen authors, for fear of depraving their taste for the pure principles of Christianity; and mostly in the evening of the day he held a religious opportunity with his family and the scholars who boarded with him, to wait in silence upon the Lord, to initiate them into serious meditation in retiredness of mind, and (as he felt his way open) to influence them to their moral and religious duties, particularly this of waiting in silence; laying before them the benefit thence arising, or seasoning their tender minds with profitable considerations, and strengthening them to draw near their heavenly Father, not with the mouth or the lip, but with the prevailing language of the heart, awakened to a feeling sense of what it stands in need of.

"Thus he seems to have been confined in his service and his acquaintance pretty much to the place of his residence, and however little known in other parts, yet where he was known, he was esteemed and affectionately regarded for his private virtues and public services; the meeting to which he belonged having borne testimony thereto, that 'His memory is dear to us, and being dead he yet speaketh.' He officiated as clerk to the monthly meeting for the greatest part of the time he lived there, and of consequence was much concerned in managing the discipline of the Society; in which engagement his meekness and patience were conspicuous, in his forbearance towards such as by their unguarded conduct, had justly deserved the censure of the church; and his mild manner of treating with them has reached some, and reclaimed them to a sense of their deviations; his humility in seeking no pre-eminence by the superiority of his talents, spiritual or natural, but condescending to the weakest in charity and pure love; plainly demonstrating whose disciple he was. Regarded by his friends as an elder and pillar in the church, worthy of double honour, exercising the oversight thereof, not as a lord over the heritage; but as an example to the flock.

"His circumspect conduct was truly exemplary, corresponding with his doctrine, and the principles which he professed. In his conversation he was affable and engaging, instructive and edifying. So having passed his life here in pure self-denial, in prospect of the recompense of rewards in the life to come, he finished his course in this world in peace, the 17th of 2d month, 1746, about the 68th year of his age, and was interred in Friends' burying ground at Pontimoyle, aforesaid, and his funeral was attended by a numerous body of most persuasions and ranks in life."

Habit of Jesting.—Some persons are prone to view almost every subject through a ridiculous medium. It is their pleasure and their genius to discover odd associations; and there is nothing so familiar on the one hand, or so grave on the other, as not to excite their faculty of jesting. The inveterate jester is sure to lose his weight in society. Who shall say that such a man is not in danger of laughing away his soul into endless woe? *Extract.*

I'LL LOVE NO MORE.

BY S. W. PARTRIDGE.

I'll love no more, said I, in sullen mood;
The world is wholly selfish, false and vain;
The generous heart but courts ingratitude,
And friendship woos but insult and disdain:
Far from a cold and worthless world I'll haste,
Why should my best affections unrequited waste?

I fled the busy throng, and turned my feet
Where towering trees in sunny dells rejoice,
But all things seemed, amid my lone retreat,
To mourn my stern resolve, and chide my choice;
All urged me, so methought, to turn again,
And with a hopeful trust to love my fellow-men.

Above my head the branches fondly wreathed,
The social birds flew joyous to and fro,
The flowrets in each other's bosom breathed—
Nothing was lonely in its joy or woe;
Loving and loved, unvexed by wrath and strife,
Each felt, or seemed to feel, that love alone is life.

Even with the meanest and most hurtful things,
The sweetest flowers would fondly intertwine;
Around the thistle see the woodbine clings,
And 'neath the nightshade blooms the eglantine:
None was too worthless to be loved, and none
Too proud or falsely pure his brother to disown.

Shame on thee, sour mistrusting heart, I cried;
Back to thy fellows and to faith again;
In truth and love unweariedly confide,
And let thy charity thy strength sustain:
Wouldst thou with foul distrust defile hope's spring,
Amid a loving world the sole unloving thing!

[*Chambers' Journal.*

THE FRIEND.

SECOND MONTH, 1, 1845.

We place upon record the subjoined paragraph, taken from a late paper, as among the disgusting traits of the slave system as now subsisting in this boasted *free* country. Whatever may be said of indiscretion in the conduct of these suffering individuals, few will be disposed to question the benevolence of their motives, especially in regard to one of the number, a delicate and accomplished female, the charge against whom appears to have rested upon extremely slight grounds.

"*Abolitionists in Southern Prisons.*—Seven persons from the North are now in Southern prisons for assisting slaves to run away from their masters. Thompson, Work, and Burr—formerly students in Dr. Nelson's Mission Institute—are now in the Missouri penitentiary under sentence for twelve years; C. T. Torrey, of Massachusetts, in the penitentiary of Maryland for six years; Delia A. Webster, of Ferrisburg, Vermont, in the penitentiary of Kentucky, for two years; Jonathan Walker, of Massachusetts, in the prison in the territory of Florida for — years; and a — Boyd, in the penitentiary of South Carolina, we believe, for four years. In addition to these, — Fairbank, a Methodist clergyman, is in jail at Lexington, Ky., awaiting his trial on a charge of the same character."

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At the suggestion of an esteemed friend, we have commenced in the present number (to be concluded next week) an Address, delivered some months ago, by our fellow-townsman, Job R. Tyson. The subject itself cannot otherwise than be interesting to Pennsylvanians generally, and the manner in which it is discussed, as also the style of the composition, are well calculated to enhance this interest. To members of the Religious Society of Friends it has special claims to attention, for placing in a just point of view the ample evidences of zeal and liberality for the support and encouragement of education, evinced by the Society, both in the early and later periods of its existence.

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A Stated Meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on Fourth-day, the 5th of Second month, at 3 o'clock, P. M., in the Committee-room at the Bible Depository.

Second month, 1845.

—

A Special Meeting of "The Institute for Coloured Youth" will be held on Second-day, the 3d of the Second month, at four o'clock, P. M., at the Committee-room, Mulberry st.

M. C. COPE, Sec'ry.

First month, 1845.

DIED, in Marple, Delaware county, Pa., the 15th of Ninth month last, ELIZABETH RHOADS, aged nearly 55 years, a member of Springfield meeting.

——, the 13th of Tenth month, 1844, near Frankford, Philadelphia county, Pa., MARY WILLIAMS, in the 51st year of her age, a member of Frankford Monthly and particular meeting.

——, on the 5th of First month, at her late residence in Little Britain, Lancaster county, Pa., ELIZABETH R. ASHTON, in the 42d year of her age, a member of Nottingham and Little Britain Monthly Meeting of Friends. The Christian resignation and stayedness of mind with which this dear Friend bore a protracted term of suffering from cancer, furnishes a consoling hope to survivors that her spirit was prepared to enter the haven of rest.

——, at his residence in East Goshen, Chester co. Pa., on the 17th of First month, JOSEPH ELDRIDGE, in the 80th year of his age, a member and elder of Goshen Monthly Meeting.

——, on the 19th ultimo, at his residence in East Bradford, Chester county, Pa., in the 81st year of his age, JAMES GIBBONS, a member of Birmingham Monthly and particular meeting.

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COLONY OF PENNSYLVANIA.

The Social and Intellectual state of the Colony of Pennsylvania prior to the year 1743. *By* JOB R. TYSON.

[Read before the American Philosophical Society, at one of the Special Meetings held on the 26th day of May, 1843, in commemoration of its hundredth anniversary.]

(Concluded from page 149.)

The system of African slavery found no support, and as practised, no sympathy nor encouragement from William Penn;* and his brethren of the province, after long continued and ineffectual remonstrance, finally determined, in the early part of the eighteenth century, to exclude from religious fellowship such of their members as were concerned in the traffic. Pennsylvania owes to her Quaker colonists,—especially to her founder,—to Southeby, Sandiford and Lay,—to John Woolman, Elisha Tyson, and Anthony Benezet,—the worthy distinction of setting an example to the other states of the Union, of so modifying her system of domestic servitude as to bring about, in a few years, its gradual but final extinction. This memorable event took place in the year 1780.

One of the leading motives of Penn in accepting a Charter for his Province, was the civilization of the Indians. The Treaty of perpetual friendship, which, unarmed, he concluded with their aged sachems and distinguished warriors, amid the wild sublimity of their primeval forests on the Delaware, remained unbroken for near half a century. During that period the virgin soil was unstained by a drop of Indian or European blood. The white and the red man, alike anxious to cement their union by the offices of mutual kindness, strove to become the benefactor of each other. But when the influence of Penn and his immediate companions was removed by death, the benignity of their councils and the beautiful lesson of their lives, were, for a time, forgotten. The demons of violence and wrong entered upon the ministering angels of peace and justice, and took possession of their sanctuary. The Indian, trampled upon, outraged and oppressed, was obliged to fly from a country whose every cliff, dell and mountain was interwoven with his affections by the endearing recollections of his childhood, by the mouldering bones of his kindred, by the consecrated ashes of his forefathers. But the light of that spirit which shone so brightly in the first age, though under a temporary eclipse, was still in the firmament. It again emerged from the shadows and clouds which obscured it, and ever after blessed the land with its heaven-descended radiance. On the banks of the Susquehanna the successors of the same race of colonists who made the great Treaty, are still engaged in training to civilized life the descendants of the very tribes with whom that Treaty was formed; and—thanks to the seeds which were sown in the spring-time of her history,—Pennsylvania herself never fails, at the present day, to thrill throughout her broad confines at the story of Indian wrongs.

Whatever may now be thought of some of the theories advanced by the Quakers of that day, it must be admitted that ideas growing out of reflections upon our moral being, and based upon the improvable capacities of our moral nature, could only spring from minds enlarged by study and refined by general cultivation. It is to these causes we owe the number and variety of those charitable foundations for which Pennsylvania is so justly distinguished, as well as the honour of precedence, awarded to her, in the race of benevolent enterprise, in this country. To these we are indebted for the celebrity she has long enjoyed for her mild punishment of offenders, and the latest improvement of the penitentiary system.

It is not surprising, therefore, that Franklin, on his arrival in Pennsylvania, should find apprentices whose aspirations were equally generous with his own. When he founded, with characteristic sagacity, that remarkable union, the Junto of 1727, those who sympathised in his project were mostly mechanics, and brought up in the same sphere of life with himself. The members of the association were to be confined to twelve in number, but according to Franklin's account, the original number of those who were actually enrolled, was eleven. Of these, Thomas Godfrey was a glazier; William Parsons, a shoemaker; William Maugridge, a joiner; and Hugh Meredith and Stephen Potts "were bred to country work;" but at that time, the former was engaged "to work at the press," and Potts was at bookbinding. Of the other five, Joseph Brientnall was "a copier of deeds for scriveners;" Nicholas Scull was a surveyor; George Webb is described as "an Oxford scholar," but his time, for four years, had been purchased by Keimer, the printer; William Coleman was then a merchant's clerk, and Robert Grace was a young gentleman of some fortune. These, with Franklin himself, the author of the society, who had been struggling with penury as a journeyman, but who now was a *master* printer, comprised the company. The promiscuous association of different classes, as displayed in the occupations of the members,—classes, which, in Europe, had seldom come into contact with each other,—cannot escape notice. No doubt the social fusion which it evidences, was promoted by the commanding intellect of the man who planned the enterprise; but more certainly may be ascribed to the amalgamating properties of other and antecedent elements. The notion of transmitted and hereditary virtue, however we may condemn it as absurd and unphilosophical, cannot be overcome by suggestion, or obliterated in a few years. In Pennsylvania, the original structure of the social state, had been placed upon new foundations, and leaned for its support upon reason and principle, not upon the fallacies and delusions of prejudice, or the maxims and examples of antiquity.

The members of the original Junto were ingenious men, whom the love of knowledge had assembled, and whom the most generous aspirations cemented together. I will not repeat what is so generally known respecting their characters and attainments; as the delightful autobiography of Franklin himself, who has characterized each, and the volumes of the Historical Society of Pennsylvania, furnish very copious information.

From the ingredients of the Junto, as well as from the contents of the Logan library, it is evident that light literature and graceful verses did not absorb the mind of the province. The satire of Young against a pursuit of the muses had appeared, and though it was caustic enough for so poetical a temperament, it could not eradicate a taste already formed. J. F. Fisher has shown that many of the colonists cultivated the muses with very tolerable success. But the tendency of the colonial mind was to useful acquisitions in science. This arose from the convictions of our ancestors, already referred to, that the elegant and ornamental arts were worthy of little encouragement and care. Education was too generally disseminated to permit the extinction of a classical taste; but though versifiers occasionally appeared, and a love of light literature was widely diffused, yet the energies of the youthful province were reserved for pursuits more congenial with practical exigencies and the predominant feelings of the country.

*Vide Appendix.

We have seen that the Junto was formed in the year 1727. In the following year, Makin wrote his Latin poem, entitled, "*Encomium Pennsylvaniæ*," to which succeeded, in the year 1729, his "*Descriptio Pennsylvaniæ*." These verses are not without merit as metrical compositions, and show at least that the author had studied the classical productions of Rome, and understood the structure and prosody of the Latin tongue. The Library Company of Philadelphia was started two years after, in 1731, and had its origin, under the auspices of Franklin, in the desire of the Junto to have a permanent collection of books for the benefit of its members. This Library, it may be observed in passing, though now unequal to the literary wants of Philadelphia, has risen to an importance far exceeding in number and value any other bibliothecal repository in the United States. It certainly argued a diffusive zeal for knowledge, that in an infant and sparsely populated colony, fifty original subscribers, and they "mostly among young *tradesmen*," could be obtained for such an enterprise, with the expectation that an annual contribution would be required for the space of half a century. In 1741 was attempted a Magazine, which is the first effort in any of the colonies to establish a literary journal. In the following year another newspaper was established in Philadelphia. About this time it was that James Logan published at Leyden several works in Latin on different branches of science, and in the province his English translation of Cicero on Old Age; that Thomas Godfrey, the author of the quadrant, was prosecuting his ingenious and scientific labours; and that John Bartram, whom Linnæus justly pronounced "the greatest natural botanist in the world," was earning honour from his sovereign, and fame from the learned societies of Europe. These and kindred occurrences prepared the way for further events. In the year 1743 an Academy was suggested, which grew into a great literary and medical university, whose well-earned and unrivalled eminence has long been a source of cherished and honourable pride to Pennsylvania; and the same year witnessed the formation of this Society, whose centenary we have just celebrated.

Many original works were published before the era of 1743, of which a considerable number is still preserved in the City Library. There are now on the shelves of that institution above four hundred original books and pamphlets, which were issued by the Philadelphia press before the revolution. A multitude of domestic productions are no doubt lost, and if we add the reprints of foreign books, in which, at all periods, our press was prolific, the number of works printed in the colony may be estimated much beyond what is generally imagined.

The aim of this essay is accomplished, in showing that in the year 1743 the formation of such a Society as this was not forced or premature, but that amid the general culture and scientific predilections of the colony, it was as natural, as it was certainly important, to combine and concentrate intellectual exertion. Like the other institutions, which the mental wants of the country demanded, it became itself the nursing mother of our infant science, and the great distributor of its scientific wealth.

The names of the first members of the Philosophical Society of 1743, as given by Dr. Franklin in his letter to Cadwalader Colden, dated April 5th, 1744, show the materials of which it was to be composed. I believe that most of the first members were either natives of Pennsylvania, or among, if not its original, its early colonists:

Thomas Hopkinson, President.
Benjamin Franklin, Secretary.
Thomas Godfrey, Mathematician.
John Bartram, Botanist.
Samuel Rhodes, Mechanician.
William Parsons, Geographer.
Thomas Bond, Physician.
Phineas Bond, General Natural Philosopher.
William Coleman, Treasurer.

It is not necessary to do more than enumerate the names of these early pioneers of our science. They require no eulogium. Several of them had been members of the Junto of 1727. But, as some evidence of the ardour which animated these venerable labourers in our scientific vineyard, I may point to the fact, that the poor and unfriended Godfrey, while engaged at his trade of a glazier, undertook and mastered the intricacies of the Latin language, without an instructor, to enable him to read Newton's *Principia*.

The Society of 1743, in conjunction with another Association, constitutes the germ of the present American Philosophical Society. Though the first volume of its Transactions was not published until after its union with the Junto, in 1769, yet it was in active existence, and fostered the spirit which had been so auspiciously begun. The previous minutes unfortunately were not preserved with much regularity, but a minute-book is extant which goes back to the year 1758,—and it is well known, that in the year 1764, the Society ordered a survey for a canal to connect the waters of the Chesapeake and Delaware.

If Franklin was the father of this Society, Rittenhouse was its child. No one can read the history of these two illustrious men, without observing the most striking similarity in their careers. Alike poor, and condemned to occupations which seemed to exclude the benefits of systematic study, they bravely encountered the storms of early mischances, breasted the obstructions, and overcame the impediments which opposed their way to greatness and to fame.

Franklin, from the lowliness of a runaway boy, with a roll of bread under each arm; from the indignities of penury, and the associations of the printing office; from the meanness of a twopenny earthen porringer, with a pewter spoon to eat his bread and milk;—became opulent, honoured and distinguished; the companion of the great, and the guest of a king. Few men have done more lasting service to their country and to mankind than this eminent philosopher. He projected many of the literary, scientific, and benevolent associations of our metropolis as they now exist; not only this Society, but the Philadelphia Library, the University, and other kindred institutions. A boy, he soon imbibed the spirit of the Province; of an independent character and ingenuous turn, he at once caught the contagion of the public mind; and gave back to it, with tenfold interest, all the advantages it had yielded. The character of Franklin, plastic and unformed, received its direction, and was nurtured to maturity, in the genial clime of Pennsylvania. On the other hand, this community owes to him an inextinguishable debt; a debt which increases with the fame of those monuments which, if his own hands did not rear, he at least selected the spot, and fixed the time of their erection.

When the Society of 1743 was founded, David Rittenhouse was twelve years of age. He was born in the county of Philadelphia, and brought up to the self-denying toil of agricultural labour. It is by no means an unfounded conjecture, that the existence of a society in the Province, which was chiefly devoted to pure mathematics and astronomy, should have given an impulse to his genius which determined his character through life. Such was the engrossing nature of his taste, that with the most limited means of education, he became acquainted, at an early age, with the elements of geometry, with whose figures, in chalk, he habitually filled the handles of his plough and the fences at each end of the furrows. In the secluded life of the country, at that time thinly settled, and with few opportunities for reading, he struck out by the unaided operations of his mind, the invention of fluxions. It was not until some years after that he learned from an European publication, to his infinite surprise, that Leibnitz and Newton had, some years before, been engaged in contesting the honour of that great discovery. The period of his election to the Society which now fondly claims him as one of its brightest ornaments, was in the year 1768. He was actively engaged in making observations on the transit of Venus in the year 1769, the results of which he contributed to the first volume of our published Transactions.

The enthusiasm with which he pursued his favourite studies, is exemplified in the Eulogium pronounced upon his character by the late Dr. Benjamin Rush. Rittenhouse had prepared an extensive apparatus at Norriton, and provided a powerful telescope for observing the phenomenon of the planet. His preparations had engaged his attention for several successive weeks. In contemplating that he was to witness what had been observed but twice since the creation, what no one had seen since the year 1639, and what no human being alive would ever behold again, his mind became warmed into an unusual intensity. All his powers of thought and imagination were concentrated upon this object. He had probably lost sleep in the feverishness of his impatience, and exhausted his strength in protracted watching, anxiety and study; and when at last the contact occurred with the planet and the sun, the sensation of pleasure was too acute for his frame. Under the ex-

citement of the moment he was in danger of losing the great consummation, for he sunk away into a temporary swoon! In speaking of his Planetarium, Jefferson extravagantly said, "you have not indeed made a world, but you have approached more nearly to its Maker than any man who has lived from the creation to this day." It is certainly a monument to his genius and mechanical power.

But it is time to bring this dissertation to a close. It may safely be asserted, that while our honoured ancestors laid the foundations of the American Philosophical Society, the ceremony of placing its corner stone was by the hand or under the enlightened superintendence of Franklin; and that if it was reared only after long continued and sedulous toil, its erection has repaid the diligence of its architects, in the spirit enkindled by it in this country, and the honour reflected by it in distant lands.

APPENDIX.—REFERRED TO IN A PRECEDING COLUMN.

The text is emphatic respecting William Penn's freedom from the relation of slave-holder. I avail myself of the opportunity to correct an error into which Bancroft was very naturally led, on this subject, by a fallacious authority, in his great work, "The History of the United States." Mistakes which are unworthy of notice in an inferior production, become important when found in a book which is destined to permanent celebrity like the one named.

Bancroft has been eloquently just to the founder, in the attribution of some of the greatest and best qualities of man, but he commits a mistake in saying that Penn "died a slave-holder." (2 Vol. p. 403.)

The authority cited at the foot of the page for this assertion, is the Historical Collections of Massachusetts, 8 Vol. 2d Series, which contains a letter from the late T. Matlack. I have read this letter, which is dated on the 11th January, 1817. It speaks of Penn's leaving a family of *slaves*, one of whom had been his *body-servant*, who afterwards became a gardener at Pennsbury.

John F. Watson, of Germantown, refers in his "Annals" to the same *body-servant* spoken of by Matlack. He calls him *Virgil*, and says Matlack told him he remembered talking with Virgil about the year 1745. As our amiable antiquarian derived his information from the writer of the letter, it is not surprising he should endorse the inaccuracy by repeating the statement. Watson says, "these were black people whose surname was *Warder*. They had been servants of William Penn," &c.

It is fortunate for historical truth, that owing to an original document still in existence, the assertion, as made, can be fully disproved. This document is a bill of sale, under date 26th of 11th Month, 1733–4, from Joseph Warder, the owner of the negro in question, conveying him to "the Honourable Thomas Penn, Esq." for the consideration of fifty pounds, Pennsylvania currency. This valuable manuscript is in the possession of George M. Justice, of Philadelphia, who deemed the subject worthy of a written communication to the Historical Society of Pennsylvania, a few months ago. Having myself seen the original paper in the hands of G. M. Justice, I entertain no doubt that it is genuine, from the internal evidence it carries with it, and from its present respectable custody.

The bill of sale calls the negro *Virgil*, and states his age, at that time (1733) to have been "about 20 years." William Penn did not visit the Province of Pennsylvania after his second departure in 1701. He died in the year 1718. Virgil, therefore, could have been only five years old at the death of Penn; and as the Founder continued to reside in England during the last seventeen years of his life, the idea of his leaving a body-servant in the Colony, is rather too absurd for denial.

Virgil was no doubt legally owned from his birth by Joseph Warder, and received the distinctive appellation of *Warder*, from the well-known custom among servants of assuming the family name of their original master, and retaining it through every change of ownership. The cause of Matlack's mistake is to be sought, if not in the infirmity of age, (for he was about ninety when the letter was written,) in the antiquity of the event detailed, for he relates a conversation in 1817 which happened in 1745. He has, strangely enough, mistaken well-known dates and events, and confounded William Penn, the Founder of Pennsylvania, with *Thomas* Penn, one of his descendants.

In extenuation of this aged letter writer, it may be mentioned, that no less a personage than Dr. Franklin has committed the same species of blunder in his letters and autobiography, in ascribing to the Founder various misdeeds which were the fruits of a different policy and a subsequent age. It is owing to the prevalence of a kindred or identical spirit with these, in 'The Historical Review of Pennsylvania,' which induces me to suppose, that though Dr. Franklin has disclaimed the authorship of the work, his may have been one of the hands engaged in its manufacture.

J. R. T.

The largest collection of gigantic animal remains ever discovered in the United States is now in the central glass cases at the Patent Office, in Washington. They are the property of T. U. Bryan, of Missouri, who, in the summer of 1843, at great expense, and with incredible perseverance and labour, had them sought for and disinterred from an alluvial deposit in Benton county, in that state, in consequence of indications of their presence, accidentally observed by a farmer in digging a well.

The National Intelligencer suggests that they must have remained thus inhumed centuries upon centuries, if not thousands of years; for it is not conjecture by any means too extravagant to say that they are altogether antediluvian in their characteristics.

They are now deposited in the Patent Office, awaiting the action of Congress, which T. U. Bryan has invited, in a petition, to purchase them for the government, as aboriginal memorials worthy of national preservation.—They consist of bones and teeth of the great American elephant, the mastadon, megalonix, and fossil horse.

Some of the animals to which these bones belonged, judging by analogy, must have been from 20 to 30 feet high, and large and long in proportion. These fossil remains, all in perfect preservation, have been pronounced by scientific members of the Asylum of Natural History, New York, who have carefully examined them, not only the largest collection, but the most perfect specimens of the kind ever discovered in this country.—*N. Y. Amer.*

For "The Friend."

LETTER OF GEORGE FOX.

Having lately meet with the following lively and pertinent epistle, written by that faithful servant of Jesus, George Fox, I thought it worthy of insertion in the columns of "The Friend," and accordingly send a copy, viz.

To Friends in America.

London, the 7th of the 12th month, 1680.

Dear Friends:

My love is to you all in the holy, peaceable truth; and my desires are that whatsoever ye do, may be done in the name of Jesus, to the glory of God the Father.

And all be subject one to another in the fear of the Lord God, so that ye may all come to dwell in the love of God, which edifies the body of Christ, who is the heavenly Moses. Let all strifes, and divisions, and backbitings, or whisperings, or prejudices, cease and be buried; and so whatever is amiss or hath been amiss, let it be put down by the Truth and Spirit of God, that this may be uppermost, which is a strong bond to unite your hearts, and minds, and souls together, and unto the Lord. Be kind and courteous one toward another, all studying to be quiet, and to excel one another in virtue, purity, holiness, righteousness and godliness, in all your words, lives and conversations; so that you may all walk as becomes saints and Christians, every one esteeming and preferring one another above himself in the Truth, in meekness and lowliness of mind and humility; for He that inhabits eternity dwells with the humble heart.

Do not quench the least motion of God's good Spirit in yourselves or in any other, but let truth and goodness be cherished in all. Let all harshness, and bitterness, and revilings, be kept down by the Truth, that in it you may bear one another's weakness and infirmities, and so fulfil the law of Christ; keeping down hastiness or passion, knowing that vengeance is the Lord's; and he will repay it on every one that does wrong, without respect of persons.

For, Friends, you should be as lights, or as a city that cannot be hid, and the salt of the earth. Take heed of losing the salt's savour, either in word or conversation; for if you do, you will come under the foot of men; they will trample upon you. Therefore be careful, fervent, circumspect, and faithful in the Truth, and let your moderation, temperance

and sobriety appear to all men, showing forth the work of the Lord; and also your honesty and justness in all your words and dealings between man and man. Owe nothing to any man but love, that every one of you may be adorned with a meek and quiet spirit, which is with the Lord of great price. And be endued with wisdom from on high, which is pure and peaceable, gentle and easy to be entreated, and full of mercy and good works. Let the fruits of this wisdom appear among you all, and then you will all be gentle and easily entreated one of another.

Keep in the unity of the Spirit, which is the bond of heavenly peace; and all walk as becomes the glorious, joyful, peaceable gospel of Christ, which is the power of God. All you who know this glorious gospel of peace, live and walk in it, keeping your heavenly, comfortable fellowship in this glorious gospel of peace, in which enmity cannot come. In this everlasting gospel, the everlasting God, who is over all, from everlasting to everlasting, will have the praise, glory and thanks, who is worthy of all forever and evermore.

G. F.

From the Toronto (Can.) Christian Guardian.

NORTH AMERICAN INDIANS.

Many of our readers are, and have long been, greatly interested in the welfare of the decendants of the original nativcs of this northern continent. To the concern felt for them must be attributed the formation and continuance of the Missionary Society of the Wesleyan Church in Canada. It will be acceptible to the friends of the Indians, to know the present state and localities of some of the existing tribes. Two papers on the subject we have laid by for some time, and which we intend now to publish. The first paper gives the names, residences, and other particulars, of the tribes West of the great Mississippi, bordering on the Western and North Western States, in what is termed 'the Indian Territory.' The last Report of the Missionary Society of the M. E. Church says, 'Now that the Indians have arrived at their new home, west of the Mississippi, and are settled down into feelings and habits of civilized life, our Missionaries are there to minister to them the consolations of religion. And the prospect of enlarged success is brightening every year.' 'The civilizing process is going on, and keeping pace with their spiritual improvement.' 'They are turning their attention more and more to agriculture and the various arts of civilized life. They have also established a number of schools and academies, some of which they have liberally endowed from the annuities they receive from the U. S. Government.' We are glad to hear of this favourable state of things. We wish that we could in every respect speak as favourably of the tribes in Canada. The following is the account, copied from the *Banner* an American paper, of the

Tribes West of the Mississippi.

Tribes within the Indian Territory.—The following table of statistics is copied from McCoy's *Annual Register of Indian Affairs.* It exhibits the names of the tribes and the numbers of each, within that district of country granted to those tribes as a settled residence. The Stockbridges and Wyandots, two small tribes, have entered the Territory since this table was prepared. With these exceptions, it will be found nearly correct. The Territory is about six hundred miles from North to South, and the portion which contains wood enough for habitation is about two hundred miles wide.

Indigeneous Tribes.

Osage, about	5,510
Kauzau "	1,750
Omaha, "	1,500
Otoe and Missouri,	1,600
Pawnee, about	10,000
Puncah, "	800
Quapaw, "	600
Total,	21,660

Emigrant Tribes.

a Choctaw, about	15,000
b Chickasaws, "	5,500
c Cherokees "	22,000
Creeks, "	22,500
Seminoles, "	1,600
d Senecas and Shawanoes,	461
e Putawatomies, about	1,650
Weas,	206
Piankashas,	157
f Peorias and Kaskaskies,	142
g Ottawas,	240
h Shawanoes,	823
i Delawares,	921
j Kickapoos,	400
Sauks,	600
Ioways,	1,000
Emigrant,	73,200
Indigenous,	21,660
Total,	94,860

a Choctaws.—The southern boundary of the Choctaw country is Red River, south of which is Texas. They adjoin the state of Arkansas on the east; are bounded north by Arkansas and Canadian Rivers, and on the West by a line dividing the Territory of the United States from that of Mexico. The extent of their country is about 150 miles from N. to S., and from E. to W. the habitable portion is about 200 miles. Want of wood renders the western part uninhabitable at present. Their country is supplied with numerous springs of salt water, at two of which the Choctaws are manufacturing salt.

b Chickasaws.—By mutual agreement, the Chickasaw tribe has become merged in that of the Choctaw.

c Cherokees.—The Cherokee country is bounded as follows: beginning on the north bank of the Arkansas River, where the western line of the state of Arkansas crosses the the river; thence north 7 deg. 35 W., along the line of the state of Arkansas 77 miles to the S. W. corner of the state of Missouri thence north along the line of Missouri, 8 miles, 64 50 ch. to Seneca River; thence west along the southern boundary of the Senecas, to Neosho River; thence up said river to the Osage lands; thence west with the southern boundary of Osage lands 288½ miles; thence south to the Creek land; and east along the northern line of the Creeks, to a point about 43 miles west of the state of Arkansas, and 25 miles north of Arkansas River; thence south to Verdigris River; thence down Verdigris to Arkansas River; thence down Arkansas River, to the mouth of Neosho River; thence S. 53 deg.; W. 1 mile; thence S. 18 deg. 18 min. W. 33 miles 28.80 ch., thence south 4 miles, to the junction of the North Fork and Canadian Rivers; thence down the latter to Arkansas River; and thence down Arkansas to the beginning. They also own a tract, described by beginning at the south-east corner of the Osage lands, and running north with the Osage line 50 miles; thence east 25 miles, to the western line of Missouri; thence south on the said line 50 miles; thence west 25 miles to the beginning. They own numerous salt springs, three of which are worked by Cherokees. The amount of salt manufactured is probably about 100 bushels per day. They also own two lead mines. Their salt works and their lead mines are in the eastern portion of their country; and all the settlements yet formed are within this eastern portion, which embraces about two and a half millions of acres.

Creeks.—The country of the Creeks, or Muscogees and Seminoles, joins Canada River and the land of the Choctaws on the south, and the Cherokee lands on the east and north. Their eastern limit is about 62 miles from north to south—thence their country extends westward to the Mexican boundary, though the wood becomes so scarce westward that settlements cannot extend so far. Their settlements at present extend westward from their eastern boundary about 100 miles. Their country is fertile, and exhibits a healthy appearance, though the inhabitants, thus far, have suffered much by sickness. The causes must be such as commonly afflict the earlier settlements in new countries.

d Senecas, &c.—These consist of three bands, viz:—

Senecas,	200
Senecas and Shawanoes,	211
Mohawks,	50
	461

The lands of the Senecas proper, adjoin those of the Cherokees on the South and adjoining the state of Missouri 13 miles and 30 chains; extend west to Neosho River. The lands of the mixed band of Senecas and and Shawanoes, extend North between the state of Missouri, and Neosho River, so far as to include 60,000 acres.

Osages.—The country of the Osages lies north of the western portion of the Cherokee lands, commencing 25 miles west of the state of Missouri, and thence, in a width of fifty miles, extends west as far as the country can be inhabited.

Quapaws.—The band of Quapaws was originally connected with the Osages. Some years they resided within the Territory of Arkansas. Their lands lie immediately north of the Senecas and Shawanoes; and extend

north between the state of Missouri on the east, and Neosho River on the west, so far as to include 96,000 acres. Their country is south-east of, and near to the country of the Osages.

e Putawatomies.—The country assigned the Putawatomies lies on the sources of the Osage and Neosho Rivers. It commences 16 miles and 4 chains west of the state of Missouri, and in a width of 24 miles, extends west 200 miles.

Weas and Piankashas.—These are bands of Miamies. Their country is north of the Putawatomies, adjoins the state of Missouri on the east, the Shawanoes on the north, and Peorias and Kaskaskias on the west. It embraces 160,000 acres.

f Peorias and Kaskaskias.—These are also bands of the Miamies. Their land lies immediately west of the Weas, adjoining the Shawanoes on the north, and the Ottawas on the west. They own 96,000 acres.

g Ottawas.—The first band of Ottawa emigrants received a tract of land containing 36,000 acres. A band which arrived subsequently, received 40,000 acres, adjoining the first. The land is immediately west of the Peorias and Kaskaskias, and south of the Shawanoes.

h Shawanoes.—Immediately on the north of the Weas and Piankashas, the Peorias and Kaskaskias, and the Ottawas, lies the country of the Shawanoes: extending along the line of the Missouri, north twenty miles, to Missouri River at its junction with Kauzau River; thence up Kauzau River to a point, sixty miles, on a direct course to the lands of the Kauzau Indians; then south on the Kauzau line six miles; thence west, with a width of about nineteen miles to a north and south line, 120 miles west of the state of Missouri. Their tract embraces 1,600,000 acres. The Shawanoes reside in the north-eastern corner of their country near the line of Missouri, and near the Kauzau River.

i Delawares.—The lands of the Delawares lie north of the Shawanoes, and in the forks of the Kauzau and Missouri Rivers, extending up the former to the Kauzau lands; thence north 24 miles to the N. E. corner of the Kauzau survey. It extends up the Missouri River to Cantonment Leavenworth, a distance of about 23 miles on a direct course thence with a line westward to a point of 10 miles north of the N. E. corner of the Kauzau lands; and then in a slip, only 10 miles wide, it extends west along the northern boundary of the Kauzaus, to the distance of 208 miles from the state of Missouri. The Delawares reside on the eastern portion of their country, not far from the junction of the Missouri and Kauzau Rivers.

*Kauzaus.**—The country of this tribe lies on the Kauzau River, commencing 60 miles west of the state of Missouri; thence, in a width of 30 miles, it extends west as far as the country can be inhabited.

* Different persons have, at various times written the name of this tribe differently, as suited the fancy of each. We have chosen to adhere to the pronunciation of the natives themselves, which is Kauzau.

j Kickapoos.—The country of the Kickapoos lies north of the Delawares, extending up Missouri River to a point 30 miles direct; thence westward about 45 miles, and thence south 20 miles, to the Delaware line. Including 768,000 acres. They live on the south-eastern extremity of their lands, near Cantonment Leavenworth.

Iowas.—The country of the Iowas, contains 128,000 acres, adjoining the northern boundaries of the Sauks, with the Missouri River on the north-east, and the Great Nemaha River on the north.

Otoes.—Their country is understood to extend southward from the Platte River, down Missouri to Little Nemaha River, a distance of about 40 miles; thence their southern boundaries extend westward up Little Nemaha to its source; and thence due west. Their western and northern boundaries are not particularly defined. Their southern boundary is about 25 miles north of the Iowa lands.

Omahas.—The country of the Omahas adjoins the Platte River on the south and the Missouri on the north-east; their northern and western boundaries are indefinite.

Pawnees.—The country of the Pawnees is westward of the Otoes and Omahas. Their boundaries are not definite. Their villages are chiefly on the Great Platte, and its waters.

Punchas.—The Punchas is a small band, originally from the Omaha tribe, on the Missouri, in the northern extremity of the country spoken of as the Indian Territory. Their circumstances are similar to those of the Pawnees.

For "The Friend."

JAMES GOUGH.

The subject of the number for the present month of that most valuable series of religious publications, "Friends' Library," just come to hand, is, Memoirs of the Life, Religious Experiences, and Labours in the Gospel, of James Gough, late of the city of Dublin. In the perusal of it I have been induced to mark some portions relative to his early religious progress, and to offer them for insertion in "The Friend," in the belief that they are fraught with encouragement and deep instruction, especially to tender minds, newly awakened to an earnest desire to seek after and to become settled in the way of life and salvation.

S. R.

First month 28th, 1845.

"Near the expiration of my time I wrote to some of my friends, acquainting them that I intended to try some new place, and received a letter from my good friend John Wilson of Kendal, signifying that Alexander Arscott of Bristol wanted an usher, and offered twenty pounds per annum. Which offer I readily embraced.

"1733.—Leaving Skipton, and the Yearly Meeting at Kendal approaching, I went thither, staid a few days with my mother, and then set forward for Bristol. In my way at Wolverhampton, standing at the door of the inn where I alighted, I saw a crowd of people passing by, and heard it was a Quaker's funeral; whereupon I went to it, and our friend Joshua Toft, whom I do not remember to have seen before, attended it, and was raised up in a large and living testimony, whereby I was afresh reached, and considerably tendered, and thence proceeded on my way, under renewed impressions of good upon my mind, to Worcester. There I met with William Beesley going to Bristol Yearly Meeting, with whom I went in company to Gloucester, but my horse being tired, I was forced to leave him behind, and walk the greatest part of the remainder of the way in my boots. In a few weeks after, that worthy minister and elder, John Richardson, of Yorkshire, landed in company with Robert Jordan from Pennsylvania, who bought my horse for the same price it cost me.

"My good master Alexander Arscott, was like a kind and tender father to me. He was the eldest son of the parson of Southmolton in Devonshire, and himself educated at the University of Oxford, with intention to fit him for the same function. But when he was just ripe for preferment, and might have had a fair prospect that way, his father being well beloved and respected among the great men in that country, he turned his back on all prospects of this kind, being convinced of the blessed truth. This was a great mortification to his father and mother, who would both sit weeping by him in the bitterness of their hearts, as I have heard him relate. This, he added, pierced him deeply, as he sincerely desired to be a dutiful son to tender and indulgent parents. A cloud came over his understanding, and the enemy in his own breast suggested that he was acting quite wrong. But as he humbled himself before the Most High, imploring his direction, he received a fresh sight that he must forsake father and mother for Christ, and be faithful to the manifestation of his will, through all events. His parents became afterwards better reconciled to his change, when he was settled in good business in Bristol, where he kept a school for the children of Friends and others, from that time till his decease, being about thirty-five years, and proved helpful to the rest of his father's family, in procuring them by his interest, places for getting a livelihood.

"I came up to Bristol quite plain in my garb, as David Hall would not suffer any other in his family: and it being the time of the Yearly Meeting, at a friend's house I fell in company with some well-minded Friends, one or more of whom observed to me, that sundry young people had come up in the same way from the north of England to the southern parts, particularly to London and Bristol; and after being there a while, they ran into the fashions of those places, till they even outstripped the native inhabitants.

"I had not only been educated in plainness, but also been inwardly convinced of the foundation on which it stood; and upon hearing this account of the ridiculous folly and instability of my country-folks, I was sorry that they had given occasion of such remarks to their dishonour, and took up a resolution to continue steady in my old plain way. I

do not know that I suffered any external disadvantage by it; but if I had, the cause of Truth is worth suffering for, and the Almighty rewards patient suffering in a good cause. But I found that good Friends seemed to love me the more on this account; and even others, who were conscious of their degeneracy, seemed to respect me, as apprehending me to be better than themselves; and I had most peace of mind in continuing in my wonted plainness, though I was like a speckled bird, there being even then very few plain-dressed young people or others in the meeting of Bristol. I have observed that deviating from this path of plainness, which Truth leads into, and making departures in dress, opens the way to intimate connexion with young people out of our Society, or libertines in it; and so leads further and further from a due subjection to Christ's kingdom and government, often making them forget and lose the good which they formerly professed, and consequently draws them along into the utmost danger. Whereas, adhering to the Truth and its plain path, opens the way for safer and more profitable and edifying connexions, as I often found here, to my solid inward satisfaction, which I hope I shall never forget.

"I was now removed far from all my connexions, my parents, relations, and the place of my nativity; and was here as a stranger in a strange land, having at first little or no acquaintance in my new residence. In this solitary situation, it pleased Divine goodness to take notice of me, and to favour me afresh with a merciful and reaching visitation of his love to my soul, and more clearly to reveal his Son in me, whereby I was given plainly to see, that my safety here and happiness hereafter, depended upon my yielding faithful obedience to his requirings, as manifested by his light in my heart; and that his requirings would be only what tended to my real good and lasting welfare.

"This was a day of my soul's espousal to Christ Jesus. I was overcome with his love, and with admiration of his condescending goodness to such an unworthy creature. It being the day of the Lord's power, I was ready and willing to do any thing that I saw I ought to do.

"Having a strong inclination to poetry, I had sometimes at Skipton indulged my fancy therein. But now when the Lord's power took hold of me, I sacrificed all my idols, and burned all my collection of poems, even though some of them were on what would be called good subjects; for they had too much attracted my mind, and engrossed my thoughts. I was made sensible that these poems were not my proper business, that they took the place of what was really so, and therefore I gave them up. I now saw that I must shut out and leave behind me what others generally crave and pursue, viz., the vain desires and delights, which lead away the mind from that great Being, who woos us to true happiness.

"And indeed my whole delight was in the company of Christ my dear Lord and master. I was directed by him to do all things well, and to bear all things with meekness. As on my part I carefully regarded and practised his directions, my soul enjoyed the sweet sense of his approbation. I preferred this before all the world, which I saw to be of little value compared with the favour of its Almighty Creator. To please him I thought well worth all the toil and suffering of the day; and the desire of doing it, increased my industry and strengthened my patience. Thus I enjoyed a good time, and was often overcome with the love and kindness of my dear Redeemer.

"In him I had now a father, a guardian, and a friend, and an excellent one indeed, who embraced me with the most engaging affection when I applied myself to do every thing rightly. All friends and relations, with all kinds of enjoyments seemed to centre in him alone, for he alone amply supplied all, and having him was having every thing that was good. In his presence there could be no want. It was then no hard matter for me to deny every corrupt desire, for his sake; and to renounce the objects which had formerly pleased me too well, and of which I had been foolishly fond; and yet for the rejection of these things, which had done me no good, but harm, I ever found him a rich rewarder.

"In his presence I could envy no man, however rich, eminent or seemingly happy; but I loved all men as his workmanship, and wished that all would come to him, and in and with him be truly happy forever.

"Bidding farewell to the world and its vanities, whose beauty and alluring lustre were tarnished and eclipsed in my eyes, through the superior brightness of the Sun of Righteousness shining in my heart, I loved solitude that I might seek him, who was now become the life of my life, and wait for his fresh appearing to me, who brought with him not only light to show me my blemishes and defects, but animating fortitude, fervent desire, and divine help to withstand and surmount corrupt habits and propensities, and vigilantly, in the secret of the soul, to guard against the first rising of any imagination, or inclination, that was not consistent with the pure holy discoveries of his blessed Spirit. Thus, with the royal Psalmist, Psal. xvi. 11. 'In his presence I found fulness of joy.' My mind was moulded into a divine frame, a new creation of pure love to God and to men, wherein the heavens and the earth in a sweet harmony, seemed to show forth the power, wisdom and goodness of the one good Father and preserver of the whole. I rejoiced that I had lived to see such a day, wherein I had a sure evidence in my own bosom, of being translated to a better world, to live forever united to him and his, if I should then be snatched from this.

"Happy had it been for me, had I continued on steadily in my progress towards perfection, through following his guidance towards it; but being in a great city, I sometimes looked out, and thereby again raised sensual desires, which demanded to be gratified, and were too often obeyed, when in my power, by which I again did harm to myself, and gave away my inward strength and fortitude for walking faithfully, as Sampson gave away his to Delilah. Yet I still bore a good character, and many looked upon me as a young man of steady conduct; but by a painful feeling of my own instability I knew myself better.

"A good condition is easily lost, for want of duly observing our blessed Lord's direction to watch and pray, lest we enter into temptation. While I observed this, I daily and hourly found the benefit of it, in my rising up and lying down, and on my bed in the night season, having my heart and affections wholly set on Christ, and the great end of his having given me existence, blessing his name for so revealing his goodness to me, renewing covenant with him, and watching against every thought that had a tendency to carry away my mind, and separate it from him.

"I rose early, implored him to direct me how to spend every part of the day, most to the honour of his name; and to aid me to exert myself in the full discharge of my duty every way; and O! many times in a day, great peace and solid satisfaction flowed in my soul for attending to and following his internal directions. Every thing went well and in proper order, through this constant care to walk exemplary, and act faithfully in the duties of my place and station in life. And many times in the evening of a well spent day, my soul overflowed with the sweet earnest of the heavenly and everlasting reward, reserved for perseverance in well-doing.

"Sometimes to every body that I saw, I felt great love to rise in my heart, and a tender well-wishing desire for them, that their souls might partake with mine of the hidden treasure of the unutterable love of Christ, and the joy of his salvation.

"May I never forget the day of this his most engaging kindness, and of my espousals to him. I may say *truth is truth*, unchangeably excellent, holy, pure and perfectly good. It leads to every thing that is best, and upholds in it, and rewards for every act and instance of self-denial in obedience to its dictates.—Ever worthy to be admired, adored, reverenced, loved and served by all the nations in the world, as that which alone would make all happy in true love, and preserve all in pure and spotless order every where. So would earth resemble heaven, and its inhabitants be linked in a holy, blessed society with Christ, with angels and the spirits of the just made perfect, in enjoying together the brightness of his presence, in whose presence is joy, and at whose right hand are rivers of pleasure for evermore. For this our Lord prayed to his Father on behalf of his disciples; 'sanctify them through thy truth, thy word is truth.'

"I continued in Bristol upwards of four years, living with my worthy master, for whom I had a great and deserved esteem, as assistant or usher in his school to the time of his death, which happened the latter end of my fourth year there, he being seized with a disease, which gradually weakened him, till at last in a sweet frame of mind he departed this life, generally regretted by Friends and others, having been a man remarkably serviceable, not only as a member of religious, but also of civil society. His character for integrity being so universal that he was very much

employed in determining differences between his fellow citizens, either as arbitrator or umpire. So that to the blessing of the peace-maker, he might be seen to have a title above most. His funeral from the Friars meeting-house was attended by a very great number of Friends and others. Four friends appeared publicly to a very crowded audience, viz. James Tylee, Daniel Badger, Isaac Sharpless and Thomas Gawthrop. The next day the men's meeting elected Jonathan Nelson, schoolmaster of Reading, to succeed him, and desired me to keep up the school till it might be convenient for him to come, which I did, and at his coming resigned it to him."

An Art Preservative.—Printing is said to be the art preservative of all arts, but there is an art preservative also of all things good to eat! We have spoken of an establishment at Eastport, in Maine, for preserving all articles of food in air-tight tin cases for years. The Boston Courier describes the modus operandi. The case or can containing the substance to be preserved, is set in a vessel of boiling water and made to boil. In this state, while the steam excludes all the air, (which an air pump could not well do,) the operator instantly closes the orifice by soldering on a small tin button provided for the purpose. The can is of course removed from the boiling water at the instant of soldering. Where meats are preserved they are introduced into the cans before the head is soldered on. There is a small hole in the head, which is finally closed while the contents are boiling.

In a similar way fruits may be preserved in bottles without sugar, for an indefinite time. Put them in with water, cause it to boil, and while boiling, cork tightly, and then secure the the cork with air-tight cement. Green corn, green peas, &c. &c. may be had in winter in absolute freshness and perfection by this process. Those who have never seen it will be surprised to be told that roast meats and soups may be had in their perfection five years after their cooking. But such is the fact.—*Philadelphia Gazette.*

The Crater of Vesuvius.—A writer in the Polytechnic Review describes the crater of Vesuvius, as it is at present, as a vast circular pit, with nearly perpendicular walls about two miles in circumference and 200 feet deep. Its bottom consists of waves of black lava or scoriæ, and in the centre of it rises a cone of scoriæ to the height of 150 or 200 feet. This cone has two openings on its summit, from which a continual emission of white-vapour takes place; and about once in five minutes there is an explosion heard far within the the mountain, and which is followed in a few seconds by the ejection of a vast quantity of fumes and fragments of melted lava, which by day-light have the colour of blood, but after sunset are of a dazzling white heat, while the vapour is brilliantly illuminated, so as to appear like flames. Lava escapes in abundance from the base of the cone, and flows beneath the hardened crust which forms the floor of the crater. Occasionally, however, it melts its way through, and flows in a broad stream over the surface, which, in its turn, becomes hardened by cooling, and a fresh eruption takes place elsewhere. In this manner the whole crater will eventually be filled up, and when this occurs an eruption on a great scale may be expected.

Geology of New Hampshire.—The Report of Dr. Jackson upon the Geology of New Hampshire, proves that State to contain an unexpected amount of mineral wealth. There can be no better demonstration of the value of a State Geological survey, than the facts contained in this report. Much is due to the perfect knowledge of his subject which Dr. Jackson possesses, and his unwearied industry and great energy united, enable him to make most excellent reports. A single fact like this shows what this report has done for New Hampshire. In the town of Bartlett there was a locality considered worthless, but Dr. Jackson discovered on this lot an iron mine, of excellent quality in ore, and inexhaustible in amount; it has been sold since for $10,000. In Eaton a vein of zinc ore was discovered, more abundant than that of Bristol, England. The mine will furnish zinc sufficient to supply all New England. At Warren there is copper ore of a rich character, and in such quantity as to warrant mining operations; it contains thirty-four per cent. of copper, while the richest ores of Cornwall do not contain more than seventeen per cent. In Jackson the first vein of tin that has come to light in the United States was discovered; the ore is sufficiently abundant to pay for working.

The lead ores of Eaton and Shelburne have been found to contain a sufficiency of silver to warrant their being wrought for that metal. The lead of Eaton contains two pounds and that of Shelburne three pounds of silver to the ton. The silver may be separated from the lead without difficulty, by processes described in the report.

It is believed that no State can boast of so large a catalogue of metals as New Hampshire. Without regarding the metallic bases of the earths and alkalies, there are found in New Hampshire seventeen metals, viz., iron, zinc, copper, lead, tin, antimony, silver, gold, molybdenum, manganese, chrome, titanium, cadmium, cobalt, arsenic, tungsten, uranium.

We gather these facts from the Portsmouth Journal. The brilliant results which have followed this survey add new lustre to Dr. Jackson's celebrity as a Geologist.

Broom Corn.—The Seed is excellent to fatten Sheep.—Albert Hibbard, Esq., of North Hadley, tells us he makes use of all the seed of his broom corn to fatten sheep—that they are very fond of it, and will fatten better on this than Indian corn. Broom corn is raised in great quantities in the river towns, where the brooms are made up and distributed to all quarters of the country.

We have often raised the corn for the sake of the brush, but we have never made much account of the seed, though hens are always fond of it. Hogs, too, will eat it, though we think it has seldom been converted into meal for hogs. A. Hibbard thinks the broom corn seed more valuable for sheep than oats or any grain, pound for pound.—*Late paper.*

For "The Friend."

VENTILATION.

Knowing how very important it is to the physical welfare of every human being that he should be able at all times to breathe a pure atmosphere;—that the ærial invisible current, which, by its effluent and refluent tide, passes about twenty times per minute to and from the vital centre of his system;—the element which

> "Fills the fine lungs of all that breathe or bud,
> Warms the new life, and dyes the gushing blood,"

should, as far as possible, be preserved in a state of chemical purity, it has given me the highest gratification to find that the subject has been taken up by a competent contributor to "The Friend," and treated of in a very able and lucid manner. I know not who L. L. N. is, but sure I am, that his readers, one and all, should be grateful to him for bringing this matter so clearly and forcibly to their notice. The apathy, and (I fear I may add,) the ignorance which has so long prevailed, even in our own comparatively enlightened Society, is truly surprising. No further proof of this culpable ignorance or inattention need be required, than the suffering which has been endured, even to the present time, without relief, by all who have diligently attended, for years past, the Yearly Meeting. The extremely injurious condition of the air, in the men's apartment, (and it must have been the same in the women's,) after the meeting has been one hour in session, with closed doors and windows, can be properly appreciated only by those whose lungs are weak, and who are acquainted with the constitution of the atmosphere, and its agency in the sustenance of life. It would be no exaggeration to assert, that every member of the meeting in attendance, after the lapse of half an hour, is taking in poison with every breath; no wonder, therefore, that languor, drowsiness, and head-ache should so often prevail. Dr. Reid's work, which L. L. N. has so judiciously introduced to the readers of "The Friend," is one of the latest and most valuable treatises extant on the subject, and is highly interesting from its experimental details. Dr. Combe's Travels in the United States should also be read, for the constant allusion he makes to Ventilation; the almost entire neglect of it which he observed throughout his travels here, and the earnestness with which he presses the subject on our attention.

The recommendations of L. L. N. with regard to the Arch street meeting-house I hope will receive the attention they so well deserve, and that no considerations of expense will operate to prevent the meliorations which he suggests.

N—M.

A little wrong done to another is a great wrong done to ourselves.—*Venning.*

THE FRIEND.

SECOND MONTH, 8, 1845.

Notices of the Northern and Western Soup Houses will be found below; a few weeks since we published an account of the opening of the Southern House. These effective charities possess the advantage of being little liable to abuse, by undeserving applicants. Where money, or convertible articles, are given to persons professing to be in distress, a doubt may sometimes cross the mind of the donor as to the purpose to which his bounty may be applied. Here, no such misgiving will arise.

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WESTERN SOUP SOCIETY.

The following summary of the delivery of Soup and Bread during the past winter by the Western Soup Society, is furnished, that the contributors to this excellent charity may see the number of individuals, who, by their means, were rendered comparatively comfortable during the inclement season, some of whom would probably have endured much suffering had it not been for this timely aid.

In again asking assistance, they would remind the contributors that unknown applicants for this relief are required to furnish a recommendation from some respectable citizen; if destitute of this, the family is visited by one or more of the female visiters attached to the Union Benevolent Association, who by this means have an opportunity of seeing their true condition, and also imparting some salutary advice; this course prevents imposition, while it secures to the deserving poor a means of subsistence in which all the family may partake; thus differing from the relief afforded the street applicant, who may obtain sufficient to satisfy his or her wants, while the children are suffering at home.

The distribution during the season 1843–44, amounted to 9,252 quarts of soup, and 3,257 loaves of bread, furnished to 852 individuals, viz. 351 adults and 501 children.

Donations in money will be gratefully received by William Biddle, Treasurer, N. W. corner of Arch and Eleventh streets, or at the Soup House during the hours of delivery, where at any time contributions in provisions will also be acceptable.

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NORTHERN SOUP SOCIETY.

The Northern Soup Society of Philadelphia opened their House for the distribution of soup on the 5th instant; and will continue to give soup to deserving applicants daily, (excepting First-days,) between the hours of 11 and 1 o'clock, during the remainder of the winter.

In again calling upon the friends of this charity for aid to enable them to carry on their operations, the Society deem it right to inform them, that during the last winter the House was opened on the 11th of the First month, and closed on the 9th of the Third month. During this time 15,369 quarts of soup, and 2,582 loaves of bread, were distributed to 356 families—261 of which were white and 95 coloured; comprising in the whole 506 adults and 997 children; affording thus to upwards of 1500 individuals relief which was sensibly felt, and we are pleased to say, by many gratefully received.

Donations in meat, flour, vegetables, &c., will be received at the Soup House in Fourth above Brown street, or in money by either of the undersigned:

Ebenezer Levick, (Treas.)
No. 240 North Third street,
H. C. Wood,
No. 210 Race street,
Joel Cadbury,
No. 9 Franklin street,
Tho's Scattergood,
No. 68 Franklin street.

—

Auxiliary Bible Association.

The Annual Meeting of the Auxiliary Bible Association of Friends, will be held on Second-day evening, Second month 10th, at 7½ o'clock, at the Committee-room, Arch street meeting-house.

Members of both branches, and Friends generally, are invited to attend.

CHARLES ELLIS, Sec'ry.

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FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 N. Tenth st.; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street.

Visiting Managers for the Month.—John Elliott, No. 242 Race street; George R. Smith, No. 487 Arch street; George G. Williams, No. 61 Marshall street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

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APPRENTICES WANTED.

A Friend in Chester county, a Tanner, wishes an apprentice to learn that trade.

Another, in the same county, a Potter, wants a lad as an apprentice to that business.

A Friend in Philadelphia, a Bricklayer, an apprentice to that trade.

And another, a Druggist, one from 16 to 17 years of age, who has some knowledge of Latin, as an apprentice to that business.

SITUATIONS WANTED.

A lad aged 14 years, wishes a situation as an apprentice to a Taylor.

Three, as apprentices to the Dry Good or Commission business.

Three, from 16 to 17 years of age, as apprentices to a Carpenter.

And one wishes a situation with a Farmer.

Apply at Friends' Bookstore, No. 84 Mulberry street.

DIED, on the evening of the 25th ultimo, at his residence in this city, THOMAS KITE, a truly valued minister of the Gospel of Christ, in the sixtieth year of his age. He was for many years a diligent labourer in the Lord's vineyard, and appeared concerned that his day's work might be done in the day time. In his removal, the church is unexpectedly deprived of an upright pillar, and many solitary individuals of the sweet encouragement of his sympathy and counsel. He had just returned from a short journey in the service of the Society, when he was attacked by the illness which was permitted, in inscrutable wisdom, to terminate his existence in this state of mutability. At an early period of his sickness, in conversation with a near relative, he queried whether this dispensation were not likely to be the final winding up to him, expressing no anxiety about it, but adding impressively: "How much better to be taken, than to live to bring dishonour on the Truth." Two days before his decease, a Friend in the ministry, after sitting a while by his bedside, on rising to return home, bade him "Farewell in the Lord." He emphatically repeated the words, "in the Lord," adding "that is every thing—without it, nothing." Towards noon on the 25th, he seemed to be going, and his near connexions were assembled. It was thought right to inform him distinctly that his close appeared to be near at hand; to which he calmly responded, and inquired how long it was probable that he might continue. His wife remarked that they all knew it would be a blessed change to him, for he had been diligently and faithfully engaged in his Master's service. He earnestly replied, "Don't place it upon *that* ground. 'It is not by works of righteousness that we have done, but according to *His mercy* he saveth us, by the washing of regeneration, and the renewing of the Holy Ghost, which is shed on us abundantly through Jesus Christ our Saviour.'" He continued, "that he wished to have no confidence in the flesh, nor in any outward thing whatever—that now, at the final conclusion and winding up of life, it was his earnest desire for himself and for all, that we might place our whole confidence in the mercy of God through Christ Jesus, and witness a preparation for an admittance within the pearl gates, there to join that blessed company 'whom no man can number.'" After a time of silence, he said, "The working out our soul's salvation is an important work. If it should please my Heavenly Father to take me within a few hours, His blessed, holy will be done!" At another time, he quoted the language of Samuel Emlen, "Oh, this soul is an awful thing! I feel it to be so. You that hear me, mind, it is an awful thing to die! The invisible world how awful!" adding, "What a blessing, at the end and winding up of all things, to feel an evidence of the sustaining presence round about." Again, after a time of solemn silence, he said, "It is an unspeakable favour to know our sins to go beforehand to judgment." To a young friend he said, "Keep fast hold of the arm of thy dear Saviour. It matters not what are the trials and sufferings we meet with in this life; if they are but sanctified, they will prepare us for a crown of righteousness." With the single exception of a short interval when his mind wandered slightly, from the effect of medicine, he continued perfectly calm and clear. An evidence of this was his observation, late in the afternoon, when it was queried whether he felt "very composed?" After a little thoughtfulness, he replied, "I feel quiet;—*very composed* is a strong word." In the evening, he desired to be raised up, and was accordingly supported by two of his brothers until within a few minutes of his close. As he was gradually sinking into a state of unconsciousness as to anything of this world, he uttered indistinctly a few words, which seemed to be, "Going—heavenly Jerusalem—rest—rest." Soon after this, he gradually and quietly sank to rest, as an infant falling asleep, and a holy solemnity was felt to pervade his chamber.

——, on the 26th ultimo, ELIZABETH SMITH, a member of the Western District Monthly Meeting, in the 79th year of her age, widow of the late Samuel Smith, of Great Eggharbour, New Jersey.

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For "The Friend."

GEOGRAPHICAL RESEARCHES.

The fourteenth volume of the Journal of the Royal Geographical Society contains a highly interesting discourse by its president, R. J. Murchison, from which the following paragraphs are taken.

He states that it is an established fact, that the mean heights of the barometer at the level of the sea, is different at different parts of the earth's surface, and depends upon the geographical latitude and longitude of the place.

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The ordnance survey of Great Britain and Ireland is nearly finished, and the maps are to be completed on a scale of an inch to a mile. A map of Pennsylvania on this scale would be twenty-five feet long. The map of Ireland is commenced on a scale of six inches to the mile, which will, when completed, and all the sheets put together, be 150 feet long, 100 feet wide. The original copper-plates of these maps are not used, but casts in plaster are taken, from which by the electrotype process, copies are made. By erasing from the cast certain portions of the engraving, so that the new plate is blank in these spots, the engraver can correct the map in parts which need correction, and make what alterations he pleases, so as to have different sets of the same map exhibiting the different classes of results, as regards statistics. Lines of equal level are to be engraved on these maps, so as to exhibit the exact configuration of the country.

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The following sketch of the hardships endured by the explorers of the Arctic regions, is taken from the account given of an attempt to reach the sea-coast of Siberia, in the year 1843. "On the 28th of May with much difficulty they reached the Lagota, an affluent of the Taimyr, on whose bank they arrived on the 2d of June, and here the individual who had promised them assistance, abandoned them. The boat was now completed by means of the planks which formed the bottom of the sledges. The summer had set in, the river rose, and by the 23d of June it was free from ice, and the boat being ready, was launched on a bright midnight sunshine, under the 74th parallel of north latitude; and on the 4th of July the party embarked, leaving a man on the spot to attend to the fishing.

"From this time commences a series of disappointments and disasters such as few travellers have had to encounter, accompanied by a failure of provisions. In vain they cast their nets for fish. In vain Mr. Middendorf had recourse to his gun, in a clime where no birds were seen. On the 4th of August their last biscuit was shared out, and nothing was now to be their fare but a little raw fish. On the night of the 7th the freezing of the pools announced the approach of winter. The coast was not yet reached, and what would be the difficulties on their return? Perhaps hemmed in by the ice, they would perish in these dreary regions. Still Mr. Middendorf boldly pushed on. At last, on the 12th, the coast was reached; and animated by his success, the intrepid traveller prepared to put to sea, in order to gain a promontory seen stretching far away to the east; but adverse winds forced him to put back. The return southward was still more disastrous than had been the journey northward. In returning through the lake Taimyr, the expedition was caught by the ice, and the boat was run ashore. With the wreck of the boat they constructed a sledge, but had hardly proceeded with it three versts over the rocks when it fell to pieces. On the 30th, Mr. Middendorf, worn out with fatigue and anxiety, was taken so seriously ill as to be unable to proceed. Pressed by hunger, they were compelled to kill their faithful hunting dog, that had been so useful to the expedition. Even the blood of this animal was not disdained; the flesh was divided into five portions, and thus provided, he ordered his four companions to go in search of the Samoyedes of the desert, and, if possible, bring him relief.

"Alone and ill, without shelter at the approach of an arctic winter, under the 75th parallel of latitude, Mr. Middendorf remained in this state for eighteen days, during the last three of which the storm covered him with snow, and thus saved his life. At one moment, believing that his companions must have perished, he was horror-struck with the reflection that his own dreadful situation might deprive him of reason. Self-preservation, however, roused him, and with a little melted snow, mixed with spirits of wine, in which an object of natural history was preserved, as a beverage, and a partridge which he accidentally caught, he was somewhat restored. He then made a little sledge to drag after him, and converting a portion of his pelisse into boots, he started, and soon after was happily found by one of his party coming for him with two Samoyedes."

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Gold produce of Siberia.—"To this subject I wish to point the attention of statists and geographers, for it has already begun to occupy the thoughts of politicians, and may eventually have a marked influence upon all civilized nations, in changing the relative value of gold as a standard.

"In Russia, as in the Brazils, the great mass of the metals is derived from local detritus or alluvia, usually called gold sand, but for which (as far as Russia is concerned) the term of shingle would be much more appropriate. With very trifling exceptions, all such auriferous detritus in the Russian empire occur on the eastern or Siberian side of the Ural. Slightly known, and near Ekaterinburg only, in the days of Pallas, it was only in the reigns of Paul and Alexander that these gold alluvia were found to extend in a certain zone to the north and south of that locality, throughout 5° and 6° of latitude, and that eventually gold was extracted from them to the annual value of about half a million sterling. Notwithstanding the increased exploration of late years, and many researches in the northern and southern portion of the chain, this quantity has been rarely exceeded; and latterly, the alluvia in some tracts being exhausted, it has begun to decrease. The reign of the Emperor Nicholas has, however, been distinguished by the important discovery, that portions of the great *eastern* region of Siberia are highly auriferous, viz.: in the governments of Tomsk and Jeneseik. And here it is curious to remark, that a very few years ago, this distant region did not afford a third part of the gold which the Ural produced; but by recent researches, an augmentation so rapid and extraordinary has taken place, that in the last year the eastern Siberian tracts, yielded considerably upwards of two millions and a quarter sterling, raising the total gold produce of the Russian empire to near *three millions* sterling, (15,000,000 dollars.)

"Now if this great increment can be sustained during a certain number of years, there can be no doubt that it will, to some considerable extent, reduce the standard of value, and lead to considerable change in our social relations. The first question therefore is, to what extent it is likely to be sustained? Gold alluvia being but the detritus of veins which once existed in the adjacent rocks, it might be supposed that in piercing these rocks, the miner would find more copious stores of the metal. Experience, however, has taught us, that such is not the fact, and to whatsoever cause due, it is certain that the veins which rise from great depths in the crust of the

earth, are *richly auriferous* towards their *upper limit only*. Hence it is that nearly the whole of the ancient surface of rocks having undergone denudation, and consequent destruction, the greater quantities of gold are found in the detritus on the flanks of the hills, or in the vallcys between them. So long, therefore, as these alluvia are unexhausted, so long may the miner extract from them, by a cheap and easy method of macerating and washing, the ore which would be obtained at a much greater cost from the solid rock. Now, those alluvia having well defined bottoms, and being of measurable extent, may certainly be exhausted; and the disappearance of gold from all those civilized countries in whose carly days it was abundantly found, (cven in our own isle,) is a proof that such must sooner or later be the case." After stating that Professor Hoffman had, in 1843, discovered a new gold district in Siberia, he adds, "Count Keyserling assures me in one of his letters, that this discovery relates to an area larger than France, every part of which secms to be more or less auriferous; and all the subjacent rocks, when pounded up and analysed, affording a certain per centage of gold. If this diffusion of gold through the very matrix of rocks, which is, I may observe, a phenomenon hitherto almost unknown, be really found to hold good over so vast an area, it imparts a new and most important element to our reasoning, and renders it vastly more probable that no sort of limit can be set to the increase of the produce of Russian gold."—"But reverting to northern Asia, how are we to limit our anticipations of the augmentation of such produce, when it is a fact, that within the last few ycars only, a *tenth portion of the earth's surface*, (Chinese Tartary and Siberia) has been for the first time made known to us, as in many parts *auriferous*, and when from one portion of it only Europe is already supplied with so very large an amount of her chief circulating medium."

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Forster's Historical Geography of Arabia.—"The object of this very learned work is to ascertain, in the first place, from the earliest records to which we have access,—namely, those of Sacred History,—the different positions which were occupied by the original settlers; secondly, to trace the several ramifications of these primitive tribes, as they extended themselves over the other parts of the peninsula, by aid of the lights which a critical examination of the writings of the classical geographers, as well as of native authors, have enabled him to throw upon the subject; and, finally, he has illustrated the conclusions which he has drawn from these sources, by a reference to the works of the most celebrated modern travellers, whose narratives supply him with many arguments in confirmation of the localities which he has been led to assign to the different tribes, the inhabitants of which are found still to exhibit the indelible traces of the parent stock from which they descend.

"It may appear from the imperfect sketch which we have here given of it, that Mr. Forster's work belongs more properly to the province of ethnology. It is, however, throughout, so intimately connected with subjects of geographical inquiry, that it claims to be honourably mentioned on this occasion, when we are commemorating the progress of that science during the past year. The discussions which it contains upon many controverted questions in this department, such as the country of the patriarch Job, the situation of Ophir, of Sheba, &c., and the course of the Roman expedition into the interior of Arabia, under Ælius Gallus—are treated of with an extent of learning, and a facility of applying it to the point in question, that are rarely to be met with.

"And here, though it may be somewhat foreign to our present purpose, I cannot omit to mention what is perhaps the most striking result of Mr. Forster's researches. I allude to the discovery he has made of a key to the unknown language in which the inscriptions found in Hadramant and other parts of Southern Arabia, are written. It has been successfully applied to the interpretation of those in Hisn Ghoreb and Nakob el Haja, and likewise to one since discovered at Aden. The method of interpretation was only perfected when the author's work was nearly printed off; much, therefore, that relates to it has been added in an appendix; and though its value could only be tested by applying it to the limited number of inscriptions of which he possessed accurate copies, the facts which these are found to record, are sufficiently important to awaken the liveliest interest in the further prosecution of the subject. Additional materials for it will no doubt be collected by future travellers in that country, whose exertions will be stimulated by the hope of rescuing from destruction these memorials, which have been for ages unintelligible, and which, by the help of the extraordinary discovery now announced, may be found to contain the earliest contemporaneous records in existence."

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Hadramant and its swallowing sands.—A considerable tract of that part of Arabia called Hadramant, to which Dr. Forster has attached so much new interest in his ingenious solution of the Himyaritic inscriptions already alluded to, has been explored for the first time by Baron Adolph Wrede.

"Proceeding from Ossurum by Mahalla to Wadi Doan, and traversing first a granite region with deep gorges and serrated peaks, and next a plateau eight thousand feet above the sea, he reached, amid considerable difficulties, the town of Sava, in the valley of Rachia. It was at this place he heard of the desert El Aklaj, along the edge of which is the tract Bahr el Saffi, so called after a king Saffi, who, according to Arab tradition, was there, together with his whole army of Sabæans, swallowed up by the sands—a spot to which our traveller's Bedouin guides naturally conducted him unwillingly, and with awe. Having gained the edge of the fatal spot, he cast upon it a plummet weighing half a kilogramme (about a pound) which gradually sank till the cord (360 feet long) to which it was attached was run out, and thus he completely established the fact, that in these dry sands, which are composed of very fine and impalpable grains, any object of very moderate weight sinks to great depths. Let us trust that the Baron will favour us with some more precise details, before he calls upon us to attempt a solution of so difficult a problem; and in the mean time we may thank him for having drawn our notice to this very curious spot, in a country which will now be doubtless visited by many travellers, bent upon the development of the Himyaritic inscriptions with which it abounds. Already an able and enterprising young clergyman, the Rev. J. Brockman, incited by the work of his friend Dr. Forster, is on the point of exploring Hadramant."

While there appears to be but one opinion as to the learning and ability shown by Dr. Forster in his historical investigations into the geography of Arabia—the asserted interpretation of the Himayritic inscriptions is stoutly controverted. The last Quarterly Review gives a very laudatory account of the work, and especially of that part which relates to these inscriptions; the interpretation is regarded as admitting of no doubt. It is added, in a postcript, "Since the foregoing pages were placed in the printer's hands, intelligence has reached us confirmatory, to an unexpected degree, of the anticipations expressed in our concluding paragraph. The author, since the publication of the work now reviewed, has had fresh inscriptions communicated to him from other quarters, *the whole of which*, together with those brought from Sanaa by Mr. Cruttenden and the late Dr. Hutton, *have been decyphered*. We understand that he is now engaged in decyphering the celebrated Sinaitic inscriptions, which appear to realize all that was anticipated in the sixth, and in the eighteenth centuries."

On the other hand, Dr. Forster's interpretations are attacked with great severity, and with considerable display of Oriental learning in an article in the last Dublin University Magazine. It is asserted that his imagination is playing the same trick with his judgment which General Vallancy's did in his attempts to show the identity of the Punic and Irish languages—and that none of his conclusions are to be depended upon. It must be admitted that there was much in the ostentatious putting forth of his discoveries to excite the spleen, and something in the *wonderful* confirmation of an accidental guess by elaborate investigation, to excite the suspicions of an Arabic scholar. It is probable that the rivalship of schools and churches has had something to do with the bitterness of the attack. But on so obscure a subject, where the most profound learning must feel itself at fault; unlearned men like ourselves may well be content with waiting the result of further investigations. If Dr. Forster's alphabet and language are a sham and not a reality, he will soon be perplexed and baffled in his researches; while if there is a foundation of truth in what he asserts, the light will continue to brighten upon them, and the general consent of learned men will silence the cavils and doubts of the sceptical.

Lieut. Fremont's Expedition to Oregon and California.

The recent expedition of Lieut. Fremont, under the direction of the War Department, is one of the most daring and romantic among the achievements of modern travellers. It was not merely an expedition to Oregon, but it was the crossing of the great North American Andes, in the midst of winter—a feat far exceeding the passage of the Alps, by ancient or modern warriors.

In the annual report of the Topographical Department there is a brief sketch of this journey. It has none of its romance, but contains an outline of what was done, which may be enough to excite an interest in the narrative, which we hope Lieut. Fremont will hereafter give the public.

This officer left West Port, Missouri, on the 1st of June, 1843. His route from there was first to the mouth of the Kanzas; thence up that stream to the Republican Fork, which was pursued to Long's Peak. This and two other lofty summits, are spurs or shoots from the gigantic range of the Rocky Mountains. Long's Peak is called from Col. Long, now of the United States Topographical Corps, who was at the head of the most important and advantageous exploring expedition which had visited that country since the days of Lewis and Clark. This peak is erroneously stated in the Topographical Report, and erroneously printed in the maps, 12,500 feet in height. Its real height is 15,000 feet. This we have from Col. Long himself, who surveyed it. The head of this peak, with those of its giant neighbours, rises above the region of perpetual snow, and their frozen brows defy the melting rays of the warmest sun. Here Lieut. Fremont arrived on the 4th of July. On the 14th he was at the Arkansas River, at the mouth of *Fontaine qui bouit*. He crossed the mountains at the South-West Pass, and descended into the valley of the Mexican Colorado. This is one of the most remarkable spots on earth. Here, at an angle formed by the line dividing Mexico from the United States, and the head waters of the Arkansas, in the midst of the Northern Andes, are the fountain springs and branches of some of the greatest rivers in the world. Not far from each other are the head waters of the Yellow Stone, which flow into the far-rolling Missouri; the Arkansas, which joins the mighty Mississippi; Lewis's River, flowing into the Columbia, and the Colorado of Mexico, rolling its waters into the South Pacific! With barren plains on one side, vast ranges of mountains on the other, and frozen summits above, the traveller here contemplates the geographical key of the North American Continent.

On the 3d of September, Lieut. Fremont reached the great Salt Lake of Northern Mexico, and spent a week in surveying it. On the 18th of September he reached Fort Hall, and on the 26th of October, Fort Nez-Perces. On the 4th of November he was at the Missionary Station of Dalles, on the Columbia. This was the Northern termination of his journey on the territory of the United States. On the 26th of November he commenced the bold project of returning amidst the severities of winter. There was then a heavy fall of snow, and the thermometer was two deg. below zero. In the course of a few days he found himself between the river *Aux Chutes* and the Cascade Mountains. Here vast parallel ranges of mountains continued to run southward, and he continued to traverse their western base, till on the 10th of December he was at Hamatti Lake. This was probably about the 43 deg. of North latitude and 42 deg. of West longitude from Washington. This was a region of great discovery and extraordinary interest. His animals were, however, entirely worn down, and there was no prospect of getting East. He then determined to cross the Sierra Merida, or great California Mountains, which lay between him and the Bay of San Francisco. He did so; and the cold month of Febuary was consumed in crossing the snows of these lofty mountains. These snows were from five to twenty feet deep! Early in March he descended from icy regions to the perpetual spring of the Valley of the Sacramento. By the Mexicans he was received and treated with great hospitality. At the end of March he proceeded up the valley of the Joaquim River, recrossing the Sierra at a very beautiful pass to the South. On the 31st of April last, he took the Spanish road from Pueblos de los Angelos to Santa Fé. Arriving again at the Colorado, he proceeded North East, passed the Euta Lake, and encamped at Brown's Hole, June 5th, 1844. Crossing the Colorado, he again passed the Rocky Mountains, and proceeded to the North Fork of the Nebraska. On the 30th of June he was on the Arkansas; on the 2d of July reached Bent's Fort, and on the 31st July returned to the mouth of the Kanzas River.

Such is an outline of one of the longest and most adventurous explorations of our time. That part of the Expedition which relates to the passage of the Californian Mountains—the return to the Colorado, and the survey of that river must have peculiar interest, and will be new to the public mind. The government deserves credit for the zeal with which it has pursued geographical discovery.—*Cincinnati Chronicle.*

Novel Feat.—A Plymouth correspondent furnishes the following aquatic novelty:—A great deal of curiosity and surprise has been manifested during the past week by those who have witnessed the manner in which one of the officers of the Caledonia flag-ship, now lying in Hamoaze, comes on shore. He descends the ship's side to the water's edge, puts on a Mackintosh dress, and inflates it with air by means of a small pair of bellows. He then steps into the water, and immersed nearly up to the breast, with two small paddles very rapidly works himself on shore. As soon as he lands he takes off his dress, and, throwing it across his arm, it being very light, attends to his duty or his pleasure, as it may be. On Monday last he landed twice at the dock-yards in the way described; and he now laughs at the idea of taking a boat.

During the time the Caledonia was in the Sound he left the ship in a similar manner, and, unattended by a boat, landed at the Admiral's Harp, Stone-house, a distance of three miles. He carried the bellows with him in case of too rapid an exhaustion of air. It has been told me that during the trial cruise of the ships in the Channel he passed, by this extraordinary means, from one ship to the other. I cannot vouch for this fact; but the truth of the rest may be relied on.—*London Shipping Gazette.*

Above all, remember your *Creator*. Remember yourselves and your families, when you have them, in the youthful time and forepart of your life; for good methods and habits obtained then, will make you easy and happy the rest of your days. Every estate has its snare: youth and middle age, *pleasure* and *ambition;* old age, *avarice:* remember I tell you, that man is a slave where either prevails. Beware of the pernicious lusts of the eye, and the flesh, and the pride of life, (1 John ii. 15, 16, 17,) which are not of the father, but of the world. Get higher and nobler objects for your immortal part, O my dear children! and be not tied to things without you; for then you can never have the true and free enjoyment of yourselves to better things; no more than a slave in *Algiers* has of his house or family in *London*. Be free, live at home, in yourselves I mean, where lie greater treasures hid than in the Indies. The pomp, honour, and luxury of the world are the cheats, and the unthinking and inconsiderate are taken by them. But the retired man is upon higher ground, he sees and is aware of the trick, contemns the folly, and bemoans the deluded.—*Penn.*

LINES.

Taken from the Tomb-stone of Margaret Scott, who died at Dalkeith, near Edinburgh, April 9, 1738, aged 125 years.

Stop, courteous passenger! till thou hast read;
The living may gain knowledge from the dead.
Five times five years I lived a virgin's life;
Ten times five years I was a virtuous wife;
Ten times five years I wept a widow's woes;
Now, tired of a mortal life, I here repose.
Eight mighty kings of Scotland, and one queen,
I 'twixt my cradle and my grave have seen:
Four times five years the Commonwealth I saw,
Ten times the subjects rise against the law;
Twice did I see Old Prelacy pulled down,
And twice the cloak was humbled by the gown.
I saw my country sold for English ore,
And Stuart's race destroyed to rise no more:
Such desolation in my time has been,
"I have an end of all perfection seen."

Be plain in *Cloths*, *Furniture*, and *Food*, but clean, and then the coarser the better; the rest is folly and a snare. Therefore next to sin, avoid daintiness and choiceness about your persons and houses. For if it be not an evil in itself, it is a temptation to it; and may be accounted a nest for sin to brood in.—*Penn.*

Prefer elders and strangers on all occasions; be rather last than first in conveniency and respect; but first in all virtues.—*Penn.*

For "The Friend."

EXTREMES.

INTOLERANCE.—FALSE CHARITY.

Man is prone to extremes. The thought embodied in these words, is perhaps familiar to all,—and yet few accept it as a warning watchword. In the knowledge of this truth we have foreshadowed to us a temptation likely to beset us; and yet we are seldom so instructed by general axioms, as to escape the frailties we lament in others. Some, having found that in opposing error they were in danger of becoming intolerant and suspicious, have adopted a false charity, and have shut their eyes from beholding those evils which demand from the true-hearted Christian a testimony to the Truth. Others, who have been slumbering under the leaden influence of that so-called charity, which condemneth nothing, have at last been roused by the danger of the church, beset with enemies within and without, and having started up into sudden activity, whilst testifying to the Truth and for the Truth, have not kept to that which gives true judgment, but have become unwisely jealous of others, and too eager in seeking for traces of defection.

Important as it is to the best interests of the church that harmony and peace should prevail within her borders, it is of far greater moment that the purity of her doctrines should be preserved, and the holiness of her members maintained. Controversy should be dreaded, and, where it is possible, avoided;—but the leprosy of *false doctrine* is far more dangerous to her existence, and to the spiritual growth of her children, than the fiercest conflict which can shake her, whilst she is contending in her Master's strength for the right and the true, the law and the testimony. That love of peace which would reconcile any differences by the sacrifice of Truth, is spurious in its origin, and must be evil in its effects. After an examination of the doctrines of the New Testament, and the teaching examples there given,—after an investigation of the writings of our early Frieuds and the spirit of the institutions they established, this conviction has been forced upon us, that we are in unity with them all when we say, that if outward harmony cannot be had without a compliance with, or connivance at, evil, it is far better to let it go. The true members of the church militant have been, from earliest times, contenders against error, and sufferers for the Truth. They have been obliged to say hard things against errors in doctrine,—they have been brought into conflict with evil men and seducers.

When, some twenty years ago, infidelity first crept stealthily amongst us, and then stalked openly within our borders, all whose eyes were anointed to behold whither it would lead,—all who loved the cause of Truth,—who looked for mercy and salvation to the Lord Jesus, were called on, in some way or other, to testify against the doctrines then promulgated amongst them. During the few years of storm and contention which preceded the separation of 1827, the opinion of nearly every individual as regards this heresy, was well known. The judgment of Truth in the authority of it, was often placed upon that spirit which was leading many astray, and those who were in error could not patiently bear the judgment. They frequently and earnestly appealed against Friends judging them, and gave many eloquent invitations that all should dwell in love. Denying Him who is the source of love,—endeavouring to draw away their brethren from Christ Jesus, a union in whom is the only source of *true* unity and fellowship,—speaking against and preaching against those who stood for the Truth, they yet were continually treating of love as the only thing necessary to heal all disorder in the church. Love indeed became the war-cry of the party. It was not that the spirit of love dwelt in them, but as they were labouring to overthrow the faith of the unwary, they felt the need of a mantle of indiscriminating charity, broad enough to cover them from censure. The spirit they invoked to save them was not true love; for that cometh from Him who is Truth, and hath a testimony to bear against that which is out of the Truth. True love now leads, as it did of old, to rebuke some "sharply that they may be sound in the faith," and it prompts all who are the obedient disciples of Christ, to "contend earnestly for the faith once delivered to the saints." The love so much praised by the followers of Elias Hicks was a Delilah, on whose knees they desired to see the church fall asleep, that it might be shorn of the locks of its strength. Through the preserving mercy of our Heavenly Father, the faithful watchmen on the walls of our Zion were not to be lulled to sleep. They bore a noble testimony to the world for the truth as it is in Jesus, and amid most violent denunciations for uncharitableness, heaped on them by those who contended that the Truth was multiform, and admitted diversity of doctrines, they felt the approving presence of their Divine Master, and a portion of true love, which added some sweetness to their cups of sorrow. Some of these worthies have been since called from works to rewards, who, we know, in the closing hours of their lives, were permitted to feel the assurance that their labours had been accepted, the judgment they had placed upon false doctrine had been approved, and that true love and true charity had nerved them for the conflict, and had sealed the condemnation which had issued from their lips.

There was, indeed, during those days of contention, a godly jealousy in the hearts of many, which prompted to a close scrutiny of everything offered amongst us. Some of us, no doubt, fell into a habit of too great suspicion, and too much censoriousness in judgment. We can even yet remember thoughts such as these passing through the mind, when hearing much said about love and charity,—"here is a large cloak—what unsoundness is it intended to cover?" A godly jealousy, which was for the good of the church, gave place in many of us to uncharitableness, and to a spirit sadly deficient in Christian forbearance. We became too apt in critically scanning persons and their opinions, and our eager and unrestrained conversation on such subjects, was productive of leanness to our own souls, while it did not promote the good of others. Thus we sometimes fell into the opposite extreme of that specious appearance of charity, which accepteth without discrimination. We verged towards intolerance.

True love, if enlightened, must testify against unsoundness in doctrine and immorality in practice; but it hath no ill-will to the person who is in error, and it will meekly bear with much it doth not approve. It doth never, for any supposed offence, set itself to cast out of the chuch those whom it acknowledgeth to be sound in the faith, when their outward walking is and hath been conformable to the profession we are called to make in the world. Love condemneth error, because it is for the good of the church that its doctrines and members be kept pure. Intolerance condemneth, because the opponent thinketh not as he thinks, even though there hath been no violation of the discipline nor of the doctrines of the church. No matter how pure he may be, no matter how correct in his general deportment, no matter if he be a sound gospel minister, yet, if intolerance has fairly taken the field against him, it will not be satisfied without witnessing his overthrow.

Love rebuketh, when necessary, but it desireth no occasion of rebuke. Intolerance seeketh cause of condemnation with an eye of such magnifying power, that a mote of unsettled opinion becomes a beam of error, stout enough to support a whole fabric of heresy. To the right of private judgment in others it pays no regard, unless that judgment coincides with its own.

How lovely! how heavenly! doth true love appear in the description of her left us in the Holy Scriptures. It is the spirit of Christianity! It teacheth men to forgive their enemies; to do good to those who hate them; to do unto others as they desire others to do to them. Now the Hicksite declaimers endeavoured to deck their *false* charity with many of the very ornaments which belong of right to the *true*. To the understanding of many of the undiscerning, the being they described was beautiful, and those who set forth her attractions appeared to them to shine in her light. Their affections were drawn to their teachers, who having taken captive the heart, found no great difficulty in misleading the judgment. They had no will to examine closely the doctrine delivered by those they admired and loved, and thus error stole unrebuked into their minds, under the protection of the affections. Had their assent been at once demanded to the doctrines of Hicks, stated in broad unvarnished terms, many would have earnestly condemned them, who afterwards, deceived by love, swallowed the disguised poison, and even became its advocates. It is indeed much to be desired, that all the children of our Heavenly Father should look to the Power, and not put their trust in man. Nothing is so likely to prove a hinderance to them on their journey Zionward, as to place their confidence in any mortal, or to receive his *dictum* without feeling after the judgment of Truth upon it.

(To be continued.)

For "The Friend."

SAMUEL CRISP.

Immediately following the notice of Evan Bevan in Gough's History, recently inserted in "The Friend," is introduced the case of Samuel Crisp, who joined the Society of Friends under circumstances somewhat similar to the former. Its republication at the present time, I have thought, might contribute to the edification and settlement in the truth of some unstable minds amongst us.—B.

"Similar to the convincement of Evan Bevan, was that of Samuel Crisp, a clergyman of the church of England, who gives the following account, in a letter to a friend.

'My dear Friend,

'I received a letter from thee, the week before last, which was sent by thy uncle Bolton: there were a great many kind expressions in it, and thy sister Clopton's likewise. I acknowledge myself much obliged to you both, and to the whole family, for many repeated kindnesses, and if my school had not engrossed so much of my time, I would have taken opportunity to answer my dear friend's letter before now, and upon that account my delay will be the more excusable.'

'The news thou hast heard of my late change is really true, I cannot conceal it, for it is what I glory in; neither was it any prospect of temporal advantage that induced me to it, but a sincere love to the truth, and pure regard to my own soul: neither can I be sufficiently thankful to God, that he hath let me live to this glorious day, and not cut me off in the midst of my sins and provocations against him; he is long-suffering to usward, not willing that any should perish, but that all should come to repentance. He hath brought me off from the forms and shadows of religion, and let me see in a more illustrious manner what is the life and substance of it, as he found me in some degree faithful to that measure of light and knowledge he had bestowed on me, whilst I was in the communion of the church of England; therefore he was pleased of late, as I humbly waited upon him, to make known to me greater and deeper mysteries of his kingdom; and I can truly say, that I find by daily experience, as I keep low and retired into that pure gift which he hath planted within me, things are every day more and more cleared up to me, and the truth shines, and prevails greatly over the kingdom of darkness; and if I should now turn my back upon such manifestations as these, and entangle myself again with the yoke of bondage, surely I should grieve the Holy Spirit, so that he might justly withdraw his kind operations, and never return more to assist and comfort me; for God is not mocked; religion is a very serious and weighty thing; repentance and salvation are not to be trifled with, nor is turning to God, to be put off till our own time, leisure, or conveniency, but we must love and cherish the least appearance of Christ, not slighting or despising the day of small things, but embrace the first opportunity of following Christ in any of his commands: When he speaks, there is such force and authority in it, that we cannot stand to cavil, dispute, or ask questions; for unless we will be so obstinate as to shut our eyes against the sun, we must needs confess to the truth of his doctrine, and presently strike in with it; and therefore when for several weeks I had lived more privately and retiredly in London, than was usual, fasting twice or thrice in a week, or sometimes more, spending my time in reading the Scriptures, and in prayer to God, this was a good preparation of my mind, to receive the truth which he was then about to make known to me. I lamented the errors of my past life, and was desirous to attain a more excellent degree of holiness than I had discovered in the church of England. In this religious retirement, God knew the breathings of my soul, how sincere I was, and resigned to him when alone. I wanted him to set me free, and to speak peace and comfort to my soul, which was grieved and wearied with the burden of my sin; for though I had strictly conformed myself to the orders and ceremonies of the church of England, and had kept myself from running into any great or scandalous enormities, the fear of the Almighty preserving me, yet still I had not rest and satisfaction in myself which I desired, and greatly longed for; I found when I had examined my state and condition to God-ward, that things were not right with me.

'As for a sober and plausible conversation in the eye of the world, I knew that was a very easy attainment; a good natural temper, with the advantage of a literal education, will quickly furnish a man with abilities for that, so that he shall be looked upon as a saint, and very spiritual, when perhaps in chains of darkness, in the gall of bitterness, and in the very bond of iniquity: if this sort of righteousness would have done, perhaps I might make as fair pretentions that way as some others; but alas, I quickly saw the emptiness and unsatisfactoriness of those things: this is a covering that will not protect or hide us from the wrath of the Almighty when he comes to judgment: 'tis not a man's natural temper, nor his education that makes him a good Christian; this is not the righteousness which the gospel calls for, nor is this the truth in the inward parts which God requires; the heart and affections must be cleansed and purified before we can be acceptable to God; therefore it was death to me to think of taking up my rest in a formal pretence of holiness, wherein yet I saw to my grief abundance of people wrapt themselves, slept securely and quietly, dreaming of the felicity of paradise, as if heaven were now their own, and they needed not trouble themselves any more about religion; I could not entertain so dangerous an opinion as this, for then I should be tempted to take up my rest by the way, whilst I was travelling towards the promised land. I think I made a little progress in a holy life, and through God's assistance I weakened some of my spiritual enemies, whilst I lived in the communion of the national church. I thank my God, I can truly say, whilst I used those prayers, I did it with zeal and sincerity, in his fear and dread, but still I ceased not my earnest supplication to him in private, that he would show me something more excellent, that I might get a more complete victory over all my lusts and passions, and might perfect righteousness before him; for I found a great many sins and weaknesses daily attending me: and though I made frequent resolutions to forsake those sins, yet still the temptation was too strong for me, so that often I had cause to complain with the apostle in the bitterness of my soul, *O wretched man that I am, who shall deliver me from the body of this death!* Who shall set me free, and give strength to triumph over sin, the world, and the devil, that I may in every thing please God, and there may not be the least thought, word or motion, gesture or action, but what is exactly agreeable to his most holy will, as if I saw him standing before me, and as if I were to be judged by him for the thought of my heart next moment. O, divine life! O, seraphic soul! O, that I could always stand here! for here is no reflection, no sorrow, no repentance. But at God's right hand there is perfect peace, and a river of unspeakable joy. O, that we might imitate the life of Jesus, and be thoroughly furnished unto every good word and work! This was the frequent breathing of my soul to God when I was in the country, but more especially after I had left my new preferment of a chaplain, and took private lodgings in London. In this retirement I hope I may say, without boasting, that I was very devout and religious, and I found great comfort and refreshment in it from the Lord, who let me see the beauty of holiness; and the sweetness that arises from an humbled mortified life, was then very pleasant to my taste, and I rejoiced in it more than in all the delights and pleasures of the world.

'And now it pleased God to show me, that if I would indeed live strictly and holily as becomes the gospel, then I must leave the communion of the church of England, but knew not yet which way to determine myself, nor to what body of men I should join, who were more orthodox, and more regular in their lives. As for the Quakers, so called, I was so great a stranger to them, that I had never read any of their books, nor do I remember, that ever I conversed with any one man of that communion in my whole life. I think there was one in Foxly while I was curate there, but I never saw the man, though I went several times to his house on purpose to talk with him, and to bring him off from his mad and wild enthusiasm, as I then ignorantly thought it to be: as for that way, I knew it was every where spoken against; he that had a mind to appear more witty and ingenious than the rest, would choose this for the subject of his profane jests and drollery; with this he makes sport, and diverts the company; for a Quaker is but another name for a fool or a madman, and was scarce ever mentioned but with scorn and contempt. As for drollery, I confess I was never any great friend to it; but indeed if all was true that was laid to the Quakers' charge, I thought that they were some of the worst people that ever appeared in the world, and wondered with what face they could call themselves Christians, since I was told they denied the fundamental

articles of the holy faith, to which I ever bore the highest veneration and esteem; and notwithstanding I had always lived at the greatest distance from that people, and was very zealous in the worship of the church of England, and upon all occasions would speak very honourably of it, moreover was content to suffer some few inconveniences upon that account, (as thou very well knowest,) yet my father still looked upon me as inclining to the Quakers; and some years ago signified to a friend, he was afraid I would become an enthusiast; and whilst I was at Bungan school, he sent me two books to read that were written against the Quakers, one of which was John Faldo's, who hath been sufficiently exposed for it by William Penn.

'Whilst I lived in London in that private retired manner (I was just now speaking of) walking very humble in the sight of God, and having opportunity to reflect upon my past life, as I had occasion to be one day at a bookseller's shop, I happened to cast my eye on Barclay's Works; and having heard in the country that he was a man of great account among the Quakers, I had a mind to see what their principles were, and what defence they could make for themselves; for sure, thought I, these people are not so silly and ridiculous, nor maintainers of such horrid opinions, as the author of the Snake, and some others, would make us believe. I took Barclay home with me, and I read him through in a week's time, save a little treatise at the end, which finding to be very philosophical, I omitted; but, however, I soon read enough to convince me of my own blindness and ignorance, in the things of God; there I found a light to break in upon my mind, which did mightily refresh and comfort me in that poor, low, and humble state in which I then was; for I was then, and indeed had been for a considerable time before, very hungry and thirsty after righteousness, and therefore I received the truth with all readiness of mind; 'twas like balm to my soul, and as showers of rain to the thirsty earth, which is parched with heat and drought. This author laid things down so plainly, and proved them with such ingenuity and dexterity of learning, and opened the Scriptures so clearly to me, that without standing to cavil, dispute, raise argument or objection, or consulting with flesh and blood, I presently resigned myself to God, and weeping for joy that I had found so great a treasure, I often thanked him with tears in my eyes for so kind a visitation of his love, that he was graciously pleased to look toward me when my soul cried after him; so, though before I was in great doubt and trouble of mind, not knowing which way to determine myself, yet now the sun breaking out so powerfully upon me, the clouds were scattered. I was now fully satisfied in my own mind which way I ought to go, and to what body of people I should join myself.

'So I immediately left the communion of the church of England, and went to Gracious street meeting. After I had read Barclay, I read some other books of that kind, among which was an excellent piece, though in a small volume, called No Cross No Crown. Thus I continued reading and frequenting meetings for several weeks together, but did not let any one soul know what I was about. The first man I conversed with was George Whitehead, and this was several weeks after I began to read Barclay, and frequent their meetings. By him I was introduced into more acquaintance, and still the farther I went, the more I liked their plainness, and the decency and simplicity of their conversation. They do not use the ceremonies and salutations of the church of England, but shake hands freely, and converse together as brothers and sisters, that are sprung of the same royal seed, and made kings and priests unto God. O, the love, the sweetness and tenderness of affection I have seen among this people! *By this*, says Christ, *shall all men know that ye are my disciples, if you have love one to another. Put on, therefore*, says the apostle, (*as the elect of God holy and beloved,*) *bowels of mercy, kindness, humbleness of mind, meekness, long-suffering.*

'Thus, my dear friend, I have given thee an account of my proceeding on this affair. As to my bodily state, if thou desirest to know what it is, I may acquaint thee that I have my health, as well as ever, and I bless God I have food and raiment sufficient for me, so that I want no outward thing; and I have the necessities and conveniences of life liberally: let us not burden ourselves with taking care for the vanities and superfluities of it; let us *possess our vessels in sanctification and honour;* and as we bring our minds into perfect subjection to the whole will of God, so let us bring our body to the most simple and natural way of living, being content with the fewest things, never studying to gratify our wanton appetites, nor to follow the customs and humours of men, but how we may so contract our earthly cares and pleasures, that we may bring most glory to God, most health and peace to our own souls, and do most service to the Truth; and if this be our aim, certainly a very small portion of the things of this world will suffice us. Seeing we are Christians, we should therefore earnestly pursue those things which bring us nearest to God, and which are most perfective of human nature; for what is more than a competency, seems to be a burden to a generous philosophical soul, which would breathe in a pure vehicle, that so it may have a quick sense and relish of all blessings, both of the superior and inferior worlds.

'Thou knowest, my dear friend, that religion is a very serious thing, and repentance is a great work, and one precious immortal soul is of more worth than ten thousand perishing worlds, with all their pomp and glory. Therefore let us take courage, and be valiant for the Truth upon the earth, let us not content ourselves with a name and profession of godliness; let us come to the life and power of it; let us not despond of getting the victory; we have a little strength for God; let us be faithful to him, and he will give us more strength, so that we shall see the enemy of our peace fall before us, and nothing shall be impossible unto us. I say, my friend, let us be faithful to that measure of light and knowledge which God has given us, to be profited and edified by it in a spiritual life; and as God sees we are diligent and faithful to work with the strength we have, he will more and more enlighten us, so that we shall see to the end of those forms and shadows of religion wherein we have formerly lived; but if he sees we are about to take up our rest in those shadows, that we grow cold and indifferent in the pursuit of holiness, running out into notions and speculations, and have more mind to dispute, and to make a show of learning and subtility, than to lead a holy and devout life, then 'tis just with God to leave us in a carnal and polluted state, to continue yet but in the outward court, where we may please ourselves with beholding the beauty and ornaments of a worldly sanctuary, and never witness the veil being taken away, and that we are brought by the blood of Jesus into the holiest of all, where alone there is true peace with God, and rest to the weary soul. I could say much upon this head, if time or leisure would give leave.

'As for a particular answer to thy letter, I have not time now to give it; and for the present let this general answer suffice: and if thou wilt consider things in their pure abstracted nature, and not suffer the prejudice of education to sway thee, but in fear and humility wilt search out the truth for thyself, thou wilt find that there needs no other answer to thy letter than what I have already given; for by waiting upon God, and diligently seeking him, thou wilt find an answer to it in thy own bosom, and this will be much more full, clear and satisfactory than I, or any other man living, can pretend to give thee, or any other friend who hath lovingly wrote to me, for whom I desire, with all the sincere hearted in the church of England, that they may come to witness the almighty power of God, to save and redeem them from every yoke; and that they may see clearly to the end of those things which are abolished, and come to the enjoyment of spiritual and heavenly things themselves, is the daily prayer and deep travail of my soul, God knoweth. 'Till I can be more particular, if thou please thou mayest communicate this to them, and let them know that I am well, and thank them for their kind letters. Let us remember to pray for one another with all fervency, that we may stand perfect in the whole will of God, amen, saith my soul. I am thy most affectionate friend and servant in Jesus, SAMUEL CRISP.'

This epistle, and the former of Evan Bevan, are introduced by William Sewel as instances, among many others, that those from other societies, who have joined the people called Quakers, have been induced thereto, not by interested, but by pure conscientious motives; while those few who have left them to attach themselves to the established church, or other professions, have been generally actuated by pique, self-interest, libertinism or ambition, to indulge themselves in a latitude of conduct, which the rules of this Society do not allow of, or to attain those honours or profitable employments, which are restricted to a conformity to the established religion."

For "The Friend."

SINCERITY.

The following article was put into our hands, a few weeks ago, by our beloved friend Thomas Kite, and was laid aside with some other papers. Now that it has pleased Divine Providence to take suddenly from us this faithful minister, we feel, that in publishing it, we may say, he, "being dead, yet speaketh." In *his* character there was *sincerity*. Whether the article is original, or selected, we know not.

Sincerity of character is, in the estimation of the whole world, a cardinal virtue, and the earnest of all the other virtues; and were we to inquire, not of this nor of that individual, but of mankind in general, how far it extends, —how far the obligation of sincerity is binding,—we should find no man willing to affix any limits to it.

Sincerity requires truth, not in words only, but in actions; not simply in conversation, but in silence; in public and in private; in matters of a negative, as well as of a positive kind. Our obligations to sincerity do not merely require that we should say nothing but what we know or esteem to be true, but, in all important cases, that we should give an account of what we *think*. It requires that we should disclose to others, not only what we think, but, in general terms, what we *are*. In a word, those reservations alone excepted, which humility, justice and charity impose. No man is *perfectly sincere and upright*, except as his whole life and conduct is open to the inspection of his fellow men, and the transparency of his character leaves no room for doubt, as to the general current of his thoughts and his principles of action.

There must be no concealment, no secret reserve, save for those emotions which are too delicate for utterance, or too vague and indeterminate to be clearly expressed—and also for judgments which, having reference to particular individuals, ought ever to remain concealed within the breast, until necessity, or some paramount obligation demand their reluctant disclosure.

T.

For "The Friend."

A SUCCESSION.

In a testimony of Knaresborough Monthly Meeting, Yorkshire, concerning David Hall, it is said:

"He had it very much upon his mind the latter part of his time, to advise Friends not to be too much discouraged, though they might see the places of such as the Lord had raised up and truly qualified for the work of the ministry left empty, and but little appearance in many places of a succession; for, said he, the *eternal Root* remains the same, though the branches be taken away."

He died the 16th of Ninth month, 1756. Have we not had abundant evidence since that day, that the eternal Root has produced many fruit-bearing branches, whose fruit and faithfulness have been to the praise of the good Husbandman? Let none doubt then, nor distrust the Power; only let obedience keep pace with the knowledge of the Divine will, and the church will have counsellors and judges raised up as in the beginning, who shall prefer Jerusalem's welfare to their chiefest earthly joy. There are now many such continued to us, who are the salt of the earth; and as our beloved friend William Forster declared, in the last testimony he delivered in this city, so we now believe, though under deep discouragements, "the Truth as professed by this Religious Society will never be permitted to fall in these streets, nor its testimonies be trampled under feet."

Captive Balloons.—Colonel Sabine has been appointed by the British Association to conduct these interesting experiments at Woolwich. A balloon is to be kept at an elevation of 3,000 feet, and by means of the electric telegraph, daily, or, if required, momentary comparisons can be made of the barometric height, the temperature, hygrometric state of currents of the atmosphere in those elevated regions and our own. The balloon, by a beautifully contrived arrangement, can be elevated or depressed at pleasure. Wheatstone has prepared a self-indicating thermometer, barometer, &c., and although those of the Association who always prophesy failures, express their fears that the complicated machinery can never work, and that it will be deranged by oxydation, we are in hopes that we shall, by these balloons, obtain some knowledge of the atmosphere, of which we at present know so little.—*Polytechnic Review.*

Extraordinary Event.—A most extraordinary circumstance has just occurred at the Hawick toll-bar, which is kept by two old women. It appears that they had a sum of money in the house, and from some cause or other, were extremely alarmed lest they should be robbed of it. Their fears prevailed to such an extent, that when a carrier whom they knew was passing by, they urgently requested him to remain with them all night, which, however, his duties would not permit him to do; but in consideration of the alarm of the women, he consented to leave with them a large mastiff dog. When the carrier started the dog became violent and would not stop, upon which one of the women ran after the man, who returned and left his coat for the dog to watch, after which the animal remained quietly at the toll-house. In the night the women were disturbed by the uneasiness of the dog, and heard a noise, apparently like an attempt to force an entrance into the premises, upon which they escaped by the back-door, and ran to a neighbouring house, which happened to be a blacksmith's shop. They knocked at the door, and were answered from within by the smith's wife. She said her husband was absent, but that she was willing to accompany the terrified women to their home. This was agreed to, and on their reaching the house, they heard a savage but half-stifled growling from the dog. On entering the house they saw the body of a man hanging half in and half out their little window, whom the dog had seized by the throat, and was still worrying. On examination, the man proved to be their neighbour, the blacksmith, dreadfully torn about the throat, and quite dead.—*Carlisle (Eng.) Patriot.*

Statistics of the Schuylkill Coal Region.—The Miners' Journal furnishes some interesting facts in connection with the coal operations in that county. It says, few persons out of that region are acquainted with the necessity which exists in many instances, for mining below the water level, and the consequently enormous outlays for steam engines and machinery, and the heavy expenses constantly occurring for raising the coal and draining the mines. There are already 22 collieries below the water level, and 41 engines employed in pumping, raising, and breaking coal, with an aggregate horse power of 1278. A horse power is calculated as equivalent to the strength of eight able-bodied men—a man ordinarily labours but 10 hours in the 24; but the engines can, and some of them do, run day and night; consequently they can perform, for each horse power, an amount of work equal to the labour of 16 men, and an aggregate of work equal to the labour of 20,448 men every 24 hours. The cost of these engines, pumps, and the necessary machinery, will not fall much short of $250,000, and the consumption of coal will amount to 40,000 tons per annum. The whole consumption of coal in this region, during the last year, is estimated at 100,000 tons.

Remedy for the Bots.—Having seen many horses die with bots, and many remedies given without effect, I was induced by a merchant in Cambridge to try the following, for a horse of my own, after I had tried most of the common remedies in use without effect, and had given him up for lost:—Half-pint vinegar, half-pint soft soap, half-pint gin, and half-pint molasses, well shaken together, and poured down while foaming. To my great surprise, the horse was in five minutes wholly free from pain, and ate freely—the next morning I was upon my journey. I have since recommended and given the same in perhaps fifty cases, with the same good effect; not in one instance has it failed to effect a perfect cure.—*Alb. Cult.*

Sulphuric Acid as a Manure.—It is stated in the French journals, that a quart of sulphuric acid, or oil of vitriol, as it is more commonly called, diluted in two hundred and fifty gallons of water, and sprinkled over an acre of meadow, will have as beneficial an effect in promoting the growth of the grass, as a dressing of three hundred pounds of plaster. It is further stated that it may be applied either in a dry or a wet season, the state of the weather not affecting the operation.

Iowa.—The population of Iowa, according to the census of 1840, was 43,112, and according to the census of last May, 81,920; showing an increase in three years of 38,808. —*Late paper.*

For "The Friend."

LINES SUGGESTED BY THE DEATH OF

THOMAS KITE.

A voice hath gone from Zion's hill,
A watchman from her wall;
Oh! who the vacant place shall fill,
And to the people call?

On every side, in ambush deep,
Lies hid the secret foe;
Oh! who shall wake while others sleep,—
Who shall the trumpet blow?

The faithful few, who stood with thee,
Upon the ramparts high,
Hath midst them many a feeble knee,
And many a failing eye.

Thou, of the strongest of the band,
Hast first been called away!
Oh! well may Zion weeping stand,
In sorrow and dismay.

Well may she weep her righteous dead,
While 'leagured foes are near;
Well may she weep for blessings fled,
Too lightly prized while here.

Well may she weep; her erring sons,
No more shall heed thy voice;
No more her meek and lowly ones,
Shall listen and rejoice.

Well may her daughters sit in dust,
And put their sackcloth on;
When God in judgment calls the just,
Well may the people mourn.

A. A. E.

For "The Friend."

Will the following lines be deemed suitable for insertion in your valuable paper?

ON THE DEATH OF A MINISTER.

His master taken from his head,
Elisha saw him go;
And in desponding accents said,
"Ah! what must Israel do?"

But he forgot the Lord, who lifts
The beggar to his throne;
Nor knew that all Elijah's gifts
Would soon be made his own.

What, when a Paul has run his course,
Or when Apollos dies,
Is Israel left without resource?
And have we no supplies?

Yes; while the dear Redeemer lives,
We have a boundless store;
And shall be fed with what he gives,
Who lives for evermore.

COWPER.

Second month 4th, 1845.

Do not that which you blame in another. Do not that to another which you would not another should do to you. But, above all, do not that in God's sight, you would not man should see you do.—*Penn.*

THE FRIEND.

SECOND MONTH, 15, 1845.

We have received the first number of a new Quarterly, entitled "Journal of Prison Discipline and Philanthropy," published under the direction of the Philadelphia Society for the Alleviation of the Miseries of Public Prisons, instituted 1787;—issued from the office of Josiah Tatem, No. 50 North Fourth street.

This is the work respecting which we put forth a prospective notice some weeks ago, and this initiatory number consists of about one hundred octavo pages of closely printed matter, neatly and respectably got up in magazine form, having for frontispicce a beautifully engraved representation of the new prison, Dauphin county, Pennsylvania, erected on Haviland's plan. The first article is a brief, but highly interesting history of the penal legislation of Pennsylvania, and the following pages are filled up with nine other articles, embracing a considerable variety of topics, all tending to promote and illustrate the objects of the publication as set forth in the title-page, and are of a character to engage and reward the attention of public-spirited and philanthropic minds, not only in this state and this country, but in other countries. The motives of the benevolent association in attempting the establishment of this Journal are highly praiseworthy, and we should hope that it will be sustained by an extent of patronage, in some degree commensurate with its importance, as a means of improving or meliorating the condition of frail humanity.

The Pittsburg Gazette contains the following in relation to the young woman of the name of Webster, under sentence of imprisonment for the exercise of her benevolent feelings towards the poor slaves:

"We have seen a private letter from a gentleman of high standing in Lexington, who states that it is impossible for Gov. Owsley to pardon her under the present excited state of the public mind; that petitions *against* pardon have been poured in upon him; that her case has been made as tolerable as possible; that her hair has not been cut off; that she has a room to herself, and has little or no labour, at her own option; and that she will be pardoned as soon as the excited state of the public mind will permit."

APPRENTICES WANTED.

A Friend in Chester county, a Tanner, wishes an apprentice to learn that trade.

Another, in the same county, a Potter, wants a lad as an apprentice to that business.

A Friend in Philadelphia, a Bricklayer, an apprentice to that trade.

And another, a Druggist, one from 16 to 17 years of age, who has some knowledge of Latin, as an apprentice to that business.

SITUATIONS WANTED.

A lad aged 14 years, wishes a situation as an apprentice to a Tailor.

Three, as apprentices to the Dry Good or Commission business.

Three, from 16 to 17 years of age, as apprentices to a Carpenter.

And one wishes a situation with a Farmer.

Apply at Friends' Bookstore, No. 84 Mulberry street.

A TEACHER WANTED.

The Trustees of Friends' School at Crosswicks wish to engage a competent Female teacher to take charge of the school for six months, commencing in the Fourth month next. To a well-qualified Friend, a liberal compensation will be secured.

Early application may be made to Robert Parry, Recklesstown, N. J., or Samuel Allinson, Jr., Yardville Post-office, Mercer county, N. J.

Second month, 1845.

MARRIED, on the 21st of Eleventh month last, in Friends' meeting-house, Cincinnati, Ohio, WILLIAM HARRISON MALONE to JANE G. KINSEY, both of that place.

———, on the 6th instant, at Friends' meeting-house, Springfield, Delaware county, Pa., ABRAM P. MORGAN of Aston, Delaware county, to JANE FELL, of the former place.

———, at Friends' meeting-house, North Sixth street, on Third-day, the 11th instant, DANIEL J. MORRELL, of New York, to SUSANNA L., daughter of Powell Stackhouse, of this city,

Departed this life, on the 26th of First month, 1845, PHEBE WILLIS, wife of Thomas Willis of Jericho, Long Island, an esteemed member and elder of Westbury and Jericho Monthly Meeting, in the 77th year of her age. In the removal of this dear Friend, her relatives and friends most sensibly feel their bereavement, whilst they are sustained in the consoling belief, that their loss is her exceeding gain. Being favoured in her youth to embrace the impressions of Divine grace, her mind became imbued with the love of virtue, and brought under an engagement to seek an inheritance in the blessed Truth; and possessing a capacity for usefulness, she was early brought into the services of Society, which she performed to the satisfaction of her friends. She was introduced into Friends' Boarding School at Nine Partners, as principal teacher in the female department, near the opening of that institution; in the discharge of which duty she evinced that mildness and sweetness of temper, joined with a steady and firm perseverance, which preserved her authority inviolate, and gained her at once the esteem of her friends and the affection of her pupils, in such a manner as to form a lasting friendship between them. After having spent a number of years in that capacity, she retired from the institution with a peaceful mind, in the remembrance of having endeavoured faithfully to discharge the trust reposed in her. These amiable traits of character, continuing to be sanctified by Divine grace, she was thereby qualified to fill with propriety and usefulness the varied departments, which, in after life, fell to her lot. She was an affectionate wife, and as a mother and caretaker of children, watchful, gentle, and firm; kind and hospitable to the poor; as a friend, constant and true; as an elder, discerning and discreet, her admonitions being communicated with gentleness and candour. Being firmly established in the faith and doctrines of our Religious Society, she laboured to maintain them through some trying conflicts. She often experienced much bodily infirmity, and, with some other afflicting circumstances which fell to her lot, she was closely proved; but, through all, she was enabled to manifest Christian fortitude and resignation under the dispensations of unerring Wisdom. In her last illness she was deprived of the power of much utterance, yet the composure and tranquillity of her mind was instructive and consoling. We believe it may be truly said of her, that having passed through many tribulations, she hath kept the faith—finished her course, and, we humbly trust, hath laid down her head in peace, prepared to enjoy the "crown of righteousness which the Lord, the righteous Judge, shall give unto all them that love his appearing."

PRINTED BY JOSEPH AND WILLIAM KITE,
No. 50 North Fourth Street.

THE FRIEND.

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For "The Friend."

EDUCATION.

The seventh annual report of the Secretary of the Massachusetts Board of Education, in which he gave an account of schools visited by him in Europe, has excited a great deal of attention: and praise and blame, by turns, have been profusely showered upon the author. The largest and most formidable measure of the latter has been dealt to him by a company of his own coadjutors, to wit, "thirty-one" teachers of grammar schools in Boston, (about the seventh part of the whole number of teachers there,) who have published a series of very severe "Remarks" upon the report, in which they make some serious charges against the writer, and object in strong terms to his theories, and the alleged facts by which he attempted to support them. As other readers of the report elsewhere appear to have similarly misconceived, (witness a few strictures which appeared in "The Friend" after the insertion of some extracts from the report in its columns,) it may be well, as the author has issued a very able vindication, to hear a portion of what he has to say for himself. The pamphlet containing his "Reply to the Remarks," is a pretty thick one of 176 pages; of course but a small part of it will be used on this occasion, and the completeness of his defence on some points will not be made manifest.

He occupies some time in refuting the assertion of his opponents, that the schools of the commonwealth have not been improved during the period of his labours, but were in as good condition in 1837, before the commencement of his secretaryship, as now. Which, being a question of no special interest to us, may be passed over, merely noticing the striking fact that, within that period, nearly one million of dollars have been expended by the state in the improvement of school-houses alone.

"One allegation is, that I gave an *exaggerated description* of the life and energy displayed in the Scotch schools.

"Now having visited the Scotch schools, not alone, but in company with another, and both of us, should occasion require, being ready to testify as to the fidelity of the likeness to the original, so far as its rapidly-changing features could be caught, I might leave the matter here, to rest on that veracity and honour which never have known, and I pray never may know, a stain; and which, as I trust, after the proofs I am about to offer, the thirty-one, neither singly nor conjointly, will ever be able to affix.

"To several of the schools which I described, I was introduced by Duncan M'Laren of Edinburgh. Whoever knows anything of the history of Edinburgh for the last twelve or fifteen years,—of its financial embarrassments, and how honourably it met them; of its noble charities, and how widely their blessings have deen diffused; of its schools, and how much their number and prosperity have been extended;—whoever knows all or any of these things, knows Duncan M'Laren. I may add that he is a highly religious man of the evangelical faith.

"I left him in June, 1843, and never expected to see or hear from him again. Sometime in June or July last, I sent him a copy of my seventh report, without note or letter; and shortly after its reception, he wrote to me as follows:

"'Edno., 16th Aug. 1844.

"'* * * accept my best thanks for your very interesting and valuable report. * * Your graphic sketch of the Scotch schools appears to be drawn to the life. It reminded me forcibly of some of the scenes we saw together, when I had the pleasure of accompanying you through some of the Edinburgh schools. * * In saying that I think your likeness is correct, of course I understand you to mean, not that *all* the Scotch schools are taught in the able manner you describe, but that those schools which you went to visit, in the large towns, and to which the most able teachers are drawn, by the superior advantages attending them,—from all parts of Scotland,—are taught in that able and energetic manner. If you had gone to visit the schools in country places, where, in many instances, extremely ill-qualified persons teach, you would, no doubt, have drawn another sketch equally faithful to the life, but it would have been very different. But your time, of course, did not admit of visiting small country districts; and your object must have been to see what was best worth seeing in a limited period. In this object I think you have succeeded beyond what any one could have anticipated.

I am, &c.'

"In July last I received a letter from George Combe, of Edinburgh. It is obvious that he never intended it for any eyes but mine, or those of my friends. My reluctance to quoting from it, however, is on my own account, and not on his; but when a man's character is assailed, his modesty about compliments must yield to his reputation for trustworthiness. Before George Combe had visited this country, he had spent between one and two years in Germany. In 1842 he visited Germany again, and delivered a course of lectures in the German language, to as intelligent an audience as Germany could furnish. *He*, therefore, is qualified to judge, not only of Scotch, and English, and German schools, but whether such a report as mine is worse than valueless, by its departure from truth. He says:

"'I know not where to begin in writing. But your report decides the question. I often wondered *what* you would write, and in *what form;* and you have answered my fullest expectation in both particulars. You turn all you saw to practical account, and you write in the full cosmopolitan spirit. You love what is good, and by elective affinity are attracted towards it, and draw it towards you, be it French, English, German, or American. I wish that our government would send forth missionaries like you to gather wisdom from every clime, and proclaim it to the British people.' 'Your description of the '*agonistæ*' as it has been called, of the Scotch schools, is quite correct; but I regret that you did not see some of our ordinary parish schools.' 'In them the sleepy god reigns with undisturbed sway.'"

The Secretary also cites "the Rev. Samuel Wood,"—"our minister at London, Mr. Everett," and William C. Woodbridge (who is called by the thirty-one, one of the "distinguished educators") for confirmation of his accuracy. "But this is not all. In May last, the London Athenæum, a periodical, which, lately, abounds in severe strictures on America, contained a highly complimentary notice of my report. The reviewer professes to be acquainted with the Scotch schools;—his language is, 'we too have seen our Scotch schools;'—he quotes the main passage from my report, descriptive of the 'antagonistic wrestlings' of their pupils, including the extract which the thirty-one have made, and proceeds to comment upon my description and statements, *as facts*, without lisping a suspicion of their fidelity to truth. On the 7th of June last, this review was republished in Boston, in Littell's Living Age, and was therefore under the eye of the thirty-one, at the very time when they were concocting their libels against me.

"Having then, as I trust, established the accuracy of my description of the Scotch schools, by evidence which I happened to

have at hand, several important considerations arise.

"I am blamed for likening our schools to 'dormitories,' and our pupils to 'hybernating animals,' as compared with theirs. But this, as every one sees, was metaphor; and a metaphor must present an idea more strikingly than a bald definition, or it would be worth nothing. A man's veracity is not to be called in question, even for hyperbole. When I call a man, who professes to be my friend, while he is secretly plotting my ruin, 'a snake,' I am not to be convicted of error because he proves himself to be a biped. Because St. Paul said he was '*less* than the *least*,' is he to be accused of falsehood, or of having four degrees of comparison in his grammar?

"In regard to figurative expressions, 'liberty of speech and of the press' must be allowed. And further, I am willing to shrive myself on this point, though the thirty-one officiate as priests. A redundancy of metaphor and illustration is a fault of my mind. Did they know how much I strive against it, how many troops of rhetorical figures I drive away daily, and bar the doors of my imagination against them, they would pity rather than reproach me for this infirmity. But in doubtful cases, I always intend to define and limit my meaning. I did so, in the present instance. In the sentence which immediately follows, I said, 'It is certainly within bounds to say, that there were six times as many questions put, and answers given, in the same space of time, as I ever heard put and given in any school in our own country.'

"The 'Remarks' continually assume that I approved the 'agonism' of the Scotch schools. Not a word intimating such approval can be found in my report. In speaking of the peculiarities of those schools, I mentioned their 'fervid life' as a phenomenon or spectacle; and described the goadings of emulation that kept body as well as spirit upon the stretch. I said the pupils had a look of almost 'maniacal cagerness,' from which they might have argued that I was in favour of a general diffusion of insanity. In that report, as elsewhere, I have spoken against emulation; and in the section devoted to it, I referred back to the pages descriptive of the Scotch schools, so that my condemnation of *it*, was exprsessly connected with my account of *them*. Yet I am condemned, in the first place, because I disapprove of emulation in schools; and then condemned again for an alleged commendation of the unhealthful activity of the Scotch schools, which was produced by means that I have always condemned."

Animal Instinct.—The Surgeon Morand of Paris had a friend whose dog had a broken leg. Out of friendship, the doctor took the dog under his care and cured him. A little while after, as the doctor was working in his office, he heard something scratching at the door. He opened it, and saw, with the greatest astonishment, the same dog that he had healed, bringing with him another dog, that had met with a similar accident, and who dragged himself slowly and with great labour after his leader. "This time I'll let it pass," said Morand to the dog, "but hereafter you must not bring me any more such business."

For "The Friend."

WILLIAM THOMPSON.

Having recently met with a volume entitled "Letters of William Thompson," it has occurred to me that some instruction might be derived from a wider circulation of one of these letters written before he was united to our Society, and addressed to a minister in the Methodist Society.

With this view it is offered to the readers of "The Friend," the younger readers especially, with such extracts as may serve to throw some light on the life and character of the writer. Before entering upon the proposed selection, it will be well to state, that W. Thompson died at an early age, a few days after the completion of his 23rd year.

During his last illness he is represented to have possessed his soul in much patience, and at times expressions of heavenly joy broke from his lips. His disposition of mind is thus described by one who then attended him. "Never shall I forget the inexpressible sweetness of his mind when in the deepest affliction; there was such a resignedness and peace about him, it was a comfort to be near him; always satisfied, never murmuring; it was a peace which was to be felt—the peace of God."

The extracts, it may be observed, are given rather with reference to their supposed interest than with much attempt at regularity or order, and may be resumed at a future day.

"Although exposed for a considerable time in the frail and impetuous season of youth, to the almost constant influence of vice—of moral turpitude—of low and impure conversation—yet he appears to have passed through the trial uncontaminated. Christian patience, humility, and faith, he possessed; and these virtues were particularly exemplified on two occasions: once, when although obliged to relinquish his school, his only means of subsistence, he was able to say that he felt no anxiety respecting outward support; his trust was in Him who has promised never to leave nor forsake His humble dependent children. The fulfilment of this he was favoured to witness, even in the outward sense, by having his every want supplied. In early life also, when he endured with meekness and humble fortitude, the scoffs and scorn of those into whose company he was brought by his employment."

In another place the reader is told that, "from an early period of life he appears to have had very serious religious impressions, to have been in a great measure weaned from the common amusements and diversions of young persons, and to have sought the company and conversation of serious people. This led him to an acquaintance with several members of the Methodist connexion, and in the thirteenth year of his age he became a constant attender of their meetings. This he continued for some time."

"His opinions respecting the Methodists were of a very exalted kind; yet, notwithstanding this, and although he continued to entertain a high opinion of many members of that society, and maintained an intimate friendship with some of them to the end of his life, he became dissatisfied and uneasy with attending their meetings. By renewed visitations of Divine regard, he was made more and more sensible of the necessity of a spiritual and inward mode of worship, and of regeneration of heart; in search of this, he was brought into a low and humble state; when (they are his own words) he 'mingled tears with his drink, and looked for the salvation of his Lord more than for the morning light.'

"In this frame of mind he remained for some time, much retired within himself. He discontinued his attendance at the meetings of the Methodists, and on that occasion addressed to the preacher of the place he had most frequently attended, the following letter, which cannot fail to be considered as a very extraordinary production, when it is recollected that it is from the pen of an almost uneducated youth, of little more than fourteen years of age.

To. J. A.

"August, 1808.

"I feel that I can no longer keep silence; I mean with regard to neglecting coming to your meetings of late, which you will think is very strange: but I have herein followed the dictates of conscience, which affords me some comfort. That great and merciful God, who made me see that I was rebelling against Him, has, in his good time, showed me, by the manifestations of His Holy Spirit, the difference that there is in worshipping in our own will and time, and of waiting in humble silence upon that God who worketh by whom he pleaseth.

"'It has very often been brought home to my mind when I attended your meetings, that it was strange that both you and I, and I. G., and many others of your society, should like to read of that great and eminent servant of the Lord, George Fox; and yet it was not noticed (at least not mentioned) that there was so much difference between our way of public worship, and that which he and those holy men practised, who spake not in their own strength, will, and time, but as the Almighty gave them utterance; wherefore, not only from their testimony, but from the Holy Scriptures, I judge it not right that one only should stand up to preach, but that there should be free liberty for any one to open his mind freely, provided it proceed from a Divine spring of life, to the edifying of one another; for the apostle Paul saith, 1 Corinthians, xiv. 31. 'For ye may all prophesy one by one.' Now I would ask, how can this manner or way of worship be carried on so well as in silent waiting upon God, that he may prepare our minds by his Holy Spirit, to do his will, whether to pray, reprove, exhort, &c? But you may perhaps say, that provided the heart be right, it matters not what is the form or way of worshipping.

"'We find in the Holy Scriptures, that we are to worship God in spirit and in truth; but how can it be possible that we can at all times worship in the spirit, if we enter upon it at any fixed time without waiting for the draw-

ings and movings of the blessed Spirit? Therefore I believe it is not right for one man or more to be appointed to carry on a religious meeting, as what is this but placing a dependance upon one another, which ought alone to be upon God? For God is all-sufficient to supply our wants, but we must ask aright, lest we should receive not. Oh! I feel that it is an awful thing to open our mouths in the presence of Almighty God, and that it must not be done at any time or place when we have a mind; wherefore holy David saith, Psalm cxli. 3, "Set a watch, O Lord, before my mouth; keep the door of my lips." As if he had said, Lord thou knowest that I am a poor, weak, and sinful creature, and know not what to ask, or what to say in thy presence; but O Lord, guard my lips, lest I should be too forward in my own will, to ask that which is not agreeable to thy Divine will. And again, Psalm cxliii. 10, "Teach me to do thy will, for thou art my God! thy Spirit is good, lead me into the land of uprightness."

"'Many passages might be quoted from the Scriptures, all concurring in one testimony: but let us also look into our hearts, let us search narrowly by the light that God has given us; for I believe it is His holy will that we should be led out of this will-worship aforementioned, if we will but stand still in our own minds, and hearken to that still and small voice which cannot be heard or perceived amidst a multitude of words or performances. Could it be possible that each man could have such a measure of holiness in him, as would qualify him to approach his Maker at any time, there would perhaps be no need of these remarks; but alas! the case is far otherwise; at best we are but poor depending creatures, that stand in need of a continual supply of grace, of strength, yea, and of knowledge what to say, and this particularly in a public way.

"'I beseech you to consider the impressive manner in which these kind of worshippers are warned in Isaiah, chap. l. 10 & 11. "Who is he among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." But mark, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

"'Penn, in his book entitled 'No Cross no Crown' speaking on this subject says: "I will close this great Scripture doctrine of waiting, with that passage in John about the pool of Bethesda. 'There is at Jerusalem, by the sheep market, a pool which is called, in the Hebrew tongue, Bethesda, having five porches; in these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.' A most exact representation of what is intended by all that has been said upon the subject of waiting. For as there was then an outward and legal, so there is now a gospel and spiritual Jerusalem, the church of God, consisting of the faithful. The pool in that old Jerusalem, in some sort represented that fountain which is now set open in this new Jerusalem. That pool was for those who were under infirmities of body; this fountain for all that are impotent in soul. There was an angel then that moved the water, to render it beneficial; it is God's angel now, the great angel of his presence, that blesseth this fountain with success. They that then went in before, and did not watch the angel and take advantage of his motion, found no benefit of their stepping in: those that now wait not the moving of God's angel, but by devotion of their own forming and timing, rush before God, as the horse into the battle, and hope for success, are sure to miscarry in their expectation. Therefore, as then they waited with all patience and intention [intenseness] upon the angel's motion, that wanted and desired to be cured, so do the true worshippers of God now, that need and pray for his presence, which is the life of their souls, as the sun is to the plants of the field. They have often tried the unprofitableness of their own work, and are now come to the Sabbath indeed. They dare not put up a device of their own, or offer an unsanctified request, much less obtrude bodily worship where the soul is really insensible or unprepared by the Lord. In the light of Jesus they ever wait to be prepared, retired, and recluse from all thoughts that cause the least distraction and discomposure in the mind, till they see the angel move, and till their Beloved please to awake: nor dare they call him before his time. And they fear to make a devotion in his absence, for they know it is not only unprofitable, but reprovable."

"'Oh! that we were all convinced of these great truths; we should save ourselves from a good deal of wandering, confusion of mind, unnecessary running, &c. Many a time when I have been at a meeting, through not striving to get into a settled state, that is, not having my thoughts clearly fixed upon the Lord Jesus Christ, through my runnings to and fro in too much devotion: Oh! what a wild sort of unsettled state my mind has been in. But I have reason to bless God that he has showed me good things, that he has let me see by the light of his countenance behind all vain and earthly shadows, and the traditions of this world, to things that are immortal, eternal, forever. He has showed me the way; Oh! may I walk in that way: though it be a narrow path, and but little beaten by travellers, yet the end will be glorious. And I think that we should run faster, and not with so many slips by the way, if, after we had taken up the cross, we would constantly look forward to the crown. Many a time am I almost as it were ready to fall quite away; so prone is my nature to do ill, that though I have had repeatedly deep and close convincings, yet I feel it hard work to keep from being enchained by him who "goes about as a roaring lion seeking whom he may devour." May I give ear and heed unto this still and small voice and reprover of sin, unto this heavenly call unto righteousness, which I feel in my heart, and which speaks loud! And may the God of all things, in grace, strengthen, stablish, perfect me! Amen.

"W. T."

Such was the conviction wrought upon his tender mind, that Divine worship is a spiritual act, and to be known and performed in silence.

"'Many are the advantages which result from silent worship. It enables a number of Christians to meet together for the performance of this important duty, without depending on any man to assist them therein; a dependance, which deprives numbers of publicly discharging this duty, even once in the week. It also preserves from the dangerous situation of drawing nigh unto God with the mouth, and honouring him with the lips, whilst the heart is far from him; and it is peculiarly adapted to the performance of that worship in spirit and in truth, concerning which our blessed Redeemer has given this memorable testimony: 'The hour cometh, and now is, when the true worshippers shall worship the Father, in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that worship him, must worship him in spirit and in truth.'"

"About the time that he wrote the foregoing letter, his sister, who for the same reasons as himself had also withdrawn from the meetings of the Methodists, went to the meeting of the Society of Friends, at Warrington; and having expressed to her brother the satisfaction she had found in so doing, he was induced to accompany her the following week. In that small and quiet assembly, he found such peace and satisfaction, that he became from that time forward, first an occasional, and afterwards a regular attender of the meetings of Friends, and was ultimately admitted a member of their Society. It has been stated, that of the propriety of silent worship, one of its leading doctrines, he was already convinced; not by any outward ministration, but by the power of Truth upon his mind."

The Cold in Paris.—The Paris correspondent of the Boston Atlas, relates the following instance of philanthropy:

"Few can have an idea of the suffering experienced by the lower classes during the present cold winter, notwithstanding the vast sums bestowed for charitable purposes. One of the chief philanthropists is a M. Champion, known as *Le Petit manteau bleu*, who takes his station every morning in the markets, and gives a plate of soup, vegetables and bread, to all whom he judges to be in want. Some days he thus relieves upwards of a thousand, and his little blue cloak, with its silver clasp, and the ribbon of the Legion of Honor, is always greeted with shouts of joy by the common people, who regard him as a saint."

Pennsylvania Public Schools.—The whole number of children in the commonwealth, between the ages of four and sixteen, is 192,027. Amount raised for the support of schools, including the income of the surplus revenue, $558,197.23, being nearly $41,000 more than was raised the previous year.

For "The Friend."

EXTREMES.

INTOLERANCE.—FALSE CHARITY.

(Concluded from page 164.)

Amongst those who in the early days of our Religious Society believed in the Truth, contended for it, and became sufferers on its account, was John Perrott. After a time, not keeping to the humbling, instructing visitations of the Holy Spirit, he became puffed up in his mind, and thought himself qualified to remodel the Christian practice which had obtained amongst Friends. Unsound notions, whilst slumbering in his own bosom, were injurious only to himself, and could draw no condemnation from others; but when he publicly proclaimed them, and used the influence acquired by his station as a minister, to spread them abroad, he met with prompt rebuke from the vigilant watchmen of that day. This opposition to one, who had been, and was still thought by some to be, an anointed minister of the Gospel, was very distressing to many tender minds. They could not reconcile it with their ideas of Christian liberty, and with the individual guidance of the Holy Spirit. Lacking a discriminating judgment,—led astray by false notions of charity, and partially blinded by affection—they seemed ready to accept as divine openings all the fantasies of John Perrott. Some, who did not see as he did, yet warmly plead against any condemnation of his doctrines, as contrary to the spirit of the Gospel, and as an uncharitable act towards a brother. They knew that the Truth has a testimony against harsh judgment, backbiting and defamation,—and they sought to stretch this testimony wide enough to cover any departure from Truth, which the party pretended Divine guidance for, or a conscientious belief in. They did not sufficiently regard the *unity* of Truth, and that it cannot lead one man to deny that, which it leads others to affirm. It is easy to perceive, that indiscriminating charity then, as now, might open the door for the entrance into the church of all those lifeless forms and ceremonies, doctrines and fashions, from which our Society had been redeemed, and against which it had a powerful testimony. George Fox, and many others, lifted up their voices against the errors of Perrott, and privately and publicly laboured to promote sounder views of Christian discipline among his love-blinded advocates. The views of those who were faithful and clear-sighted, are well and briefly set forth by William Penn, who, writing of the opposition to Perrott, says, "It was as much our *duty* to withstand the entrance of that which was *wrong*, as to continue in the practice of that which was right."

William Penn argues that the unction from the Holy One, which was to bring a knowledge of all things to the disciples of Christ, gives them the ability to detect error; and that under its guidance, "any dissenting or innovating person" may be judged. He says: "It is evident, that the church of Christ had an infallible Spirit by which to discern the spirit of a sheep from the spirit of a wolf, though he came in sheep's clothing. This doctrine Christ himself taught us, when he said, 'Beware of false prophets who come to you in sheep's clothing.' Again, 'Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many.' Whence it follows, that there should be *false prophets*, in sheep's clothing; which is a deceitful spirit acting under refined appearances; and to compass its deceits the better, shall palliate it with the pretence of being led by the Spirit of Christ. So that as deceitful spirits were foretold, the way to know them was both promised and enjoyed. 'My sheep hear my voice,' said the great Shepherd, 'and a stranger will they not hear.' Who is this stranger? not *always* false doctrine, but a false spirit *covered* with true doctrine. 'They shall come in my name;' that is, pretending authority from me, and speaking my words, not having my Spirit. Christ's Spirit within, is his voice within, and 'tis that alone gives to discern the strange *voice*, let it come with never such *true* words. Had Christ left his churches destitute of this touchstone, they had been imposed upon by every false spirit, and his flock devoured by every wolf in sheep's clothing. Sheep know sheep, not only by sight, but instinct, and wolves too; for if shepherds be authority, they tell us, *that if a wolf be near, though out of sight, the sheep will bleat their antipathy.* So do the sheep of Christ know each other by the instinct of that divine nature they are mutually partakers of, and by it do they discern the *wolf within*, notwithstanding the *sheep's clothing without.*" [Judas and the Jews.]

There were a few true-hearted Israelites who did not approve of Friends condemning John Perrott, and among them was Isaac Penington. He was a man naturally of great tenderness of spirit, and had a sensitive regard to scruples of conscience in himself and others. Partially blinded by his affectionate sympathy for all he thought desiring to do right, he had not at first discrimination enough to perceive that conformity in doctrine was necessary to the very existence of unity in a religious body. When Friends expressed the testimony of Truth against Perrott, they did not do it as a personal attack upon him, nor in the least to infringe his liberty of conscience. But they believed that without any just cause of offence to others, a religious society had a right to show what were the doctrines by it believed, and without holding which no one could be in true unity with it. Isaac Penington did not at once see the force of this view. During the brief period of his dimness of spiritual vision, he published some queries concerning order and government in the church. This work contained much matter most excellent; and well worthy of the perusal of the Christian traveller, yet part of it was evidently intended to bear against those who could not, for their soul's peace, withhold judgment from that which was evidently out of the Truth. When the Lord, who saw the sincerity there was in his heart, opened the eyes of Isaac Penington to perceive that he had been in error, deep and overwhelming was the anguish of his spirit. He put forth a printed condemnation, a copy of which may be found at the end of William Penn's "Judas and the Jews." In it he treats first of his own inward exercises to know the motions of God's spirit, and then speaks of those who had imbibed Perrott's views. Some of them he had believed tender to the Lord, and had at first thought they were to be borne with, and left to their liberty. He then says: "In this frame of spirit did I give forth those queries, not at all intending, the Lord knows, to strengthen that practice thereby, but that no tender thing might be hurt, but the unity of life kept inviolate, notwithstanding such an outward difference. But at that time I did not discern that the thing came from the enemy; nor was I sensible, that the ministers of Truth, and *such* as stood in God's light and authority, and saw the thing coming from the enemy, with the evil, hurt, and dangerous consequences of it to many, yea, and the grieving of the church of God, I say, I did not then see and seriously consider, that they were watchmen appointed by God, and had discerning given them for the good of the body, and that by those queries I did weaken the testimony of God's spirit through them, as to others, and give strength thereby to that spirit, which had prepared and was drawing this snare over many. So soon as the Lord showed me this in the inwards of my spirit, I smote upon my thigh, and said, What have I done? and was willing to take shame upon myself, and to give glory to the Lord. How hard it went with me inwardly, none know. He that knows how easy it is to let in a snare and temptation, and to have the inward eye blinded thereby, will not wonder, nor think too hardly of me; but his bowels will rather *rowl* in the sense of the misery I underwent."

Thomas Ellwood was one of those, who having been deceived by this spirit, witnessed afterward a restoration to a sound state of spiritual discernment. As his opposition to the right condemnation of error had been public, he believed it obligatory to make an honest, open confession of his departure from the Truth in that thing. This he and many others did in a large, solemn meeting held in London. Having given their strength and their influence to the support of that which the Master condemned, they were not easy to attempt to slip back again into outward unity with the brethren, until by openly acknowledging their outgoings, they had taken condemnation and shame to themselves. [Friends' Library, vol. vii. p. 398.]

If, with an eye of Christian philosophy, we look on the errors of past generations, we may deduce therefrom lessons of practical wisdom for our own guidance and instruction. From the narrative of John Perrott, as here given, we may see the necessity there is for us all to wait on the Lord for a spirit of true judgment, as respects the various offerings that appear in the church. We may also see that blind-eyed *charity*, though it springs from a kind and loving spirit, is not to bear sway in this scene of probation and conflict, where the true servants of Christ have to contend earnestly for the faith. Whilst thus feeling, let us beware that we do not err on the other extreme.

Let us remember that tale-bearing and detraction are evils,—deleterious to the harmony of society, and weakening to the spiritual health of individuals. We should labour after the true spirit of discerning, which will furnish us with some degree of ability to detect error,—with some qualification to oppose it in the fresh openings of gospel love. When not furnished with this, let our lips be sealed in silence, and our hearts refrain from judgment. As the members of our Religious Society are thus concerned, the Lord will be among them for "a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."

For "The Friend."

NORTH CAROLINA YEARLY MEETING.

North Carolina Yearly Meeting convened at New Garden meeting-house, in Guilford county, on Second-day, the 4th of the Eleventh month, 1844, and came to a close on the Sixth-day following; the Select Yearly Meeting having been held the Seventh-day preceding.

The meeting was from time to time favoured, through the several sittings thereof, with the overshadowing wing of Heavenly love, under the qualifying influence whereof, the various important subjects that came before it were disposed of in harmony and condescension.

During the consideration of the state of Society, as exhibited in the answers to the queries, the meeting was clothed with exercise on account of many deficiencies still prevalent within our borders; among the most prominent of which was the neglect of the attendance of our religious meetings by many of our members, which was cause of much exercise to the concerned part of Society. On account thereof, much appropriate counsel and advice were imparted. It was most feelingly brought to view, that unless there was a full and entire dedication of time, substance, and talent unto the service of our Divine Master, all our profession will be unavailing, and consequently we cannot be numbered among the living in Israel.

A concern was felt and expressed in this meeting, that while we give no just cause of offence to any, we may, in our conduct and intercourse among men, be so concerned to dwell in the root of Divine life, that we may be preserved a separate and distinct people. And we are at this time renewedly convinced, that unless we abide therein, the language of holy writ, applied to Ephraim of old, "strangers have devoured his strength and he knew it not," will be applicable to us.

The unrighteous system of slavery as practised in our land, claimed the weighty consideration of the meeting, and Friends were in an especial manner entreated to bear faithfully their testimony against this most complicated evil; and an address to the Quarterly, Monthly, and other meetings of Friends within the limits of this Yearly Meeting on the subject was prepared, and four thousand copies were ordered to be printed for distribution among our members and others—a copy of which is subjoined. Also two thousand copies of an Appeal on the Iniquity of the Slave trade and of Slavery, published by the Yearly Meeting of Friends held in London in 1844, were directed to be printed for general distribution.

The subject of the guarded religious and literary instruction of our youth, claimed the deliberate and weighty consideration of the meeting; and Friends were comforted in observing the increasing interest apparent among our own members, that some permanent plan should he established, whereby the Boarding School under the care of this Yearly Meeting shall be sustained; and considerable accessions were received during the several sittings of this meeting to a common fund, the interest alone to be applied to reduce the price of board and tuition of an English education in the Boarding School. Also to a charitable fund, the interest alone to be applied to the schooling of such children whose parents are unable to pay the expenses of board and tuition in the Boarding School.

From the Yearly Meeting of North Carolina, held from the 4th of the Eleventh mo., 1844, to the 8th of the same, inclusive:—

To the Quarterly, Monthly, and other meetings of Friends in the Yearly Meeting of North Carolina:—

Dear Friends:

This meeting having been made renewedly to feel upon the subject of slavery, and introduced into lively desires that all our brethren and sisters may be found faithful in the support of our testimony against it, in common with all the other Christian testimonies given us to bear, feels it due to those of our members who have not been present with us upon this occasion, to make them partakers in the exercise which has prevailed.

It pleased the Father of mercies to open the understandings of many of our forefathers, whose memories and writings remain precious to us at this day, to the enormity of the sin of rending from their native soil and all the endearments of life, men of like passions and feelings with ourselves. They saw that no time nor any laws could give one man a possession in another—that a state of perpetual bondage was not the lot intended by the beneficent Creator for any of his children; whilst it was evident that the possession of an irresponsible power over his fellow, in man's fallen state and nature, was almost certain to lead to cruelty and oppression. Under these views, our members were favoured to clear their own hands of the sin of the slave-trade or of holding slaves, and so faithfully to labour with their brethren that, now for many years, as a religious Society, we have been free from those stains upon the profession of Christianity. But, dear Friends, these practices and this assumption of power may be said to continue without almost any mitigation. Slaves procured by wars, and other cruel means, are still torn from Africa and landed in some parts of this hemisphere. Frequently under our own eyes are numbers of them purchased, sometimes chained, and driven to the southern and south-western states, regardless of the tenderest ties of husband, wife, or parents. They are still bought and sold by thousands as the commonest chattels all around us, whilst notwithstanding the enactment of laws for their protection, cruelties and hardships are too frequently their daily lot.

When we consider, that so long as slavery continues, all these evils will also continue, does it not behoove us to be always upon the inquiry—what can we do to promote the termination of this unrighteous system? Yes, Friends, so long as there is slavery there will be the buying and selling, the transporting and the hardships inseparable therefrom. But it is not simply the personal sufferings of the bondmen to which reference may be made. Precluded as they are from the advantages of education—greatly circumscribed as respects those of religious association,—it cannot be denied that slavery is a great means to prevent the spread of the glorious truths of Christian redemption. Whilst we rejoice in the knowledge that Jesus Christ died for these children of oppression in common with ourselves, and that many of them give proof of the working of his Spirit on their hearts, we can but contrast the blessing of an enlarged knowledge of all that He hath done and suffered for us, with the darkness and comparative heathenism in which too many of the descendants of Africa are kept, even in this enlightened and professingly Christian land.

Let not the continual presence of the slave harden your hearts to his wrongs, or your needful association with the taskmaster induce you to overlook those false views which are almost inseparable from this unrightcous system. Our attention has been turned to the legislature of our state, to religious professors of every name, to the poor slaves, and to those who deem themselves their owners—and we entreat Friends to lose no right opportunity of endeavouring to press upon those who appear serious in the pursuit of Truth, the utter inconsistency of slavery in every part, alike as it affects the slave and his master, with the heavenly example and beneficent precept of Him who has said, "Whatsoever ye would that men should do unto you, do ye even so unto them." Let the people of colour and their wrongs come near your hearts. Their position, so far from decreasing, enhances their claims upon us; if hungry, we should feed them; if naked, clothe them; in all their necessities, administer unto them. We are aware that some of the laws of our state upon the subject are strict, indeed almost, if not altogether at variance with the laws of God our Saviour; whencver the latter is really the case, we are taught by high authority which of these laws we must obey. In the sufferings of our Friends, from our first rise, on account of ecclesiastical demands, oaths, and military service, we have ample evidence of their faithfulness in this point of Christian doctrine.

But, dear Friends, we wish you in all these things to act in Christian integrity and uprightness, in the pure wisdom of the Truth, that whatever you do may be done with a single eye to the Lord; so that, whilst well aware

of possible consequences, you may be favoured with an evidence that He will be your support. Out of this heavenly wisdom you may act improperly, to your own loss, without aiding the objects of your eare, and even to the dishonour of Truth. But abiding under the heavenly wing, what shall be able to harm you? Be faithful then to all the puttings forth of the Divine finger; balk not your testimony in any wise: your strength consists in simple obedienee to our holy Head.

With your neighbours who are slave-holders you may also at seasons have the opportunity to plead for the oppressed. We are satisfied that this system is the bane of our land, a blight upon our temporal prosperity. These truths ought not to be, cannot be, disguised. But most of all, oh, that they could be brought to feel that for the temporal and spiritual state of their bondmen and bondwomen, they will one day be brought to a solemn account. This to the Christian is the great appeal. Surely the cries of this people have entered into the ears of their Creator who is our judge. In reverent acknowledgments to Him who can turn the hearts of the children of men, as a man turneth the water-course in his fields, let us seek after and endeavour to abide in the spirit of prayer, that He would be pleased to arisc for the oppressed, to soften the hearts of their oppressors; to guide the counsel of those in authority, and so hasten the day, when the cries of the enslaved shall no more be heard in the land, or his just judgment anticipated for this national sin; when, according to ancient prophccy, "their judges shall be peaee, and their exactors righteousness."

Finally, beloved brethren and sisters, whilst we thus point your attention to the truth, that the result of right exercise is a wise action, and that apparent discouragements ought not to deter from faithfulness in anything which rightly opens, we tenderly entreat you, that after having acquitted yourselves in the sight of our Heavenly Father, you would calmly and reverently leave the result to Him, with whom a thousand years are as one day; and who, by the mouth of his prophet, hath declared, "for the cries of the poor and the sighs of the needy, yet will God arise."

Signed on behalf of the Yearly Meeting, by

Aaron Stalker, Clerk.

Discovery of Lithographic Stone in Canada.—Logan, the geologist, at present employed in a geological survey of Canada, has made a discovery, says the Montreal Gazette of November 21, which promises to bc of great importance. He has found near Lake Simcoe, (which is somo littlc distance north of Lake Ontario, and forms the eastern boundary of the great western peninsula of Canada,) a great bed of lithographic stonc—namely, that used in the lithograpic art for taking the drawings, and producing the impressions on paper. So large is this bed, that — Logan has explored it for sixty or seventy miles. Hitherto, Germany has been the sole source from which the world has beсn supplied with this valuable article, and the supply there is limited, and distant from any port of shipment. Specimens which were sent to London have been pronouneed by competent judges to bc of the finest quality.

For "The Friend."

HOUSTON'S TEXAS.

"Texas and the Gulf of Mexico; or Yatching in the New World."

A work with the above title has just issued from the press, written in a lively manner by an Englishwoman of the name of Houston. She says it was "a voyage undertakcn principally in search of health for me."

We have marked several passages for insertion in "The Friend," and begin with her arrival at Madeira.

"I was much struek by the first view of Madeira; it rises up high, black and steep from the sea, and looks at a distance like a a huge ruined wall. As you approach nearer, however, you perceive with spots of houscs on the hill-sides, churches, temples, and abrupt ridges of mountains, on which seem literally *suspended* the most lovely gardens. All this, mingled with the green foliage and the almost tropical vegetation, is lovely in the extreme.

"Sept. 26. We brought up in Funchal Roads, in twenty-two fathoms water. The weather was extremely hot, at least it appeared so to us, though this was the cool season at Madeira. I need say nothing of the cordial kindness, and unlimited hospitality of the merchants at Funchal; the fact of their liberality and good feeling to strangers is too well known to need a comment, and our reception furnished but an *extra* example of its truth.

"A nearer view of Funchal is very amusing to a stranger. The shores are crowded with boats, and wild-looking Portuguese gesticulating and quarrelling. The shape of the boats is remarkable, their sterns are so high and pointed. The rowers perform their office in an erect posture, and with their faces turned towards the *fore* part of their craft. Children of very tender years, bronzed by the sun into a deep copper colour, are swimming about in all directions, and quite in deep water. The surface of the sea is studded by little black shining heads. In short, the inhabitants generally appear to me to partake of an amphibious nature.

"The houses of Funchal are mostly of a dazzling white, which has a very unpleasant effect on the eyes. The roofs are generally flat, but you likewise see many turrets and steeples.

"We were most kindly received by Mr. Temple, who is a resident at Funchal, and gladly remained a week in his comfortable house. We spent our time very pleasantly in wandering about the island, which, even at this advanced period of the year, presents much both of vegetation and scenery, well worthy of notice. The flowers are beautiful; such a profusion of geraniums, fuchsias, and heliotropes, with the glorious belladonna lily and bright oleander! It is a perfect wilderness of sweets and brilliant colours. The *human* part of the scenery is by no means in keeping with all this, for a more dirty, disorderly, uncivilized population it would be difficult to imagine. Police there is none, and the noises and confusion in the streets, especially at night, are most disagreeable; they effectually chase sleep, at least from the eyes of a new-comer. Mr. Temple's house is situated close to the guard-house, and as the sentries are by far the most noisy people in the plaee, the neighbourhood is not agreeable. One of their favourite amusements at night was imitating the noises and cries of different animals. They alternately crow like cocks, roar like bulls, and gobble like fifty turkeys. Their imitations, I must say, were correct, but the effeet was anything but pleasing. There appears to be but little religious feeling among them; indeed their priests seemed to be almost objects of contempt, and their places of worship to be nearly neglected.

"The squalid poverty you everywhere meet with is pitiable and revolting; the children run about almost in a state of nudity, and are the ugliest little set of creatures, excepting, perhaps, the diminutive old women, I ever saw. The Portuguese inhabitants generally require but a small quantity of food, and that consists principally of fruits and Indian corn. They are, though most frequently short in stature, a very strong and hardy race, and their powers of enduring fatigue are great. Of the truth of this I had ample proof in my palanquin bearers, who under a broiling sun, carried me a sort of ambling pace to the tops of the highest hills, without appearing in the slightest degree exhausted. It is true that on arriving at the summits, they generally begged for a cup of wine at the *houses of call*, which are conveniently plaeed there. It is, however, to strangers only that they are in the habit of making the application.

"The vineyards are very pretty; the vines are trained over wooden pillars, supporting a lattice-work of bamboo. The grapes are dried in the shade, which is said to give them a peculiar richness of flavour. The vine was first introduced in Madeira in the year 1420, and was brought from the Island of Crete.

"The vintage is just over, and numbers of peasants are busily employed in bringing down the newly-made wine from the vineyards in the hills. Some of the men have immense pigskins, filled with the red fluid, slung over their shoulders, while others are driving the pretty cream-coloured oxen into the town, laden in a similar manner. The effect of the pigskins is quite horrid; they are filled to their utmost extent, even to the legs; the mouth and nose being tied up; this appearance of being a real animal is rendered still more unpleasant by the blood-red stains on the hide of the creaturc. The drivers of the wagons, which are of a most simple and primitive form, are shrieking and bellowing all the while, by way of encouraging their beasts, and that with voices unequalled in the world, I should imagine, for shrillness and power.

"The grapes from which the largest quantity of wine is made are small and extremely sweet; we have taken a large quantity of them

on board, besides bananas, and various sorts of common fruits. The grapes from which the Malmsey wine is made grow upon rocks, over which they are trained; they are not gathered till over ripe.

"Among the many fine views which a stranger at Madeira should not fail to visit, that of the Coural stands pre-eminent. The road to this beautiful spot is steep, and stony. It is a valley completely enclosed by high abrupt hills, none of which are less than a thousand feet in height. The road lies alarmingly near the edge of the precipices, and is moreover extremely narrow. The horses are, however, so active and well-trained, that no positive danger exists. A Portuguese runner generally accompanies your horse, encouraging him both by threats and caresses to proceed, and often not a little impeding his progress by hanging on at his tail. The horses are well-shaped, though small, and particularly adapted to the nature of the country, and the roads.

"The Mount Church, built on extremely high ground, a short distance from Funchal, cannot be passed unnoticed; the view of the town and roadstead from it is most beautiful and curious. There is a large convent, at which artificial flowers and other sorts of ornamental work can be procured, besides delicious liqueurs, which the nuns manufacture in great variety.

"The most beautiful flowers and shrubs are found on the summits of the hills, and the whole appearance of the country is rich and luxuriant, far beyond my powers of description. The interior of the houses are as enjoyable as the gardens are beautiful; the rooms are large, high, and airy, and the floors during the hot season are spread with a fine matting; very little furniture is admitted, and the breeze is allowed to circulate freely through the houses.

"The dress of the gentlemen is as glaring as the colour of the houses, being white from head to foot; jacket of white linen, sailcloth boots, and trousers of the same. A large palmetto hat completes the costume, which, if not becoming, is well suited to the climate.

"I enjoyed my *palanquin* extremely. The motion is very easy, and sufficiently rapid, considering the great inequalities of the ground; I do not think that a horse could get over the ground quicker. It was some time before I hardened my heart to the supposed sufferings of the bearers, which after all were entirely imaginary. Englishmen would, I am sure, sink very soon under the exertion, besides the natural objection entertained by our countrymen to being used as beasts of burden.

"The sugar-cane grows in considerable quantities, and it was formerly the staple commodity of the island, but, not proving very productive as an article of commerce, its culture was abandoned for that of the vine. Coffee, likewise, though of a most superior kind, is grown, but in small quantities. The coffee trees are very handsome, and grow to a larger size than even in the West Indies or Cuba.

"Vines are found growing at a very great height, some say nearly three thousand feet above the level of the sea; but, though even in these elevated situations they bear fruit, no wine can be made from it. The chestnuts are excellent, and in great profusion. There are a good many rabbits and wild hogs on the island, but goats and oxen are the most common, as well as the most useful animals of which it can boast. Here, for the first time, I tasted that most indispensable article of (negro) food, the sweet potato. I cannot say that I approved of it as an adjunct to meat, but roasted like a chestnut, and eaten hot, it is very tolerable."

(To be continued.)

Rail Roads in the United States.—The amount of capital now invested in rail roads in this country is about $100,000,000. There are nearly 5000 miles of road, and the average cost is about $20,000 a mile. The Cincinnati Chronicle thus speculates on the continuous lines, which in a very few years will doubtless be completed.

1. For example, the great route from Portland to Buffalo will soon receive two important additions, one at the eastern extremity prolonging it to Bangor, and the other at the western, uniting Buffalo by means of Mad River and Little Miami Railroad, to the Ohio, when a steam car may run from Bangor, Me. to Cincinnati, Ohio—*in a continuous Railroad one thousand miles in extent!* This supposes that the projected road from Buffalo to Sandusky is made.

2. When the New York and New Haven and the Baltimore Railroads are to the Ohio completed, (both of which will be done in three years) there will only need a link from the Ohio to the Little Miami Railroad to make another grand route of eleven hundred miles from Bangor to Cincinnati by the great central route. Two-thirds of this whole route are now completed; so that the completion of the other third is no longer a chimerical idea. Of the remaining third, the capital is already at hand for the greater part. The part for which some effort is necessary is that from the Ohio river to the Little Miami Railroad. But, when the Baltimore Railroad reaches the Ohio river, there will be no want of capital to complete the remaining link.

Ancient Nineveh.—The information received respecting the researches which are now being made on the spot of Ancient Nineveh, (Korsabad, near Mosul in Palestine,) by order of the French Government, under the direction of M. Botta, continues to be very interesting. A hundred and sixty workmen are now employed in making discoveries there; and beside the walls, which are literally covered with sculpture and inscriptions, several specimens of antiquity have been brought to light, the use and character of which have till this moment been entirely unknown. For example, under the large bricks which form the floor of the palace, long stones have been found hollowed underneath and ornamented on the outside by figures in enamel, representing men and animals; nothing on the surface of the soil indicates the existence of these stones, or their destination. In another place, were discovered long ranges of earthern vases, of remarkable dimensions, placed on a brick floor and filled with human bones.—These vases exactly resemble those found at Babylon, at Ahwaz, and other localities of the south of Persia. The palace about which these researches have been made, was probably entirely pillaged before it was destroyed, for no jewels, or utensils of metal, not even those small rings, so common in that neighbourhood, have been discovered. Some animals in bronze have been drawn out, particularly a lion, of a fine style of execution, and a part of a wheel belonging to a chariot of war.

But the most extraordinary circumstance connected with these discoveries is the pieces of alabaster with which the walls are covered, and which are filled with sculptures and inscriptions; these have also on the reverse other inscriptions, and it appears that the latter are not in the Assyrian but the Babylonian language. As it is not reasonable to suppose that the architects would have been so foolish as to cause inscriptions to be engraved which could not be read unless the walls were demolished, it must be presumed that those pieces of alabaster have been twice made use of, that is, that they first belonged to a Babylonian palace, and that the Assyrians having carried them away to be used in new buildings, caused other inscriptions to be engraved on them. As yet the sculpture found on the reverse of these blocks has not been explained, the museums of Europe containing nothing from the chisel of Babylonian artists. Some of these latter bas-reliefs are remarkable. The most interesting represents the siege of a city situated on an island—the sea is covered with vessels, the poops of which terminate in the head of a horse—the soldiers on board these vessels are employed in carrying trunks of trees to build a dyke. In the water appear numerous marine animals, fish, crabs and winged sea-horses. The rich ornament and quantity of the sculpture with which this palace is embellished is truly extraordinary, and it is difficult to understand how such a magnificent construction could have been so swallowed up.—*Paris Journal des Debats.*

Tobacco around Peach Trees.—In the latter part of spring or early part of summer, scrape the earth from around the body of the tree to the depth of one to three inches, being particularly careful not to injure the crown of the roots; fill the cup thus formed with trash tobacco from the shops, and envelope the ball of the tree to the height of three or four inches with the stem or leaves. I do not offer this as a means to renovate a diseased tree, but as a preventive, the efficacy of which has been tested for nineteen years by Samuel Wood, one of the most approved nurserymen and extensive fruit-growers in this section of country; and also by other practical farmers with unfailing success.—*Southern Planter.*

Avoid discontented persons, unless to inform or reprove them. Abhor detraction, the sin of fallen angels and the worst of fallen men.—*Penn.*

For "The Friend."

The following lines, written soon after the decease of the worthy to whom they allude, not having yet appeared in "The Friend," are now offered for insertion there.

TO THE MEMORY OF
RICHARD JORDAN.

Rest, soldier of the Cross!
Rest, for thy fight is done:
We needs must mourn our loss,
Though thou hast victory won.

Amid the battle's heat,
Down sunk thy helm and shield;
Death sounded the retreat,
And called thee from the field.

When treason's breath had spread,
Among the Christian host,
And those whom Jesus led,
Then scorned his service most,—

Thy rallying summons swelled,
Still faithful, bold and true,
And, by thy hand upheld,
Thy Saviour's banner flew.

As when, ere morning shines
From orient fields of light,
The radiant moon declines,
And leaves the world in night,

So, in a darksome day,
Snatched by the hostile tomb,
Thy brightness sank away,
And left the Church in gloom.

No more thy voice we hear,
Like the loud trumpet's sound;
No more upon the ear,
Its notes come pealing round.

But they who love the Lord,
And loved his Truth in thee,
Thy name will deep record
In memory's living tree.

Rest, Christian soldier, rest!
Thy battles now are o'er,
And things that late distressed,
Can break thy peace no more.

Rest! for the crown is thine;
Rest! for thy heaven is won;
And smiles around thee shine,
From God's redeeming Son.

C. W. THOMSON.

For "The Friend."

Answer to the question, "*How dost thou like the gas-lights in Arch street meeting-house?*"

I like them well—but in the one short time I saw them there,
Of my varied thoughts and feelings they had but little share.
I speak not of those feelings now, or what our thoughts should be,
In such a gathering as that—or where but "two or three"
Together meet—whene'er the time, or in whatever place,
(If it be in the Saviour's "name," depending on His grace,)
When on the humblest, the most weak believer in the "Word,"
Beams a portion of the "light" that guides "the anointed of the Lord."

And there is yet another light that is not all of earth,
Mid such assemblies sometimes found, by those who know its worth;
In a look—a pressure of the hand—a word in kindness spoken,
Soothing the lonely mourner's heart, the spirit bow'd and broken.
I trust that this exists with you, cheering each sudden'd lot,
I *know* 'tis found unhoped for, in a far more humble spot.
And however bright be other scenes, from *that* I would not roam,
In which the wand'rer has found rest, the tempest-tost a home.

S. W.

Never meddle with other folks' business, and less with the public, unless called to the one by the parties concerned, in which move cautiously and uprightly, and required to the other by the Lord in a testimony for his Name and Truth; remembering that old, but most true and excellent proverb, *Bene qui latuit, bene vixit.* He lives happily that lives hiddenly or privately, for he lives quietly. It is a treasure to them that have it. Study it, get it, keep it; too many miss it that might have it. The world knows not the value of it. It doubles man's life, by giving him twice the time to himself, that a large acquaintance or much business will allow him.—*Penn.*

Speak not of religion, nor use the name of God in a familiar manner.—*Ibid.*

THE FRIEND.

SECOND MONTH, 22, 1845.

In a preceding column will be found an account of North Carolina Yearly Meeting, held last Eleventh month. We could have desired an earlier attention to the subject. The account is a satisfactory one, and the Epistle to the subordinate meetings well worthy of perusal. Placed among a slaveholding population, our dear Friends seem alive to the responsibility of their situation.

Since the article just alluded to was in type, we have received another account of North Carolina Yearly Meeting. For which, although now unavailable, we are obliged to our correspondent.

John Randolph's Will.—The will and codicil of John Randolph, dated in 1821, have been established by a verdict of a jury. The following paragraphs are taken from the will.

"1. I give and bequeath to all my slaves their freedom, *heartily regretting that I have ever been the owner of one.*

"2. I give to my executor a sum not exceeding eight thousand dollars, or so much thereof as may be necessary to transport and settle said slaves to and in some other state or territory of the United States, giving to all above the age of forty not less than ten acres of land each.

"To my old and faithful servants Essex and his wife Hetty, who I trust may be suffered to remain in the state, I give and bequeath three and a half barrels of corn, two hundred weight of pork, a pair of strong shoes, a suit of clothes, and a blanket each, to be paid them annually—also, an annual hat to Essex, and ten pounds of coffee and twenty of brown sugar."

He also left certain lands "towards bettering the condition of my manumitted slaves."

The Petersburg Intelligencer says:

"It seems that after the verdict of the jury was rendered, it was ascertained that some of them had acted under a misapprehension. The opponents of the will therefore determined to ask a new trial, but, fortunately for all parties concerned, a compromise to the following effect was made:—The negroes get their liberty and thirty thousand dollars, and the rest of the property goes to the heirs at law."

A TEACHER WANTED.

The Trustees of Friends' School at Crosswicks wish to engage a competent Female teacher to take charge of the school for six months, commencing in the Fourth month next. To a well-qualified Friend, a liberal compensation will be secured.

Early application may be made to Robert Parry, Recklesstown, N. J., or Samuel Allinson, Jr., Yardville Post-office, Mercer county, N. J.

MARRIED, on Fifth-day, the 9th of First month, 1845, at Friends' meeting-house in Smyrna, Chenango county, N. Y., NATHAN HUNT, son of Micajah and Sarah Hunt, of Pittstown, Renssalaer county, to MARY A., daughter of Henry and Susanna Knowles, of the former place.

——, on the 13th instant, in Friends' meeting-house, Plymouth, Pa., JONATHAN BELL, of Whitemarsh, to MARTHA WHITE, of Plymouth.

DIED, on the 14th of Ninth month, 1844, in the 16th year of his age, ASA BARBER, son of Abraham Barber, of Guernsey county, Ohio. He bore the sufferings of a severe illness with much quietness and exemplary patience, having left many friends, by whom he was much beloved, to mourn his loss: but they are comforted in the hope, that through mercy he has been gathered from the evil to come.

——, at his residence, the 7th of First month, 1845, of erysipelas, ABRAHAM BARBER, in the 50th year of his age, a useful member of Guernsey particular, and Flushing Monthly Meeting of Friends, Ohio.

——, First month 12th, 1845, in the 28th year of her age, of pulmonary consumption, at the residence of her parents, in the city of Hudson, ELIZA, the wife of Frederic Farrand, and the last surviving child of George and Elizabeth Robinson, by whom the bereavement is keenly felt, though long and gentle were the warnings that life was on the wane; but her relatives and friends have the consoling reflection, that these intimations were wisely improved by the dear invalid; and that the trials and afflictions of time tended gradually to wean her from the attractions of this uncertain world. About two weeks previous to her decease, she was addressed by a Friend in the ministry, who expressed his belief, "that before the solemn close, every cloud would be removed out of the way, and a sense of acceptance granted," which she was graciously permitted to feel an assurance of, a short time preceding her gentle dismissal from this transitory scene; and we reverently trust, that through unmerited mercy she has gained an admittance within the gates of that celestial city, where partings, sin and sorrow are no more.

——, at Philadelphia, on the 4th instant, aged about 70 years, PHILADELPHIA PEMBERTON, a valuable and beloved elder of the Northern District Monthly Meeting.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

HOUSTON'S TEXAS.

"Texas and the Gulf of Mexico; or Yatching in the New World."

(Continued from page 175.)

"On the eighth day from our landing at Funchal, we were again in readiness for sea; it was a lovely summer evening, about seven o'clock, when the order was given to up-anchor, and set sail for the West Indies."

"On the third day from leaving Madeira, we saw on the lee-bow the wonderful Peak of Teneriffe, and this at the immense distance of one hundred and forty miles! A curious aspect it wore,—a high bank of white clouds seeming to extend itself half-way up to the heavens, and that small distinct peak of land crowning the whole.

"Having been informed at Madeira that we should have a fresh northeast wind, which would infallibly and expeditiously waft us to Barbadoes, and also that having once set our sails, we should not have to shift them till we arrived there, we were not prepared for the long calm which followed. A repetition of the words 'calm and fine,' varied only by occasional changes to, 'light airs and fine,' is all I can find in the logbook for many days. As for the employment of the *hands*, it consisted in spreading and furling awnings, fitting and mending cutter sails, spinning yarn, and washing clothes. As for *holy-stoning* the decks, I set my face against *that* from the first; it is the worst description of nervous torture of which I ever heard, excepting perhaps, the infliction of the *squee gee*, which, as its name almost implies, sets every tooth in one's head on edge for a week. *Brooms* and *swabs* are bad enough, but to these I was obliged to submit.

"This, certainly, was not a very animating life; still, what with fishing for dolphins and bonetas, watching anxiously for wind, which sometimes came in the tantalizing shape of *cats' paws*, time slipped along, though the ship did not. I tasted one of the bonetas, which the sailors had cooked for themselves, and very tough and dry it was. A dolphin, which soon after followed its unwise example, and allowed himself to be enticed on board, proved rather better. We dressed up our namesake* with wine and other condiments, and he was pronounced to be 'not bad;' still I greatly doubt if we should have allowed him even this scanty meed of praise, had a turbot or John Dory been within reach."

"But to return to our voyage. The exceeding beauty of the stars and sky within the tropics, has been often described, but had I not witnessed their nightly glory, my imagination never could have done them justice. A lonely ship in the wide ocean must ever, I think, be a source of poetical feeling, even to the coldest fancy; but the calm and quiet of the sensation is raised to a trusting and almost holy train of thought, when the heat of the day being over, and the blazing sun gone down to his rest, you lie beneath that canopy studded with the most brilliant stars, and feel with the poet, a longing

> "to tread that golden path of rays
> That *seems* to lead to some bright isle of rest."

"One particularly quiet breezeless day, a shark gave us a good deal of employment and amusement. He was swimming about the ship for hours, with the pretty little pilot fish playing about his monstrous nose. Every sort of bait, from salt junk to tempting candles, was offered for his acceptance, and rejected. The monster evidently was not hungry, for though he smelt at them all, nothing would induce him to nibble at the baited hook. Once only they succeeded in hooking him, but he very soon broke away. Towards the evening, however, he grew more sociable, and condescended to eat some biscuit which I threw to him over the side. He was an enormous creature, at least ten feet in length. There was something very unpleasant in the idea of this horrid 'creature following in our wake,' and though I did not share in the sailor's superstition of their being harbingers of death, yet I looked at him with great distaste, feeling that he was thirsting for our blood.

"We saw flying-fish in great numbers; they flew on board at night, and were found in the morning on deck and in the chains, being attracted by the light. I ate them for breakfast, and found them delicious; like a herring in flavour and consistency, but more delicate.

"While copying my journal in England, on a positively winter's day in the month of June, dark, drizzling, and cheerless, how strange it appears that I ever could have disliked the sun in the way I did, in the tropics. How often, in the morning, did I then find myself exclaiming against its scorching rays. At six o'clock, and often even at an earlier hour, I was on deck, driven up by the intolerable heat of the cabin which being below the surface of the water, was necessarily hotter than it was above. It was contrary to all orders to spread the awning, before the decks were *swabbed up*, so I had ample leisure for complaint. There was that terrible sun again; not a cloud above or around, but one wide canopy of blue over our heads; nothing to break the line of the horizon, and the azure sea, shining as crystal, with its long wearying swell. Yes! there was the perpetual sun glaring on us through the long day, and still more fiercely in the fervid noon; the winds asleep, and the ship rolling heavily with her creaking masts, and idly-flapping sails. One day was so like another, that sometimes weariness almost took the place of hope. 'When will it end?' I used to exclaim, 'When will there be a cloud?' It put me in mind of Coleridge's beautiful description of a calm, in the 'Ancient Mariner.' And truly the schooner did look 'like a painted ship upon a painted sea.'

"31st. Light breezes, hardly more than 'cat's paws,' but they gave us hope. The look-out man reported a sail on the lee-bow. All eyes were strained to catch a view of the vessel, as she gradually neared us. She proved to be a small brig, and hoisted English colours. She commenced making signals, and our master deciding that she wished to speak us, we slightly altered our course, to facilitate her object. Her only reason for nearing us appeared to be to ascertain our longitude, which having done, for we chalked it on the outside of the bulwarks, she proceeded on her way. The sight of this ship was quite an event, and gave us matter of discussion for the rest of the day. If I had followed my inclinations I should have entered into conversation with her, so eagerly did I long for the sight of fresh objects; and I felt quite surprised at the *apathy* with which she passed us by.

> "When o'er the silent seas alone,
> For days and nights we've cheerless gone,
> Oh! they who've felt it, know how sweet,
> Some sunny morn a sail to meet."

"During all this time the heat was intense, the thermometer ranged from 88 to 96 under the awning, and there was no wind to refresh us. The only manner in which I could procure a breath of air, was by spreading a mattrass on the deck, between the ports, which were left open. It was fortunate that the yacht contained a large supply of water, as from the unexpected length of the passage, and the intense heat, an unusual quantity was daily consumed. Had the calm lasted much longer, however, we must have had an allow-

* Their yacht was called the Dolphin.

ance of water; as it was, indeed, our fresh provisions began to run short, and turkeys and fowls were anxiously counted over, and cared for.

"There was much difficulty, after a time, in finding employment for the ship's company, and as it is well known that the only method of keeping sailors out of mischief, and free from grumbling, is never to let them be idle, all kinds of work were resorted to.

"The men, in fact, were seldom left in repose; they were always either spinning yarn, making mats, scraping cables, cleaning guns, or occupied in some task of a similar nature. We did not quite follow the example of American ships, in which it is said of the sailors, that—

'Six days they labour, and do all that they are able,
And on the seventh, holystone the decks, and scrape the cable.'"

"Still, though we scarcely appeared to move, we certainly progressed a little, for after a most tedious passage of thirty days, I was told we were within a hundred miles of Barbadoes. This was indeed most welcome intelligence, as we intended to make that island. On the afternoon of this day, when at least eighty miles from any land, a hawk was perceived flying round the ship. How glad I was to see him! Poor thing! He was very tired, as well he might be, after his long aerial journey. After performing a few feeble evolutions, and alighting occasionally on different parts of the rigging, he settled on the foreyard-arm, and being quite exhausted, was easily taken. The creature did not live through the night. He was a kestrel, and a very fine one. In consideration of its long flight, and from a feeling of gratitude, as having been the first harbinger of land, we thought his skin worthy of being preserved, for the purpose of stuffing, and it was put into the menagerie accordingly.

"At six o'clock in the morning of the 2nd of November, we were within a very few miles of the land. Barbadoes is a very low island, and does not strike one with any feeling of either wonder or admiration. You see a few white-looking houses on the slight elevations. The sight of tropical trees, cocoa, palms, &c., must always be interesting to one who sees them for the first time. About eight o'clock we made Bridgetown, and at ten, A. M. brought up in Carlisle Bay, in seven fathom water.

"Nancy, the negress, gave me, immediately on our arrival, a fresh proof that nervous fancies are not confined to *fine* or even *white* ladies. Immediately after we had come to an anchor, her conduct was most remarkable; she commenced running wildly about the deck, evidently under the influence of some nervous panic. Every one she met she informed with striking marks of dismay on her countenance, that she must be near her end, for that she had a loud and terrific sound in her ears, which she was persuaded was the result of some fatal malady. The men only laughed at her, and at length she appealed to me for advice and consolation. I was too merciful to keep her longer in suspense, and told her what every one in the ship might have done, had they not enjoyed her tribulation, that the noise she thought exclusively her own, proceeded from myriads of frogs and grasshoppers, which we distinctly heard, though at a considerable distance from the land."

"We were soon surrounded by boats, filled with individuals of every shade of black, brown, and yellow. The black ladies, dressed in white, and adorned with the most brilliant colours, glass-bead necklaces, with gaudy handkerchiefs tied round their heads, were chattering and laughing, bargaining and coquetting, but still comporting themselves with a dignity, and an air of grandeur, which showed them duly conscious of their claim to respect, in being 'true 'Badian born.'

"I began to believe that, as they themselves assert, 'you must go to Barbadoes to larn manners.' I was very much amused by these freed bondswomen; they came upon the quarter-deck without any ceremony, walked down into the cabin, and made themselves quite at home.

"The negroes brought alongside such fruits as the island afforded, and they were poor enough. Having heard much in praise of the West India fruits, I was disappointed in those I saw. There were bad oranges, worse grapes, no pines, at which we felt ourselves much aggrieved, shaddocks, guavas, cocoanuts, and bananas, all indifferent. Still, notwithstanding the want of flavour of their contents, the fruit baskets were immediately emptied by our men, who seemed greatly to enjoy the sour oranges and tasteless cocoanuts. An immense quantity of grass was also purchased by them, for the purpose of making hats. These hats, which they make with much ingenuity, I expected would be both light and cool; they however turned out to be neither. They sew the plaits so closely together, that all such purpose is defeated. As an addition to the original weight, many sailors put on a covering of canvass, and paint it thickly over.

"After inquiring the prices of various necessaries, we made the discovery, when too late, that we had come to the wrong island for supplies, every thing we required being both indifferent and expensive. Barbadoes, I was told, imports almost every thing from Tobago and Martinique, and it was to St. Pierre, the capital of the latter island, that we ought to have betaken ourselves. Beef and mutton are tenpence a pound at Bridgetown, and water, of which we required a considerable supply, a dollar a cask. Turtle are brought from Tobago, cattle from the Costa firma, and fruit and vegetables from Antigua and Martinique. Still, it is well known, that the Island of Barbadoes affords provisions of many sorts, which are raised on its own soil, though unfortunately for us, they were not the kinds we required. I believe the exports of sugar average about 300,000 cwts. annually.

"Barbadoes is said to be one of the healthiest of the West India Islands; nevertheless, in spite of the prevalent opinion, I confess that the country gave me the idea of being anything but salubrious, principally from its lowness, and also from the immense number of frogs and grasshoppers, which we heard throwing out their various notes in all directions. This alone gives an idea of marshiness and dampness, which precludes that of health. Barbadoes was *one* of the first, if not the very first of the Caribbean Islands colonized by the English. For several years during the early part of the seventeenth century, the Earl of Carlisle was hereditary proprietor of the island, by virtue of a grant obtained from James the First. After the Restoration, it became the property of the crown. The coloured population seem to me to be tolerably well off, and not *very* idle.

"We went on shore in the cool of the evening, having appointed a carriage to be in waiting for us at the landing. And such a carriage and horses! It was wonderful, from their appearance, how they contrived to go at all, but go they did, and at a tremendous pace. In vain I implored the negro driver to rein in his steeds. I believe he was revenging himself upon them for the previous drivings he had himself undergone in his own proper person, for he flogged away most unmercifully.

"Bridgetown is a long straggling town. There are no striking-looking buildings in it, but the streets are in general broad, and the houses white; there is a disagreeable smell of cocoa-nut oil, but otherwise the city gives you a pleasant impression of freshness and cleanliness, particularly when compared with Funchal, the last town we had seen. There are several churches and chapels, and a cathedral, besides several buildings for charitable purposes. The population of Bridgetown is about twenty-two thousand. On leaving the town, and the pretty gardens which surround it, our road lay for several miles through an extremely flat country. There is very little wood on the island; some mahogany, cocoa-trees, and palms, and also a good many shrubs, but the country is in general very bare. The flowers, however, are beautiful; the datura scented the evening air, and fuchsias and heliotropes drooped over the garden walls.

"Oxen are more used as beasts of burden than horses, but the meat is not good. We were told, that at the proper season there is plenty of shooting, consisting of plover, teal, wild duck, &c. Aloes are very much cultivated, to judge from the number of plants to be seen on the sides of the roads; the ginger is not reckoned so good as that grown in Jamaica. There is a great deal of land still uncultivated. Towards the north, the country becomes much higher, and is comparatively cold. This part is known by the appropriate name of Scotland, and it must be a welcome change to the scorched inhabitants of the south, to refresh themselves occasionally by inhaling its invigorating breezes."

(To be continued.)

Gov. Edwards, of Missouri, has pardoned the abolitionist, Work, who was sentenced to the penitentiary about three years since for assisting in the escape of negroes from Marion county. His punishment was fixed at nine years.—*Late paper.*

From Chambers' Edinburgh Journal.

A Farm Cultivated by the Insane.

In our former notices of the systems employed in France for the amelioration and cure of insanity, we pointed out that the occupation of the patients in various useful employments was amongst the most successful modes of treatment. When the increase of patients in the two asylums, the Bicêtre and the Salpetrière, at Paris, demanded further accommodation, the unfortunate inmates were employed to assist in the new buildings, and with results extremely favourable to themselves. When these works were finished, the medical directors of the hospital dreaded the effects of a relapse into inactivity on their patients, and employed them in the fields and grounds adjoining the two edifices. So active were the labourers, and so delighted with their work, that they did everything which could be done in a very short time, and want of work was again threatened. To avert it altogether, M. Ferrus, one of the physicians of the Bicêtre, conceived the idea of obtaining a farm for the permanent employment of his willing labourers. With this view he applied to the government; but as there were no funds at the disposal of the ministry which could be applied to the commencement of such an undertaking, and as every acre of cultivated ground near Paris was, of course, occupied, his scheme seemed at first hopeless. Still the benevolent projector was not to be daunted, and as he could not find a cultivated spot of ground fit for his purpose, he looked out for a barren one.

After many inquiries and surveys, M. Ferrus fixed upon an estate situated about two miles from the Bicêtre, near the barrière de la Santé. It was the most wretched piece of ground imaginable. So entirely was it covered with stones, that there was not an acre in the whole tract which seemed capable of being successfully cultivated; and though formerly occupied by enterprising farmers, it had long been abandoned. A homestead which they had built was in ruins, and the barns and sheds in the last stage of decay. Upon this unpromising farm M. Ferrus fixed, and by the end of 1832, several of the Bicêtre patients were set to work to enclose about ten acres of the least barren portion. This enclosure was cleared and levelled with such success, that its first year's produce was sold for about £57, nearly ten pounds more than the annual rent of the entire farm. Encouraged by this result, M. Ferrus applied to the *administration des hospiteaux* to have the patients transferred from the Bicêtre altogether, that they might live entirely on the farm. The ruined house, and the want of funds at head-quarters applicable to its repair, seemed at first powerful objections to this measure; but M. Ferrus, having good workmen at his command, overcame them. He got the government to supply tools—as it had previously done for the farming operations—the homestead was soon put into a habitable state by those for whose occupation it was designed, and in 1835 was tenanted by a number of the insane. The farm was now regularly organized; an experienced agriculturalist, M. Béguin, was engaged to direct and superintend the operations of the labourers; the whole of the land belonging to the estate was taken into the original enclosure, and each succeeding year has been crowned with not only an increase of agricultural produce, but with an increase in the list of cures amongst the patients. The only inconvenience the managers of the farm have to contend with, arises from any accidental want of employment which may happen. So anxious are the majority of the unfortunates for work, that they become troublesome when they do not obtain it. This was most felt in winter, when farming operations are for a time suspended; but to fill up this blank space, the farmers of St. Anne are annually set to bleach the whole of the linen used in the two hospitals; a task which they perform cheerfully and well, saving to those establishments upwards of £400 per annum.

Besides the excellent effects which have been produced on those patients employed and residing on the St. Anne farm, it has been found of the utmost benefit to less convalescent inmates of the insane hospitals. By allowing them, at first, to see the others at work, they soon get a desire to join in it, which, when the medical officers deem them well enough, they are allowed to do. In short, the effects of such a healthful employment as that necessary to the culture of land, has been found of the utmost benefit to all classes of insane patients. The success of the French farm will, we trust, encourage the directors of our native lunatic asylums to adopt similar methods of cure; which, properly managed, appear to be as profitable as they are efficacious.

To Make Good Butter in Winter.—We often hear the complaint that winter butter is poor. Ours was so for several seasons. It was very slow in coming, and frothy, white, and sometimes bitter; while butter made from the same kind of milk in the warm season was good. I devised many plans for improvement, such as throwing in salt, warm milk, scalding my cream, &c., but to no purpose. At length I scalded my milk, when brought from the cow, afterwards setting it in either a cold or warm place, as most convenient. I mean, I communicated sufficient heat to my milk to destroy the effect which frosty feed in autumn and dry feed in winter had upon it. Since which time we have made (with fifteen minutes' churning,) purer, sweeter, and more yellow butter than we ever made in summer, and sometimes from frozen cream gradually warmed. And were it not that the increase of manufactures, the pursuits of fashion, and other causes combined, render helping hands in the dairy room, now-a-days, very scarce, I should be at the trouble of scalding my milk before setting it during the summer, as well as in the winter, for surely butter made in this way possesses a delicious richness and dryness which cannot be found in any other.—*Bos. Cult.*

Another Learned Blacksmith.—The New Orleans Protestant gives the following interesting account of the successful efforts of a slave to educate himself. We learn from another source that Ellis is now studying Hebrew, and has made considerable progress.

In the state of Alabama, (Greene county, we think,) lives a coloured man by the name of Ellis, who has a wife and several children. He is a blacksmith by trade, and has worked at this business for many years in the shop of his master. He is believed to be a man of sincere piety, and is a member of the Presbyterian church, under the pastoral charge of Fields Bradshaw. What is particularly noticeable in his case is the state of his education; and, for a man who has been all his life a slave, and hard at work, and inherited only ignorance, we consider it quite extraordinary. He is well acquainted with reading, writing, arithmetic, geography, grammar, history, and some other branches embraced in a common English education; beside which he has made a tolerable acquaintance with the dead languages, Latin and Greek. He has accomplished this mostly without the aid of teachers, and he learned his alphabet without even a book. His plan was, at first, to get his young masters, on their return from school at evening, to make for him the different letters of the alpbabet, and tell him their names.—These he copied upon his shop-door with coal, and continued the process until he had well learned the first elements of reading and writing. They then brought him the spelling-book, and other elementary books, by means of which he began to wend his way up the hill of science. We understand that in some of the higher branches he has had the aid of others, and that now he is pursuing his studies under a competent teacher. He still works at the anvil, as he has done through his whole course, during the day, and studies at night. What first prompted him to make the effort to obtain an education, we do not know. His success, under the discouraging circumstances of his situation, is truly remarkable. All who know him testify that he is a man of uncommon native energy of mind, as his present attainments prove. His age is about forty-five.

The Lion's Roar in the Desert.—Early in the morning, as soon as the sun begins to cast its rays on the sandy billows of the desert, the royal animal rises from his lair to sally forth in quest of prey. His voice may be heard in the distance; it commences with a low murmuring, which gradually increases, until it at last becomes a fearful and terrific roar, like the rolling of thunder, and is audible at a distance of two miles. The whole kingdom tremble, and evince the greatest fear when the king of beasts is heard; the sheep tremble as if attacked with ague, place their heads together, and endeavour to hide themselves; the horses break out into a sweat with fear; and the dogs hurry as fast as they can, to find a place of refuge. In fine, all the beasts are seized with the most unequivocal terror, when the lion makes his approach known. Should a caravan happen to be near

the spot, it is impossible to keep the camels together; they leap about in all directions, and are scattered abroad under the influence of fear. I, myself, once had the opportunity of witnessing a scene of this kind. On arriving, in my travels, at the wells of Samaria, we suddenly heard a murmuring noise afar, resembling the rolling of balls in an empty barrel; but we were soon acquainted with its true cause, when it gradually increased to the terrible thunder-like roar. With the first perception of this noise, the camels belonging to our caravan suddenly took fright, and instantly separated in all directions. The men and the cases were thrown off, and if one of the riders happened to keep his seat at the first alarm, he was subsequently necessitated to leap down, to avoid being felled by the branches of the trees; for we were unfortunately near a forest of mimosas, and every one was in danger of being torn by their large spines. This confusion, however, did not last long, for the lion took quite an opposite direction to the route of our caravan; but a whole day was lost in collecting the goods that had been thrown off or torn down by the trees, and one of the camels strayed to a great distance.—*Eastern Traveller.*

Great Natural Curiosity.—The Dayton Transcript gives an account of an extraordinary phenomenon, which is to be seen in Delaware county, Ohio, about seventeen miles north of Columbus. Although it is one of the most novel and curious things in natural history, yet it has never been made public, or been known to the scientific world. It has heretofore entirely escaped the notice of scientific men, from the fact of its being in an obscure place, and no account of it has ever been given in the public prints. The facts of the case are as follows:

Sometime about the year 1818, two men, by the names of Davis and Richards, salt-boilers by profession, commenced boring for salt water in the bed of the Scioto river, near the place mentioned. After having bored through a solid rock, they came upon a stream of white sulphur water of the strongest kind. The augur with which they were boring suddenly sunk something like two feet, which is probably the depth of the stream—but such was the pressure of the water that the augur was forced up again, and large weights had to be attached to it in order to keep it to its place, and enable them to bore further. They continued to bore on, however, until about four hundred feet below the sulphur stream, when they struck upon the salt water. The size of the augur was about two and a half inches in diameter. When they took it out, the jet of sulphur water rose up to the height of twenty feet above the surface of the river. In order to obtain access to the salt water beneath, they procured a strong copper pipe, and attempted to force it down to the place where it was to be found. But whenever it reached the sulphur stream, such was its force and pressure, that the pipe was completely flattened, so as entirely to prevent the passage of water through it. All subsequent attempts to insert a pipe proved abortive, and after prosecuting the work at intervals for several years, the project was entirely abandoned. After enlarging the orifice made by the augur at the top, a wooden stock twenty feet in height was inserted—yet even at the top of this, such was the force of the stream, that it required the strength of two or three men to put a plug in it. From this stock a pipe conveys the water to a spring-house on one of the bluff banks of the river. The stream has been running for twenty-six years, yet its strength and force are unabated. Those who have recently examined it, say that it is capable of throwing up a stream ten inches in diameter from eighty to ninety feet high—and that water can be thus obtained to turn a large mill.

The whole matter lay in obscurity until a short time since, when N. Hart accidentally heard of the circumstance, and bought the land upon which it is situated. The stream furnishes as good white sulphur as is now known. It is strongly impregnated with gas, and possesses valuable medicinal properties.

The place in which it is situated is in a fine healthy region, and the country round about is beautiful and rolling, and admirably adapted to fishing and hunting.

N. Hart is about to remove to the place, and take up his residence there. He is determined to spare no pains or expense to have the matter fully developed, and intends to have Professor Locke, of Cincinnati, give it a thorough examination, and report upon it. He also intends to build a house for the accommodation of visiters, &c., and we have no doubt, from the extraordinary character of the affair, and the valuable medicinal properties of the water, that it will soon become a very fashionable place of resort for invalids and others.—*Phil. Gaz.*

Pride and Poverty.—Some editor very truly remarks, that there are hundreds of families in this country that have no small income, and yet are poor—and will remain so for life, unless they turn over a new leaf, and live as they ought. The members of such families are proud and extravagant, and spend a large amount to keep up appearances, and continue in the ranks of fashion. We can point to many such people, who might now be in independent circumstances, were it not for their pride. The children in such families are furnished with everything to gratify their folly, as if the outward appearance were a sure guarantee of their respectability and future success. If there is anything we despise, it is the union of pride and poverty—the keeping up of appearances, to the sacrifice of comfort and health. The money that has been expended by such persons for the last two or three years, if taken proper care of, would now place them in comfortable circumstances, if not be sufficient to purchase dwellings to shelter them in the decline of life.

Friend, if you are poor, don't be proud. Never scant your belly to cover your back, and make a fine appearance. Your wise neighbours but laugh at your folly, while those you strive to imitate, look upon you with contempt. Don't labour to conceal your poverty. It is far preferable to wear a fourpenny calico to meeting, and having it paid for, with plenty to eat, than dash about in silks, which have been credited to you, while you have scarcely a decent meal in your house.

Pride will ruin you sooner or later, so be wise and divest yourself of folly, and dress according to your means. No one whose opinion is worth a straw, will think the less of you for your plain dress and hard hands, which tell plainly that honest labour is no stranger to you; indeed, such an appearance, if tidy, in nine cases out of ten, is the best recommendation.—*Late paper.*

Manufactures.—We learn from the Newburyport Herald, that a company of Boston capitalists have secured a tract of territory for two miles along both the banks of the Merrimack, at Andover, where they contemplate the establishment of manufactures on a large scale. This will perhaps be the germ of another city similar in its character to Lowell.

Terrible Devastation by Locusts.

On one occasion, however, I myself witnessed their ravages, in the neighbourhood of Tangier, and can truly say, in the words of the Old Testament, "They covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees which the hail had left, and there remained not any green thing in the trees or in the herbs of the field." At the period to which I refer, the locusts first appeared near Tangier, in the winged form, and did not commit much injury, but settled along the sea-coast, deposited their eggs, and died. Some months afterwards, in July, if I remember rightly, the grub first appeared, and was about the size of what is commonly called the lion ant. A price had been set by several European residents at Tangier upon each pound of eggs that was brought by the natives, and many thousand pounds weight, by this means, destroyed; but, apparently, it was of no avail; it was but the drop of water from the ocean; for soon the whole face of the country around was blackened by columns of these voracious insects; and as they marched on their desolating track, neither the loftiest barriers, nor water, nor fire daunted them. Quenching with their numbers the hottest fire, the rear of the dreadful columns passed over the devoted bodies of those who had preceded them. Across ditches, streams, or rivers, it was the same. On, on, they marched, and as the foremost ranks of the advanced columns were drowned, their bodies formed the raft for those that followed; and where there seemed the most resistance to their progress, thither did the destructive insects appear to swarm in the greatest numbers. One European resident at Tangier, the Consul General of Sweden, who possessed a beautiful garden in the neighbourhood, abounding with the choicest flowers and shrubs of Europe and Africa,

waged, for a long time, a successful war against them. His large garden had the advantage of a high wall, and outside this barrier he had stationed labourers, hired for the purpose of destroying the invading column. Often did the Moslems shake their heads, and, predicting sooner or later the destruction of his garden, exclaim against the wickedness and folly of the Nazarene in attempting to divert the decrees of fate. At one time it had been hoped that this beautiful spot, a favourite resort of the Europeans, had been saved, for, whilst all around had been rendered bare and desolate, the garden yet rejoiced in a luxuriance of vegetation. But the day soon came in which the Moslems' predictions were to be fulfilled.

The locusts, ceasing to be crawling grubs, put forth their wings and took flight. Myriads and myriads, attracted by the freshness, alighted on this oasis of the desert, and in a few hours every green blade disappeared, the very bark of fruit trees being gnawed in such a manner as to render them incapable of producing fruit the ensuing year. At length, a favourable wind having arisen, the locusts took flight from around Tangier, and the sky was darkened by their countless hosts. Vast numbers of them were driven into the sea, as shoals of their putrid bodies, washed back upon the coast, proved to us. It not unfrequently happens that the stench of the dead bodies of this insect causes very bad contagious fever. The female locusts, when full of eggs, become an article of food with the Moors. They are boiled in salt water in the same manner as shrimps, which they resemble in taste, but it requires some resolution at first to get the morsel into your mouth. When in the grub state they are greedily devoured by the wild boar, jackal, fox, and other wild animals, and on taking wing they are attacked by stork, hawks, and almost all the feathered tribe.—*Drummond Hay's Western Barbary.*

POETRY OF THE WHALE FISHERY.

In the ports upon our coast engaged in that important branch of American commercial enterprise, the whale fishery, the arrival of a ship from its long voyage to the South Atlantic or Pacific oceans, is an exciting event, that often gives rise to scenes of thrilling interest. Sometimes, a ship that has not been heard from for several months, makes its appearance; and of course the anxiety of those interested is intense, to ascertain her success, and if all her crew have returned in safety.

THE RETURN OF THE SHIPS.

BY F. M. CAULKINS.—NEW LONDON.

The Spring, the quickening Spring's sweet voice,
Runs whispering o'er the ground;
Streams gushing from their chains rejoice,
Young buds breathe sweetness round.
Why pace those groups the sunny shore?
Why climb yon hill-top o'er and o'er?
What wanderers on the dark blue main,
Will Spring's soft breath bring back again?

They linger on the beach—they gaze
And sigh, as at their feet
The breaking billow moans and plays,
Half sorrowful, half sweet.
A speck appears—"A sail! a sail!
Swelling before the landward gale!
She's large—how high that mast ascends!
A ship! a ship! our friends! our friends!

Strain every eye; look long, look far—
She comes, deep laden—low;
The first full ship—the morning star—
Why moves her wings so slow?
Hearts rise, hearts sink—'tis hope, 'tis fear;
The joyous shout, the trembling tear.
What hath time done, on sea or shore?
Will all that parted meet once more?

Her cannon speaks, her streamers swell,
Abroad her signals fly;
All's well! she's standing in! *All's well!*
A hundred voices cry.
How bold, how giant-like her state!
That deep-sunk keel bears costly freight—
Those thunders quick and loud, declare
Success and health are regent there.

They land, and meet the long-worn clasp
Of friendship's welcome hand;
The loud acclaim, the hearty grasp,
Of hundreds on the strand;
The bursting questions and replies,
Half said, half answered; tears and cries;
The rush for home, the long embrace—
O, who such glowing scenes can trace?

Another sail! no cannon roars;
No pendants strike the air;
How hushed, how sad she nears the shore!
Death's angel has been there.
Boats float around—no shouts are heard,
No echoes with rejoicing stirred.
That low flag casts a gloomy shade
O'er decks where death his pall hath laid.

A mother watched the treacherous main
Long, for that ship's return;
A maiden's heart is rent in twain,
The dismal truth to learn;
Oft on the star-light beach she strayed,
And for the wandering seaman prayed;
Or chid the winds and waves, that brought
No tidings of the friends she sought.

Vain was the maid's or mother's tear—
His lot was bold and brief;
His comrades land, and give no cheer,
For they have lost their chief.
Thus sounds of mirth, and sounds of wo,
From heart to heart together flow;
And boundless joy and anguish stern
Are mingled when the ships return.

Yet still to *Thee* our souls we raise,
O Lord of land and sea!
In bliss or wo, the wings of praise
Shall still mount up to thee.
The wife's glad smile, the mother's tear,
The funeral wail, the welcome cheer,
All rising from the heart's bright urn,
Shall praise Thee for the ship's return.

For "The Friend."

Relics of the Past.—No. 50.

No action will conduce to our everlasting happiness, that is not the offspring of a heartfelt conviction of duty. Mere outside imitations of the best actions of the best men, will never advance the imitator one step nearer heaven.

LETTERS FROM SAMUEL NEALE.

Glanmire, 1st 2d mo. 1773.

Dear Friend:

With the salutation of near love I salute thee, thy dear wife, children and sister, and as I have had you frequently in my remembrance, I thought it would not be unacceptable to you to hear I am, through mercy, well, and have been since my return. Thy daughter's present I have, and it is a pretty little familiar creature, full of play. I have one I got from Dr. Isaac Andrew's wife; they both have one habitation, and mess with great familiarity together. All the rest I disposed of that survived the voyage. I had two litters at sea amongst the squirrels, and put them both in one cage; one killed the other, as I supposed, and I took the young ones belonging to the dead squirrel away, and left the old one that survived and four young ones together. She did very well, and got in health to land. After some weeks she died, and the young ones were reared with milk, and did well. So far, respecting the squirrels.

My return was peaceful and easy, and through Divine favour not destitute of a reward, for which I desire to be thankful. The impressions attending my mind in leaving your continent will not be soon or easily eradicated. The nearness I have felt towards some in Philadelphia lasts with me, and the affection and tenderness with which I was treated, sits as verdure upon my mind. My desires are, that prosperity may be about you as walls and bulwarks, and that no enchantment or divination may ever render frustrate the visitations of Divine love and virtue, that has often been shed upon you to make you the Lord's peculiar people. I know the spirit of this world counteracts the Lord's work in many places and in many families, and slily urges arguments that will not bear the standard of Truth. There is but one primary rule for all to go by, and that was given by the Lord our Righteousness. Whosoever will be his disciple, must take up a daily cross and follow Him, that in life, doctrine and conversation, establishes it a law forever. If this be put in practice by his favoured people, how would they shine? Sorrowfully many have departed from it, but do not thou be backward to maintain it, to inculcate it, to teach it by thy fireside, at uprising and downlying, and the Lord will bless thy endeavours. And as thy beloved helpmeet seconds thee, you will show forth a good example to others, and it will be as a pillar of salt in their observation. The forming the beloved youth in their green years makes them pliant and docile to their instructors. When under the influence of love, they'll bend and grow as the tender hand forms them, even as olive plants round the Lord's table. That this may be the care of thee and thy dear wife, and the experience of your beloved offspring, is my earnest desire.

I conclude, my dear wife joining, thy loving friend,

SAMUEL NEALE.

My dear love to thy worthy neighbours in the lane, R. J., H. C.,* and to other inquirers in thy freedom.

* Rebecca Jones. Hannah Cathrall.

Springmount, the 22d 7 mo. 1784.

* * The ship being ready to sail, I can't enlarge, but just may intimate I had the pleasure of seeing many of my American friends in London, when I was at the Yearly Meeting. I am only just returned, and have been indisposed ever since,—but through mercy am now better. Dear John Pemberton was a

few days ago at Limerick, and is now gone into the county Kerry. He is accompanied by Thomas Cash, a worthy Friend from England, on a religious visit. I expect him in this city almost every day. He has been singularly led; his service has been very exercising, his reception everywhere singularly satisfactory, and I hope Providence will bless his labour to many. Most visits to this land have been attended with deep probation, but his more so than any in my memory—as he has been led where very few have been. Dear Robert Valentine was to sail from London about the 10th of this month. He has proved himself a faithful labourer in the vineyard. Indeed, the great Master has favoured all sent from your land, with ability to discharge themselves faithfully; and I trust their labour will be a blessing to many. My dear love salutes thee, and thy beloved wife and children, dear H. Pemberton, when thou sees her, and my kind friend James, his beloved Phebe and family, my much esteemed friend Joice Benezet, whose beloved partner is translated, I believe, into endless repose.

I remain thy very near friend,

SAMUEL NEALE.

My love to dear H. Cathrall, if returned from her journey. I saw her beloved Rebecca Jones in London. She was well, and her Master was with her.

A Sound Mind a Rare Thing.—"I once saw," says Cecil, "this subject forcibly illustrated. A watchmaker told me, that a gentleman had put an exquisite watch into his hands that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At length it struck him that possibly the balance-wheel might have been near a magnet. On applying a needle to it, he found his suspicion true. The steel-work in the other parts of the watch had a perpetual influence on its motions, and the watch went as well as possible with a new wheel. If the soundest mind be magnetized by any predilection, it must act irregularly."

Keep close to the meetings of God's people, wait diligently at them, to feel the heavenly life in your hearts. Look for that more than words in ministry, and you will profit much. Above all, look to the Lord, but despise not instruments, man or woman, young or old, rich or poor, learned or unlearned.—*Penn.*

Distrust is of the nature of jealousy, and must be warily entertained upon good grounds, or it is injurious to others, and, instead of safe, troublesome to you. If you trust little, you will have but little cause to distrust. Yet I have often been whispered of persons and things at first sight and motion, that hardly ever failed to be true; though by neglecting the sense, or suffering myself to be argued or importuned from it, I have more than once failed of my expectation. Have therefore a most tender and nice regard to those first, sudden and unpremeditated sensations.—*Ibid.*

ADDRESS OF CASSIUS M. CLAY,

TO THE PEOPLE OF KENTUCKY.

Whilst I was battling in the North, in a triangular fight, with Whigs, Abolitionists and Democrats, for the postulate that "what the law makes property, is property," and all good citizens should abide by the law, till they can, in a legal and constitutional manner, confirm it to their conscientious standard of morality, the Southern Press was denouncing me as wishing to employ the Army and Navy of the United States in the forcible liberation of the slaves. The many calumnies, insinuations against my fidelity to the laws, and State allegiance, I shall not condescend to repel. I say to those who are so insidiously attempting to prejudice me in the confidence of the Whig party, that I shall nothing palliate or deny; conscious of my own duty to the American people, I have fearlessly discharged it; and as I never played the sycophant to men for the sake of office, though sacrificing some personal pride in the cause of political principles of that party, to some portion of which I owe nothing, so in defeat, I have nothing to deplore but the common calamities of the country.

To the people of Kentucky I would humbly suggest, that I am the son of one of the first pioneers of the West—a man who, in an obscure way, rendered some service to his country, both in the council and in the field; he was one of the founders of the State Constitution, and his services were not unappreciated by those who have perpetuated his memory, by giving his name to one of the counties of the Commonwealth. I speak not of these things in a vain spirit, or from overweening filial affection, but to remind those men of yesterday, that they are presuming too much upon popular credulity, and their own significance, when they set themselves up as the exclusive guardians of the honour and welfare of the State, and undertake to denounce and ostracise me as an enemy of the country. Having some small interest in the soil, as well as in the good name of the Commonwealth, with all my humility and love of equality, I cannot but give utterance to some touches of contempt and indignation upon those feeders upon the crumbs which fall from other men's tables, who affect so much sensibility about the property of the country. If there is in our State something improper or dangerous to be talked or written about, I put it to every true and manly Kentuckian, if that thing is not improper and dangerous in its existence among us? And if so, is he who undertakes to remove this evil the enemy of his country? Or rather, is not that man, who, seeing the wrong, for the sake of popularity, and a narrow self-interest, in opposition to the welfare of the great mass of the people, dares not attempt its extinction, a traitor and a coward, and truly deserving the execration of his countrymen? I am not ashamed to admit that I am the uncompromising foe of tyranny wherever displayed; and I proudly avow myself the eternal enemy of slavery. At the same time, experience-taught charity warns me to lose none of my sympathy for the slaveholder, because of his misfortune, or his fault; and whilst I would be just to the Black, I am free to confess that every feeling of association and instinctive sentiment of self-elevation leads me to seek the welfare of the White, whatever may be the consequence of liberation to the African.

Bred among slaves, I regarded them with indifference, seeing no departure from morals or economical progress in the tenure. The emancipation movement about 1830 affected me as it did most persons at the time; and I felt some new and pleasing emotions spring up in my bosom when I had resolved in company with my lamented brother, to liberate my slaves. I authorized him to put my name to the Emancipation Society formed about that time in Mercer county. In the same year I went to Yale College, in a free State. I was not blind, and therefore saw a people living there luxuriously, on a soil which here would have been deemed the high road to famine and the alms-house. A city of ten or fifteen thousand inhabitants rose up in the morning, passed through all the busy strife of the day, and lay down again at night in quiet and security, and not a single police officer was any where to be seen. There were more than five hundred young men congregated from all climes, of various habits and temperaments, in the quick blood of youth and all-conquering passions, and there was not found in all the city, so far as the public were aware, a single woman so fallen as to demand a less price for her love than honourable marriage. A grayhaired Judge of seventy years or more, in a lifetime of service, had pronounced sentence of death upon but five criminals in the whole State, and three of these were brought down to ruin by intemperance. I had been taught to regard Connecticut as a land of wooden nutmegs and leather pumpkin-seed; yet there was a land of sterility without paupers, and a people where no man was to be found who could not write his name and read his laws and his Bible. These were strange things; but far more strange, passing strange, will it be, Kentuckians! if you shall not come to the same conclusions to which I was compelled—that liberty, religion and education were the cause of all these things, and the true foundation of individual happiness and national glory. In 1835 I introduced a common school bill into the House of Representatives of Kentucky; it was lost. In 1838 I had the pleasure of voting for the present Common School Law, in common with a great majority of my compeers. Before 1840, I was convinced that universal education in a slave state was impossible! Whilst I now write, the eight hundred thousand dollars set aside, from the proceed of the sales of the public lands, for common schools, surreptitiously appropriated to internal improvements, confirm my conclusion. There is not a single cent in the great Commonwealth of Kentucky appropriated to the education of her children! C. A. Wickliffe, in a Convention of Teachers, in 1840, at Frankford, said: "If slavery and common schools be incompatible, I say let slavery perish." The sentiment was met with tremendous applause. Men of Kentucky what say you? Time has proved that they

are incompatible; not a single slave state has succeeded, from the beginning in the general education of her citizens. Governor Hammond, of South Carolina, says in his message to the Legislature; "The free school system is a failure—Its failure is owing to the fact it does not suit our people or our government." Experience and reason have long since proclaimed the same unwelcome fact.

Whilst Mr. Wickliffe was speculating I was acting.—By aid of the law of 1842, I hoped ultimately to emancipate the State from ignorance, poverty and crime. Kentucky called upon all her sons, by all the glorious memories of the past, by all the fond hopes of the future, to resist those who, by the repeal of that law and a retrograde movement, would sink her into the everduring night and 'lower deep' of perpetual slavery. The time had at last come, when I was to play the selfish time-server for office and temporary elevation, or planting myself upon the eternal principles of truth, justice and reason, looking to conscience, to posterity and to God, to fall proudly in their cause. What though I be a fanatic or an enthusiast in holding that slavery is contrary to the declaration of American Independence, the Constitution of the United States, the common law of our English inheritance, and in violation of the laws of nature and of God—the effects of it are beyond all controversy; and the monumental hand of time has written them in characters of horrible distinctness—turning the dewy heavens into brass, and scathing the green earth with sterility and decay. The whole South cries out with anguish against this or that measure of national injury; implores and denounces in alternate puerility; makes and unmakes Presidents; enacts and repeals laws with a petulence and recklessness, more worthy of manly indignation, than the pitiable forbearance of the North. Yet no relief comes to the sinking patient; her hypochondriacal illusions are not dispelled; she cannot, she will not see that slavery is the cause of her ruin.—Her fields relapse into primitive sterility; her population wastes away; manufactures recede from the infected border; trade languishes; decay trenches upon her meagre accumulations of taste or utility; gaunt famine stalks into the shattered portals of the homestead; the hearth stone is invaded by a more reckless intruder than the officer of the law; and the castle that may stand before the sword, falls by this slow, secret and resistless enemy; the blood of the body politic is frozen at the core; atrophy paralyses all its limbs; sullen despair begins to display itself upon the care-worn faces of men; the heavens and the earth cry aloud—the eternal laws of happiness and existence have been trampled under foot; and yet with a most pitiable infatuation, the South still clings to slavery!

The competition of unrequited service, slave labour, dooms the labouring millions of these states to poverty; poverty gives them over to ignorance; and ignorance and poverty are the fast high-roads to crime and suffering. Among the more fortunate property holders, religion and morality are staggering and dying. Idleness, extravagance, unthriftiness, and want of energy, precipitate slave holders into frequent and unheard of bankruptcies, such as are unknown in free states and well ordered Monarchies. The spirit of uncontrolled command vitiates our temperaments, and destroys that evenness of temper, and equanimity of soul, which are the sheet anchors of happiness and safety in a world of unattainable desire and inexorable evil. Population in the slave States is very sparse, and without numbers there is neither competition nor division of labour, and of necessity, all mechanic arts languish among us. Agriculture drags along its slow pace with slovenly, ignorant, reckless labour. Science and literature are strangers here; poets, historians, artists and mechanists, the lovers of the ideal, the great, the beautiful, the true and the useful; the untiring searchers into the hidden treasures of unwilling nature, making the winds, the waters, the palpable and impalpable essences of things tributary to man; creating gratification for the body, and giving new susceptibility and expansion to the soul; they flourish where thought and action are untrammeled; ever daring must be the spirit of genius; its omnipotence belongs to the *free*. A loose and inadequate respect for the rights of property of necessity follows in the wake of slavery. Duelling, bloodshed and Lynch law leave but little security to person. A general demoralization has corrupted the first minds in the nation; its hot contagion has spread among the whole people; licentiousness, crime and bitter hate infest us at home; repudiation, and the forcible propagandism of slavery, are arraying against us the world in arms. I appeal to history, to reason, to nature and to conscience, which time, nor space, nor fear, nor hate, nor hope of reward, nor crime, nor pride, nor selfishness can utterly silence. Are not these things true? A minute comparison of the free and slave states, so often and ably made, I forbear; I leave this unwilling and bitter proof to each man's observation and reflection. There is, however, one consideration which I would urge upon all, because it excludes all 'fanaticism and enthusiasm.' Kentucky will be richer in dollars and cents by emancipation, and *slave-holders will be wealthier by the change!*

I assert, from my own knowledge, that lands of the same quality in the free, are from 100 to 150 per cent. higher! Lands six miles from Cincinnati, in Ohio, I am credibly informed, are worth $60 per acre, whilst in Kentucky, at the same distance from that city and of the same quality, they are worth only $10 per acre! Now the slave holders of the state are, with rare exceptions, the land holders of the state; they therefore absolutely increase their fortune by liberating their slaves, even without compensation. Thus if I own 1000 acres of land in Fayette, it is worth $50,000; say I own 12 slaves worth 5000, the probable ratio between land and slaves; if my land rise to the value of the free state standard, which it must do, my estate becomes worth (losing the value of the slaves, $5,000) $95,000. If it rises to $150 per acre, three times its present value, as I most sincerely believe it would do in twenty years after emancipation, the man owning 1000 acres of land, not worth $50 per acre, would be worth under the free system, $145,000. Now this assertion is fully proven by facts open to all. Kentucky was settled by wealthy emigrants; Ohio by labourers. Kentucky is the senior of Ohio by nearly one-half the existence of the latter. Kentucky is the superior of Ohio in soil, climate, minerals and timber, to say nothing of the beauty of her surface, and yet Ohio's taxes for 1843 amounted to $2,361,482 81, whilst Kentucky's tax is only $343,617 66. Thus showing Ohio's superior productive energy over Kentucky. Ohio has 23 electoral votes to our 13, and outstrips us in about the same ratio in every thing else. A comparison of the older free and slave states will show a more favourable balance sheet to the free labour states; whilst the slave states have greatly the advantage in climate and soil, to say nothing of the vastly greater extent of territory of the slave states.

[Remainder next week.]

Complainers.—With this class of men, it cannot be denied that our country is abundantly stocked. To them it is a matter of little importance that they occupy, through the favour of Providence, as goodly a land as the sun shines upon—that they have a constitutional government which guaranties to them civil, social, and religious liberty, and protects them in the enjoyment of all their rights, and the prosecution of all their lawful enterprises—that they sit under their own vines and figtrees, unmolested and fearless, and enjoy the fruits of their labours, independently of the ill-will or the lordly power of their neighbours. All this, and much more, fails to prevent the most bitter complainings of their hard lot, because, forsooth, there are others of their fellow-citizens more successful in business than themselves, or better able to command the luxuries and elegancies of life. Their spirit differs little from that of the proud Amalekite of old, whose wealth and honours gave him no pleasure, so long as Mordecai sat in the king's gate, and refused to do him reverence. Their difficulties lie within them, rather than around them.

Let them look at facts like these which happen to fall at this moment under our eye. Multitudes of labourers in England, Scotland, and France, earn but four or five shillings in a week, though their work confines them from twelve to fifteen hours a day. Their sole subsistence is bread and water, or potatoes and salt, and wild fruits. In Norway and Poland, the ordinary food of the peasantry is either bread and gruel of oatmeal, or cabbage and potatoes, without butter or meal, and an occasional mixture of dried fish. In Denmark and Russia, the rich men and nobles hold all the land, and the peasantry residing on it are bought and sold, as part and parcel of the estate. A majority of them have only cottages to live in, occupied by the family and the domestic animals together. Few, if any, have any other beds than bare boards, and no other food than black bread, cabbage, and other vegetables. In Austria, it is scarcely better. The dress of the Swedish peasantry is pre-

scribed by law; and hard bread, dried fish, and gruel, without meat, comprise all their food. The common people of Hungary are worse off still. The nobles own the land, work not at all, and pay no taxes; but the labouring classes repair the highways, sustain the soldiery, pay one-tenth of their labour to the church, and one-ninth to the proprietor of the land they occupy.

It might not be unwise for "complainers" among ourselves, to study somewhat "the manners and customs"—the privations and sufferings of other nations, before they settle down in the conclusion that their condition is quite intolerable. Let them carefully survey their miseries; lift their hearts to God, and labour for the meat that perisheth not, and they will complain no more.—*Boston Recorder.*

Bestowment of Charities.—The following extract from a report of the missionary of the 'Free Episcopal Church' in the city of Boston, is worthy of the attention of those who bestow charities:

"Another fact which I have noticed, and which is of importance to the poor, is that in the bestowment of both public and private charities, the improvident, the heedless, the dirty, are more generally assisted than the provident and the tidy. If a person is clean, whole and tidy, or the room is clean and orderly, though very poor, they are thought not to need assistance, (I have known them to be told so,) and the next neighbour, who, perhaps, *wastes* more than the other *gets*, is thought to be more needy, because he is in dirt, confusion, and cheerless appearance. An old, respectable, but disabled man, applied for wood last winter to the city; he and his wife had been furnished for several winters, but were then refused. The reason for refusing them was, that they appeared decent. The man could do little or nothing, through infirmity, and the old woman, though sixty-five years of age, supported themselves by taking in washing. When the man urged his necessity, he was reminded that he wore a very decent coat on Sundays. Now the history of that coat was, that six years ago, by saving a ninepence or a quarter of a dollar at a time, five dollars were obtained, and a second-hand coat was purchased, and once a week it was put on to go decently to church in. How much clothing in the mean time has been obtained and improvidently destroyed by those who got the wood which was refused to the old people?"

Travelling over the Andes.—L. C. Pickett, Esq., United States *Chargé d' affaires* at Lima, in a letter to the National Institute, remarks:

"I have travelled five days at a time among the Andes, without seeing a human creature except those with me, and along a track (not a road) which for the most part serpentized over almost perpendicular precipices, or through a forest literally impervious, but by cutting one's way at every step. Provisions, luggage, and everything were carried on men's backs; and my saddle-horse was a stout mulatto, (part Indian) whom I occasionally mounted when tired of walking. I felt at first a decided repugnance to this sort of equitation, and could not think of using a fellow-man for a beast of burden; but the necessity of the case, and the custom of the country, got the better of my scruples, as they had of more conscientious men, no doubt; and as the *sillero*, (chairman) as he was called, told me it was his occupation to carry Christians over the mountains, and solicited the job, I struck a bargain with him, and the price was ten dollars through, I riding about half the time. This quadrupedal biped, if so he may be called, turned out to be a very surefooted and trusty animal, and carried me in perfect safety to the end of the route. The *modus equitandi* is this: instead of a saddle, a very light chair is used, which the chairman slings upon his back, and the traveller's face, when seated in it, is to the north, should he be going to the south, and *vice versa*. It is necessary, that when mounted he should keep himself very accurately balanced, for there are many places, in passing which, a false step on the part of the *sillero* might cause a tumble down a precipice, which would be fatal both to him and to his rider."

Beware of jealousy, except it be godly, for it devours love and friendship; it breaks fellowship, and destroys the peace of the mind. It is a groundless and evil surmise.—*Penn.*

Be not morose or conceited; one is rude, the other troublesome and nauseous.—*Ibid.*

THE FRIEND.

THIRD MONTH, 1, 1845.

The recent Address of Cassius M. Clay to the people of Kentucky, has seemed to us a production of no ordinary interest, shedding, as it were, a gleam of sunlight upon the mind, amid the depressing gloom which pervades it in the prospect of what is likely to be the termination of the Texas question at Washington. On account of its length, we at first had thought of detaching some of the more striking passages for insertion; but this we found could not be done without losing much of the spirit and force even of the parts selected, and therefore have concluded to give the address entire. Coming, as it does, from a slavery state, from one of its wealthiest and most influential citizens, in the prime of life and vigour of matured judgment, together with the manly boldness of the sentiments inculcated, based upon undeniable facts, we cannot but think this address will be read with avidity in the quarter where most needed, and awaken thoughts and considerations, the tendency of which will be for good. The force of the argument will not be lessened by the knowledge of the circumstance, that C. M. Clay, once a slaveholder, is no longer so, having emancipated all his slaves; thus giving the best possible evidence of his sincerity in the cause he has so zealously and fearlessly espoused.

Fastidious criticism, it may be, will point to faults in the style; that it is loose in structure—florid—redundant in metaphor, but, as a whole, it must be admitted to be a powerful composition, and in several of its paragraphs exhibiting specimens of highly wrought and fervid eloquence. It will be proper to add, that we would not be understood as endorsing every sentiment given, or mode of expression used, by the writer.

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In answer to the inquiry of a correspondent, communications for "The Friend" may safely be put into the letter-box on the front door. A padlock is kept on it, on the inside, and it is opened only by those connected with the office.

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Auxiliary Bible Association.

An Adjourned Meeting of the Auxiliary Bible Association of Friends, will be held at the committee-room, Arch street meeting-house, on Second-day afternoon, Third month 3d, at 4 o'clock.

Members of both branches are particularly invited to attend.

CHARLES ELLIS, Sec.

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A Special Meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on Second-day, the 3d instant, at three o'clock, at the committee-room, Arch street meeting-house.

Third month.

MARRIED, on the 13th of Second month, at Friends' meeting-house, Germantown, Pa., SOLOMON JONES, JR., son of Solomon Jones, of Montgomery county, to MARY B., daughter of Oliver Caulk, of Miami county, Indiana.

DIED, suddenly, in Providence, R. I., on the 24th of Ninth month, 1844, ANN SHEFFIELD, a member of Uxbridge (Mass.) Monthly Meeting, in the 48th year of her age. Though severe their affliction, her friends mourn not as those without hope.

——, in this city, on the 15th of last month, SARAH SCULL, late of Scull Town, New Jersey, in the 48th year of her age. Not only among her relatives and friends, but in the hearts of very many individuals, particularly the poor and afflicted, the death of this dear Friend will be felt, as no common bereavement. Amiable and affectionate in her disposition, her active, but unobtrusive piety, humble and consistent walking, gave evidence that she was indeed a cross-bearing disciple of the Lord Jesus. Firmly attached to the principles of the Society of which she was a member, they were beautifully exemplified in her conduct and conversation. Though remarkably clothed with that charity which thinketh no evil, she was firm and inflexible in the path of duty. During her illness she expressed but little, but remarked to a friend, she desired to be preserved in patience and confidence to the end. While in health, she was industrious in working out her salvation while the day lasted, and we trust that the wedding garment was wholly wrought out; and that He who saw her faithfulness, was pleased to cut short the work in righteousness, and take her to himself.

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THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

EDUCATION.

(Continued from page 170.)

The authors of the Remarks are apprehensive that the Secretary's "statements relative to teaching deaf-mutes to *speak*, were too sweeping; and that he may have formed hasty and erroneous conclusions, on a subject for the most part, if not altogether, new to him."

"Now to disprove this imputation of being hasty, let me quote a few passages from a letter of Dr. Julius. Among authentic proofs, I select his, first, because he is a gentleman so well known in this country.* In a letter to me from Berlin, after consulting the best authorities, he says:

"'It is an error produced by the wider propagation of the pupils of the Parisian Deaf and Dumb School, to imagine that the instruction of the deaf and dumb, by signs, is of older date than that by articulate words. Quite the contrary. The first teachers of deaf and dumb persons taught them to speak by sounds. PETER PONCE, the Spaniard, in the sixteenth century; WALLIS, an Englishman, about 1660; the Swiss physician AMMANN, in 1692 and 1700; the German clergyman, RAPHAEL, in 1715; the Jew, PEVEIRA, in France, in 1780; the German cantor, (singing-master) HEINICKE, at Eppendorf, near Hamburg, the father of all the German deaf and dumb institutions, in 1770, have each and all taught their mute pupils to speak, *each of them in his native tongue.*

"'Probably these ancient teachers used also signs as an auxiliatory [auxiliary] means for the instruction of their children, as we know by their printed works, for conveying to them the perception of the meaning of each word, which they could not do by speech. Only in the Parisian school founded by Abbé de l'Epée, who has certainly the merit of having formed the first *system of signs*, but who unfortunately neglected the *sounds*, no articulated speaking is to be heard or used even up to the present moment. Unfortunately, foreign countries, accustomed to take their examples from the French, who have never been amiss [remiss] to think and proclaim what they have, the best and most perfect, followed in their wake. So the first deaf and dumb teacher in America, brought from Paris, introduced these communications by signs, the only one he knew; and therefore speaking remained unknown in your country. We have even in Germany one deaf and dumb school at Vienna, founded by the Abbé May, who had been sent to Paris by the Emperor Joseph II., where no articulated word was taught or to be heard. But since 20 years, they have adopted also in Vienna the method used in *all the German* deaf and dumb schools; and now the pupils are taught also to speak, and only as an auxiliatory [auxiliary] means, to communicate by signs. So you will find it in the 70 or 80 German deaf and dumb schools, without any exception.' 'No difficulty can or will hinder deaf and dumb people from pronouncing English words.'

"'Relating to the possibility of a physical impediment to the speech of the deaf and dumb, Mr. Loels of the Berlin Institute, has found among 300 pupils, educated during the last twenty years at the Berlin school, only two, where a kind of paralytical stroke of some one of the muscles of speech, made them unable to be taught to articulate.'

"It will be seen by this, how well Dr. Julius understands English, and therefore, so far as that goes, how well qualified he is to judge of the practicability of teaching the deaf and dumb to speak it.

"In a letter written during the summer, by Professor Bach, at Pforzheim, in the Grand Duchy of Baden, he says: 'I can state from my own experience, that from among the deaf mutes, instructed in the language of sounds, nine-elevenths can be understood by others, and understand others; and not merely in single words, but also in whole sentences. The remaining two-elevenths are generally only understood when they enunciate single words. They learn, however, generally to understand better what others say, than to speak themselves.'

"G. Von Struve, a distinguished jurist at Manheim,—and formerly a judge in one of northern German states,—in a letter written to me last summer, on the subject of teaching deaf-mutes to *speak*, has the following remark. I give his own language *verbatim*.

"'My own opinion concerning the application of the method above mentioned, upon English children, is, that though the difficulties it offers to them are greater, they are not insuperable. Indeed, English children may perhaps not be taught to articulate well the nice differences between *hair*, *hare*, *her*, and other similar words, but they will be able to articulate *shoe*, *hand*, and other words which have a more distinct [distinctive] sound, than the words above-mentioned; and if this is obtained, it will be already a great point gained.'

"The information given me in Germany, on this subject, was coincident with the testimony of the above-named gentleman. My statement, therefore, in reference to the superiority of the German mode was not 'hasty,'—nor was it positive. I said, it 'seemed to me,' &c., and I gave my reasons,—some of which were, that one who had been taught to *speak*, could hold communication with all persons and at most times, while one acquainted only with a system of signs, is as helpless as ever in the dark, and when he passes out of the circle of those who understand the signs.

"When I visited the deaf and dumb school at Magdeburg,—the first I saw,—I was intensely interested. I had heard before of this wonderful achievement of teaching the dumb to speak, but it was a very different thing to see it; and I should have felt myself culpable, if I had not communicated the mode of their instruction, with its results, to my countrymen. I saw that a privation, which in the providence of God, these children had been called to suffer, had been relieved by the skill and benevolence of man. It was a spectacle of the moral sublime. I thought of Him who had power, by a miracle, to give voice to the silent tongue, and to open the closed portals of the ear. I thought of those astonished multitudes who followed the Saviour into the mountain 'nigh unto the sea of Galilee,' to have their sick healed, their dumb made to speak, and their deaf to hear. The Thirty-one may talk of my 'Utopean theories' and 'mawkish sentimentalism' on this or any other subject, as sneeringly as they please; but I am not ashamed to own, that there is, to my mind, in such a spectacle, a perpetual and ever-renewing delight. From Magdeburg to Frankfort, I visited every deaf and dumb institution wherever I went. It is in the deep emotions excited by such scenes, that a man consecrates himself anew to the service of God and of his fellow-men.

"A French report, by Baron Degerando, *ten years old*, is cited, to prove that the form of instruction by *speaking* is not always successful, and that it was deemed not worth while to try it in the *French language*,—as though that were any argument in regard to the English. Yet, when I was in Paris, one of the most intelligent teachers belonging to the deaf and dumb institution in that city, was trying the experiment again, and was confi-

* Dr. Julius was sent out to this country, by the Prussian government, eight or ten years ago, to inquire into the condition of our prisons. He is now employed by that government in devising and establishing the best system for prisons, at home.

dent that, under favourable circumstances, he could succeed.

"The Thirty-one cannot understand how the Secretary could have seen so much in so short a time. 'He informs us,' say they, 'that, in the space of six weeks, he visited hundreds of schools, and saw tens of thousands of scholars. We confess we are not a little perplexed to understand how Mr. Mann could, in thirty-six days, have visited so great a number of schools; and the problem becomes still more difficult of solution, since, in the paragraph introductory to those *facts*, upon which he places so much *emphasis*, he states that he entered the schools before the first recitation in the morning, and remained until the last was completed at night. This statement of the Secretary reminds us of that facetious suggestion of his, where, after lamenting the want of practical mathematical instruction in our own schools, he says: 'If a boy states that he has seen ten thousand horses, make him count ten thousand kernels of corn, and he will never see so many horses again.' We think that if the Hon. Secretary should count in conjunction the number of days and the number of schools visited, he would never visit so many schools again in the same space of time.'

"Here, at last, amid a pool of Stygian waters, incapable of reflecting light, one rainbow hue gleams from a bubble of purer element. It is with reluctance that I puncture this air-blown vessel; but truth dooms its collapse.

"In the first place, however, the quotation is false. I did not say 'I saw tens of thousands of scholars.' My expression was conjectural, not absolute,—a matter of opinion only, not of assertion. My words were, 'I think I may say.' But what I said qualifiedly, is stated absolutely. Wit is excellent, but truth and fairness are better.

"Let the false statement, however, be considered as true; and let the criticism be viewed in that aspect. First, as to the number of scholars. Suppose a foreigner, whose object it was to visit our schools, and to inquire into our systems of education, and whose only pride lay in his fidelity to his mission and his power of labour, should land at Boston. In eight days could he not see the sixteen grammar schools, with their more than seven thousand children, and also several primary schools in or near the same buildings? In four days more could he not visit Charlestown, Roxbury, Salem and Newburyport, and see nearly three thousand children more,—equal to ten thousand children in twelve days? Would not this be a promising beginning in the solution of that *practical* problem, by which twenty thousand children are to be seen in thirty-six days? Wending westward to Worcester, Springfield, Westfield, Albany, Schenectady, Syracuse, Utica, Rochester, Batavia and Buffalo, and passing from place to place, in the night or out of school hours, as I did, could he not see four thousand more, in other twelve days? Returning, and descending the Hudson to New York, visiting its different grades of schools, and then going to Philadelphia, (where there are one thousand children under a roof,) to Lancaster, Harrisburg, or eastward to New Haven, Norwich and Providence, could he not make out the complement in twelve days more? Surely, the word 'impossible' occupies no small part of the dictionary of the Thirty-one.

"But the place,—the *locus in quo*, as the lawyers say,—of our issue, lies in the 'north and middle of Prussia and in Saxony,' amid a density of population of which we have no example, and where all the people are gathered into towns and villages. The Franke Institute, at Halle, is a vast quadrangular pile, I believe four stories high, consisting of school rooms, and of rooms for the director, teachers, &c.; and having, when I was there, more than twenty-five hundred pupils in its schools. Allowing fifty to a class or school, and here would be fifty schools. As each has its own room and teacher, I call them schools, just as we speak of a grammar, a writing, and a primary school, as distinct schools, though all are in the same building. I staid at the Institute between two and three days, going from the lowest class to the highest, hearing whole recitations—or, where the subject and the manner were familiar to me,—parts of recitations, in each branch. After witnessing exercises in all the common branches, from the lowest class in reading, to a class which was receiving special instruction, preparatory to entering the Teachers' Seminary,—where they were to stay for three years, as a preliminary to becoming teachers in any school,—I requested an officer of the establishment to conduct me through the whole building. I took this course in order to exclude the possibility of notice or expectation, on their part; and, beginning at one end, I went round the Institute. My object was to see schools, teachers, and occupations, just as they might happen to be, at the moment, whether busy or idle, teaching or learning, or flogging and crying. I even went into the rooms I had visited before, stopping in each, one, two, or three minutes, as I pleased. The sight was the same in all,—every teacher standing before, or moving round among his scholars; without a book in his hand, and with cheerful, animating, affectionate tones; every child wearing the aspect of happiness; no culprits, no blows, no tears."

(To be continued.)

In the third column of the paper of the week before last, for *agonisur* of the Scotch schools, read *agonism*.

ADDRESS OF CASSIUS M. CLAY,

TO THE PEOPLE OF KENTUCKY.

(Concluded from page 183.)

Massachusetts produces more in gross manufactures yearly, than all the cotton in the Union sells for! Let Louisville look to Cincinnati, and ask herself how many millions of dollars slavery has cost her? All our towns dwindle, and our farmers lose, in consequence, all home markets. Every farmer bought out by the slave system, sends off one of the consumers of the manufactures of the towns; when the consumers are gone, the mechanic must go also. A. has acquired another 1000 acres of land, but B. has gone to Ohio with $50,000 paid for it, and the state is that much poorer in the aggregate. A. has thus increased his apparent means, but his market has flown to lands governed by wiser heads than the land of slavery can boast. Beef from Fayette sold this spring in the city of New York for six dollars per hundred, but the expense of carriage was three dollars per hundred; thus, for want of a home market, which cannot exist in a slave state, the beef-raiser loses one half of the yearly proceeds of his farm. Slavery costs every man in the community about the same price—one-half and more of the proceeds of his labour, as the price of lands has already shown.

Political difficulties thicken around us; war, for the perpetuation of this curse, threatens us in the distance; dark clouds of bloodshed, dissolution and utter ruin, lower on the horizon; the great national heart lies bleeding in the dust, under the relentless heel of the slave power! It requires no very quick eye to see that the political power of Kentucky is gone forever, unless she takes a new tack and revives under the Free Labour system. Having, in truth, no common interest with the slaveholding policy of the south, we bear all the evils of the alliance without any of the supposed benefits which slavery confers upon the cultivators of rice, sugar and cotton. The south is beginning to be supplied with produce from states nearer them in distance and facilities in transportation than ours, whilst she is already too poor to buy from us; we look for markets almost exclusively to Cincinnati, and New York, and New Orleans, which last is but the outlet to the other nations. Until Kentucky is prepared to go to all length for slavery, she is powerless; not pro-slavery enough for "the chivalry," nor free enough for the *free*, between two stools she flounders on the ground.

Christians, moralists, politicians, and merely let-live labourers, feel these bitter truths. Kentucky never will unite herself to the slave empire, born by southern disunion; then let her at once lead on the van for freedom. Is the cry of liberty less powerful than slavery to move the hearts of men? Let us then be just, and fear not. Let us liberate our slaves, and make friends instead of enemies for the evil day; for all the signs of the times proclaim that the elements of revolution are among us; when the crisis comes, if we are free, we will be safe; if not, no man can see the end. British emancipation has gone before us, proving all things safe. The price of lands in the colonies is admitted on all hands to have risen in value, in spite of all enemies of freedom: these are the eternal and indisputable proofs of successful reform. The day you strike off the bonds of slavery, experience and statistics prove the prophecy of Thomas Jefferson, that the ratio of the increase of the blacks upon a given basis, diminishes, compared with the increase of slavery, while the influx of white immigration swallows up the great mass of the African race, in the progress of civilization and the energetic white.

Amalgamation of the two races, so affected-

ly dreaded by some pro-slavery men, is far less in the free than in the slave states; this all men may know from observation; what a little reflection would have enabled them, *a priori*, to have determined. Many of the more faithful and industrious slaves may be employed by their quondam masters, while the idle and vicious must suffer the consequences of their folly. Stealing will not increase, as some argue, but be diminished, for vigilance will be more active, and punishment more certain and severe. *Let candidates be started in all the counties in favour of a Convention, and run again and again, till victory shall perch on the standard of the free.* Whether emancipation be remote or immediate, regard must be had to the rights of owners, the habits of the old, and the general good feeling of the people. To those who cry out forever, "What shall be done with the freed slaves?" it will occur that upon this plan, no more will be left among us than we shall absolutely need, for we have every reason to suppose that many of the opponents of the movement will leave us before its consummation, taking their slaves with them; and the state ought not to, if she could, at once deprive herself of the slave labourers now here.

Then let us, having no regard to the clamours of the ultras of the north or the south, move on, unshaken in our purpose, to the glorious end. Shall sensible men be forever deluded by the silly cry of "abolitionists;" is not this becoming not only ridiculous, but contemptible? Can you not see that many base demagogues have been crying out "wolf," whilst they were playing the traitors to their party and the country for personal elevation? Is it not time that some sense of returning justice should revive in your bosoms, and that you should cease to denounce those who in defeat do not forget their integrity, and who, though fallen, do not despair of the republic.

Washington, Jefferson, and Madison, and the great founders of the republic are my standard bearers; liberty and union is my motto. Never yet has Kentuckian deserted his country's standard and fled the field. Shall I be the first to prove recreant to the sentiment which should ever be uppermost in the bosoms of the gallant and the free, when danger, no matter whether of the sword, or of despotism threatens his native land.

—— think through *whom*
Thy life-blood tracks its parent lake,
And then strike home!

I have given my slaves freedom for the public good. Is more needed? Tax me to the verge of sustenance and life, and make my country *free!* I call upon all Kentucky to speak out upon this subject; let each man come to the press in his own name; let us hear others—hear all. Trust not to those who in private whisper approval in your ear, but denounce the open advocates of the same admissions. I do not profess to be infallible; if I am wrong, show me the right—no man will do more, suffer more, for conciliation. I listen to advice, I implore counsel; but neither denunciation, nor persecution, shall silence me; and so far as the voice of one individual makes up the omnipotence of public will, I say, Kentucky shall be free. Let no man be startled, a few years ago most men looked upon slavery as a matter of course; a thing of necessity, which was to live for centuries. Now, few are so hardy as to deny that some twenty or thirty years will witness its extinction.

The time is, to my judgment, yet nearer at hand. A space of three counties deep, lying along the Ohio river, contains a decided majority of the people of the state, as well as the greater part of the soil. How long before slaves there will be, from obvious causes, utterly useless? Soon, very soon, will they find themselves bearing all the evils of slavery, without any—the least remuneration. Does any man believe that they will tamely submit to this intolerable grievance? If slavery does not tumble down of itself, they will vote it down, for they will have the *power*, and it will be their *interest* to do so. The rich interior counties of the state have the least need of slave labour of any portion of the globe. The mountains are ruined by the decreasing population of the lowlands, and the inability to consume their products, where slaves abound. The Green River country should remember, if Pandora's box was opened again upon mankind, two greater curses and forerunners of poverty and ruin than slaves and tobacco, could not be found! Kentuckians, be worthy of your past fame—be heroes once more. God has not designed this most favoured land to be occupied by an inferior race. Italian skies mantle over us, and more than Sicilian luxuriance is spread beneath our feet. Give us *free labour*, and we shall indeed become "*the garden of the world.*" But what if not? Man was not created only for the eating of Indian meal; the mind—the soul must be fed as well as the body. The same spirit which led us to the battle-field, gloriously to illustrate the national name, yet lives in the hearts of our people; they feel their false position, their impotency of future accomplishment. This weight must be removed. *Kentucky must be free.*

CASSIUS M. CLAY.

Lexington, Ky., Jan. 1845.

HOUSTON'S TEXAS.

"*Texas and the Gulf of Mexico; or Yatching in the New World.*"

(Continued from page 178.)

"Nov. 4. Left Carlisle Bay at 5 o'clock, P. M.

"The Imaum, a line-of-battle ship, had weighed her anchor five hours previously, and we hoped to have the 'pleasure of her company' on the way, a sail being at all times a welcome sight at sea.

"Nov. 5. Shortened sail to a squall, took in a reef in main-sail, double-reefed fore-try-sail.

"Nov. 6. Strong winds, thunder and lightning, treble-reefed foresail. How impossible it is in words to give an idea of the grandeur, the *fearful* magnificence of a storm at sea! What a variety, are there, of stirring and deafening sounds, filling the mind with mingled feelings of admiration and awe! There is the shrill *treble* of the wind, whistling its *fractious* way through the rigging, joined with the never-ceasing roar of the foaming and angry sea, while the deep *bass* of the gradually nearing thunder is heard distinct above it all. The sea is one wild chaos of mountains; mountains never for one instant still; now receiving us deep into a fearful hollow, from which it seems as though we never could rise again; and now carrying us over their summits, only to be dashed with greater fury into the raging abyss below. And how manfully the little schooner rides over the frantic waves! How lightly she rises again, and how carelessly she dashes the water from her bows as she passes on, unharmed, over the troubled waters! If a heavier sea than usual breaks, and you hear the dull heavy blow against her side, there is a *tremble*, a *quiver*, as though the poor little thing were stricken to the heart; it is, however, but for a moment, and the little Dolphin is bounding on again as proudly as before.

'Oh! there's a holy calm profound
In awe like this, that ne'er was given
To pleasure's thrill;
'Tis a solemn voice from heaven,
And the soul listening to the sound,
Lies mute and still.'

"It would be a cold heart, I think, that would not feel an absolute affection for a ship that has carried one in safety through perils such as these. She seems so like a thing of life, and I am sure I have parted with many a *soi-disant* friend with infinitely less regret, than I shall experience when I look my last on our safe and happy little schooner.

"Two nights before we arrived at Jamaica, the lightning was most vivid. The sky seemed to open, and to have changed its ordinary hues for a covering of flame—while every moment, on this brilliant ground, the red zig-zag forks darted out their angry tongues of fire like some fierce and goaded animal. For hours I gazed on this most magnificent sight; I could not make up my mind to go below, though the rain began to pour in torrents. No one who has not witnessed a storm of thunder and lightning in tropical climates, can form an idea of the mingled beauty, and terror of the effect."

"Towards night the tempest was at its height, and the sound of the contending elements, as if roaring for their prey, deadened the voice of man. Suddenly, a noise more stunning than the rest struck upon the ear. It was the electric fluid against the mainmast; the sound it made was like that of two hands clapping, but five hundred times as loud. Our mast was only saved from destruction, and with it, doubtless, our own lives, by the circumstance of the rigging being wet, and acting as a conductor, by which means the fluid was conveyed over the side into the sea. One of the most remarkable occurrences during the storm was one which affected my own person. At the same time that the mast was struck, I felt a warm and most peculiar sensation down my hand, and immediately mentioned the circumstance. For many hours af-

terwards, a deep red mark, about six inches in length, and one in breadth, was plainly to be seen in the place where I had felt the heat, and what I should describe as almost pain. As I was standing in the direction in which the lightning passed, it is to be supposed that I received at the same time the slightest possible shock. The escape we all had from this worst of dangers, was great and providential indeed. In a small vessel, once on fire, with a large quantity of gunpowder on board, our destruction must have been inevitable, had not the Power which had sustained us so long among the dangers of the deep, stretched forth a hand of deliverance over us.

"During the night, the gale continued with unabated fury. To sleep was impossible, and as I lay in my cot, rocked from side to side, and longing for daylight, I heard a strange and unaccustomed sound outside my cabin door. On going out to ascertain from whence it proceeded, I found some flying fish, which had come down the companion-ladder with the wind and spray, flapping their delicate wings on the oil-cloth. It was a strange situation for flying-fish to find themselves in!

"The Imaum was near us during the gale, and at night we occasionally burnt blue-lights, which to me was very cheering.

"Nov. 8. Squally, with heavy rain. Under treble-reefed topsails.

"9th. We were rounding Morant Point. Oh! what a swell was there. How we were thrown about. For the first and only time the cook requested a diminution of the daily number of dishes, and the sound of breaking crockery was heard playing its destructive accompaniment to the sound of the storm.

"A lighthouse, which was not mentioned in any of the nautical books, caused some surprise to those on board who had been in the West Indies before. This lighthouse, which was an iron one, and one hundred feet high, had, we afterwards found, been sent out not long before from England.

"During the whole of the 10th, the highlands of Jamaica were in sight. We passed *over* the ancient town of Port Royal, which now lies 'full fathom five' buried beneath the sea; and soon after noon of the 11th, we entered the harbour of its successor of the same name. We went in without a pilot, in a gale of wind, and going at the rate of twelve knots an hour. The Dolphin, as usual, behaved beautifully, answering to her helm, and dashing through the troubled waters in most perfect style. The rain was pouring down in torrents, such rain as is seldom seen except within the tropics. In these latitudes, it seems not so much to descend in drops, as in a positive sheet of water. The best of Mackintoshes are no protection from its violence; they are wet through in five minutes. An experienced resident in this climate recommended a thick blanket as the best dress in which to encounter these storms.

"The town of Port Royal owes its origin to General Brague, in the year 1657. He first discovered its advantages as a military position. Its safe and splendid harbour, and the opportunities it afforded for commerce, very soon raised it to a pitch of wealth and prosperity, unsurpassed by any other of our West India possessions. Its greatest source of wealth, however, seems to have been owing to the plunder deposited there by the buccaneers. Gold, silver, jewels, laces, and all the riches of the Spanish possessions in America, were constantly brought there, and it would be impossible to form any idea of the immense value of the spoils. Port Royal reached its highest pitch of prosperity about 1692, and it is from that year that its gradual decay may be dated. A tremendous earthquake overthrew, and buried beneath the waves, all the principal streets of the once flourishing city of Port Royal. Thousands perished through this awful calamity, and the waves of the restless sea rolled over the once splendid church and handsome buildings of the doomed city. There are some who declare that the steeple of the principal church may still be seen many fathoms under water in a calm day.

"It was melancholy to reflect on the frightful loss of life, and of the numbers of human beings whose bones were strewing the bottom of the harbour, in which we were now securely floating. The sharks swim carelessly over heaps of treasure, and mounds of gold. I have often wondered why some of our speculators, who in other parts of the world employ their energies in fishing for treasure, have not endeavoured to rescue some of these buried riches from the bottom of the deep.

"The glory and prosperity of Port Royal seem to have departed forever. Scarcely, after this fierce and terrible earthquake, had the remaining inhabitants recovered from their panic, and restored a few of the streets to something of their former state, when the ill-fated town was again destroyed by fire. Two hurricanes, one in 1722, and another in 1744, successively razed it to the ground.

"There is certainly great beauty in the surrounding country, but Port Royal itself is as ugly as a town can well be. Immediately after our arrival, our kind friend, Commodore Byng, sent to invite us to make his house our home during our stay in the island. The offer was gladly accepted, and we were soon landed at the dockyard, under a scorching sun. No sooner had we left the yacht, than the sailors, one and all, threw off their clothes, and plunged into the water. The master, of course, ordered them instantly on board again; their escape from the jaws of the innumerable sharks which here infest the water, was almost miraculous. The Commodore's house is most comfortable. Never shall I forget the delightful relief it afforded, after undergoing the intense heat of the sun's rays, as they pierced through the insufficient barrier of our quarter-deck awning. On shore, we enjoyed exceedingly the green jalousies through which the sea-breeze blew refreshingly; and then the delicious iced water, and the luxurious sofas and rocking-chairs! I repeat, the change was most delightful. The day after our arrival a sad tragedy occurred, at least it was a tragedy to me. My beautiful young Newfoundland dog, Wallace, who fetched and carried as no dog ever did before, and whose spirits and good-humour rendered him a favourite wherever he went, swam on shore in high health and spirits; while bounding about in the exuberance of delight at having escaped from the confinement of the ship, he suddenly fell down in a fit, having, as we supposed, received a *coup de soleil*. His sufferings, poor fellow, were soon over, and he was buried in a corner of the dockyard. I grieved for him at the time, and greatly missed his honest greeting when I returned on board.

"The view from the Commodore's house is interesting. Cocoa-nut trees waved their hearse-like tops to the breeze close to its walls, and within a stone's throw lay the old 'Magnificent.' Further off, we descried the delicate masts of our own little Dolphin, while the flag of the ship Imaum was floating in the distance. The opposite land was clearly to be discerned. Up and down, before the house, paced the black sentry, calling the hours as they came round, and the bells of the various ships echoed his cry.

"The house, like most of those in tropical climates, is raised from the ground on high pillars. This mode of architecture not only renders the apartments much cooler, but preserves those who inhabit them, in some measure, from the attacks of insects and reptiles. Every expedient is resorted to for protection from the bites of the musquitoes; notwithstanding which, in common with all new-comers, I found them most annoying. It is not so much the actual pain of the sting, at the time, as the aggravation of it afterwards, that is so trying; and in this climate, where the slightest scratch often becomes a serious affair, the irritation produced by a musquito-bite is often attended with bad, and even dangerous results. Two of our men were in the hospital for some time, in consequence of the venomous bites of these vicious little creatures.

"We had been much surprised at the dearness of everything at Barbadoes; but we were more astonished, from the same cause, at Port Royal. Mutton, bad and dry, 10*d.* a pound; a turkey, £1. 5*s.*; and a small bottle of milk, 1*s.* 6*d.* Eggs are 6*d.* each, and all other necessaries of life in proportion.

"The residents told us it was impossible to open one's mouth, for the purpose of eating, under a dollar, and we found no great difficulty in believing them. Sugar is much dearer than in England, and I need not add, much worse, as it is well known that the refining process of the best is carried on in the 'old country.'"

"I was made so very comfortable at the house of the hospitable Commodore, that I can say nothing, by experience, of the discomforts attending a residence on the island. The governor, Lord Elgin, with whom we had the pleasure of being previously acquainted, gave us the kindest invitation to pay him a few days' visit at his residence among the hills. I did not feel equal to the journey, which must be performed on horseback, and commenced at five in the morning in order to avoid the heat of the sun, but I greatly regretted not being able to see more of the interior of the island.

(To be continued.)

For "The Friend."

THINGS I LOVE.

I love the shout of a joyous heart that breaks in laughter wild,
When the fount of feeling is unchilled, and the heart is undefiled.
It wakes the echoes that have slept through many an hour of pain—
I never hear it but to wish I were a child again.

I love the gentle zephyr's sigh that stirs the forest leaves,
Or the twittering of the swallow's note around the household caves;
The insect's hum at summer noon, the cricket's evening song,
Awake some old familiar tone that slumbered all too long.

I love the mighty rushing wind that bows the forest tree,
Or its sullen voice that gives us back the moanings of the sea.
I love the loud and thrilling peal that seems to rend the sky,
When Heaven's artillery thunders forth its mandate from on high.

I love to hear old ocean chaunt its requiem for the dead,
Or lashed in fury, dash its waves upheaving from their bed;
And when its every voice is hushed, like a sleeping child it seems,
Or if a ripple curl its face, 'tis like to childhood's dreams.

I love the old and knotted tree that shades my natal cot,
And the tufted sod beneath its shade is yet a hallowed spot.
A father's blessing lingers still upon the stirring air,
And mingling with the evening breeze, is heard a mother's prayer.

I love Niagara's waters, when from their dizzy height,
They leap loud thundering in their course, resistless in their might;
Their power and their majesty by no mortal tongue is given,
Their only praise is the sealed lip, and the eye upturned to heaven.

I love the rainbow in the cloud, when the tempest has gone by,
It seems the presence of a God, revealed to mortal eye:
Not as on Sinai's mount He came, or Horeb's rock of fear,
But clothed in robes of pardoning grace to objects of his care.

All these I love, but more than all, that fortitude refined,
Misfortune's power can never bow, nor earthly force can bind;
That boldly dares the right and true in peril's darkest hour,
And looks for its reward at last to an Almighty power.

META.

THE ERRING.

BY JULIA A. FLETCHER.

Think gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the erring!
O, do not thou forget,
However darkly stained by sin,
He is thy brother yet.
Heir of the self-same heritage!
Child of the self-same God!
He hath but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the erring!
For is it not enough
That innocence and peace have gone,
Without thy censure rough?
It sure must be a weary lot,
That sin-crushed heart to bear,
And they who share a happier fate,
Their chidings well may spare.

Speak kindly to the erring!
Thou yet mayst lead him back,
With holy words, and tones of love,
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet must be—
Deal gently with the erring one
As God has dealt with thee!

Social Monitor.

For "The Friend."

MISAPPREHENSION RESPECTING THE EXTENT OF INSANITY IN THE SOCIETY OF FRIENDS.

In the Presbyterian of the 22nd ultimo, we find the annexed paragraph.

"*Insane Quakers.* The London Globe states as a fact deduced from the statistics of the hospitals, that the proportion of insane persons among the Quakers of England and Scotland, is much larger than prevails among the rest of the community. It is doubtless true that there are a greater portion in the 'hospitals,' because the Quakers provide places for all their unfortunate members; but we very much doubt the accuracy of the statement, if it is designed to represent that the insane of the Quaker sect, are really more numerous in proportion to their numerical strength, than those of other sects, including all the insane members of each."

From the London Friend of Second month, 1845, we extract the following. For the information of those who may not know, it will be right to mention, that Samuel Tuke is a highly respected member and valuable minister in the Society of Friends, has had large experience in the treatment of insane patients, in the capacity of one of the Managers of the well known RETREAT, at York, England, and is the author of an interesting treatise on that subject.

"INSANITY IN THE SOCIETY OF FRIENDS.

"The following paragraph appeared in the *Globe* newspaper, on the 22nd of Eleventh month last:—

'INSANITY AMONG QUAKERS.

'It appears from the number of inmates in the Retreat of late years, that, compared with the total number of Friends in England and Scotland, the proportion of insane is somewhat less than three in one thousand. This is a much larger proportion than prevails among the rest of the community. The following causes are assigned in explanation:— 1. Great liveliness of conscience in matters of ordinary morality. This is productive of acute remorse and extreme distress, when backslidings occur; the violence of the impression easily passing into insanity. This is the more readily produced, because the conduct of each member is so much under the cognizance of all. 2. The limitation of the mind to few objects, by which science, art, and recreation are nearly excluded. Thus the pursuit of wealth is a principal object, and generates a morbid activity in this respect; while, from the same cause, the members of the Society, by a constant straining after independence, either marry not at all, or not till late in life. This, with their strict observances in single life, and frequent intermarriages, are powerful causes of mental derangement.'

"This statement called forth a reply from our friend Samuel Tuke, which was published in the same paper, on the 6th of the Twelfth month, and is as follows:—

'INSANITY AMONG QUAKERS,

'(*To the Editor of the Globe.*)

'A paragraph with this head, in the *Globe* newspaper of the 22nd of last month, has been pointed out to me by a friend; and perceiving that it has been copied into various papers, both of town and country, I beg leave to offer my reasons for believing that the inference from the single statistical fact there given, is decidedly incorrect.

'The statement itself, that "it appears from the number of inmates in the Retreat of late years, that compared with the total number of Friends in England and Scotland, the proportion of insane is somewhat less than three to one thousand," is rather too favourable; it might have been said, *somewhat more* than three in one thousand. But to justify the inference which is immediately drawn from this fact, as to the greater liability of the Quakers to insanity, there are other points to be considered, besides the existing number of the insane in this community.

'The paragraph in question does not state what proportion the insane of the community at large bear to the sane, or how far we are from having arrived at any just conclusion upon this point. I am much inclined to believe, that if correctly ascertained, the proportion of lunatics in Great Britian, would not be materially less than three in every thousand of the population; but I am quite ready to admit on the present occasion, that it does not exceed two in one thousand, and shall still be able to show, that with a greater number of existing cases of insanity among the Friends, the number of *occurring* cases may be decidedly less than in the community at large.

'This seeming paradox is at once made clear, if it can be shown that the mortality of the insane at the Retreat is only *one-third* of that which has actually prevailed amongst other insane persons in Great Britain. If this be the fact, it is obvious that the greater proportion of existing cases by no means proves that there is a greater *liability* to insanity among the Friends than among other classes of society.

'Now, it appears by the Records of the Retreat, which have been very carefully kept from its commencement in the year 1796, to the present time, that the average annual mor-

tality of its inmates has been rather less than five per cent. I believe that during the same period, (48 years,) the average annual mortality among the lunatics of Great Britain, has not been less than twenty per cent. The mortality which up to 1840, had prevailed in three of our largest asylums, viz., Wakefield, Lancaster, and Hanwell, may be stated at fifteen per cent. annually; and it appears that the average annual mortality in the licensed asylums within the metropolitan district, (1833 to 1839,) was more than fifteen per cent.* In houses for pauper lunatics, the deaths had exceeded twenty per cent.

'But it must be remembered, that these asylums represent a far more favourable condition of the insane, than that which has existed *generally* during the last forty-eight years. A very small proportion of the insane in Great Britain, had, twenty years ago, the advantage of such care as our public asylums afford; and indeed there is yet a very large number who have not that benefit. If we look back five-and-twenty or thirty years, and still more, if we go to forty years, how truly wretched and destructive of life was the treatment of the unhappy lunatic; especially, if to his greater misfortune was added that of poverty!

'The evidence before the Committees of the House of Commons in 1815 and 1827, presented an appalling view of the condition of a large number of insane persons who were confined in various private and public asylums. But many who were not inmates of these places, were, if possible, in a still worse condition: shut up in miserable holes or outhouses, chained to the floor or walls, and exposed to the extreme cold of winter, often without clothing, very insufficiently supplied with food, and not unfrequently subjected to brutal personal abuse, the mortality must have been frightfully large. These considerations lead me to believe, that notwithstanding at the period we are speaking of, the mortality of the higher classes might be considerably less than the above-stated average in our pauper asylums, the total annual average of deaths among the insane in Great Britain, during the last forty-eight years, has not been less than twenty per cent. If this estimate be even nearly correct, and the mortality at the Retreat have not exceed five per cent., or in other words, if the one community have *died off* four times, or even three times as fast as the other, it must be obvious that the whole face of the question is changed, since the excess of mortality on the one hand does much more than neutralise the excess of the proportion of existing cases on the other.

'It is right, however, to say that there are several other considerations bearing on the question before us, which might a little affect our conclusion one way or the other. I have pretty fully treated of these in the introduction to Dr. Jacob's work, *On the Construction and Management of Hospitals for the Insane*; but I believe they so nearly balance one another, that they would not materially affect the conclusion to which the facts before us lead. I will not, therefore, farther encroach upon the valuable space of this paper by referring to them; but with many thanks for being allowed the opportunity of placing this matter in a more correct light, subscribe myself with much respect,

'SAMUEL TUKE.

'*York, Twelfth Month 3rd*, 1844.'

"It may be added, that the ingenious reasons assigned for the greater *liability* of Friends to insanity, do not need much notice, when farther inquiry makes it in the highest degree probable, that they are much *less* liable to the disease, than the community at large. This would appear to be decidedly the case, if the actual proportion of existing cases was found to be even double what it is stated to be, in the paragraph quoted above. It is true that all the insane members of the Society are not in the Retreat, and that therefore the enumeration exhibits a smaller proportion to the population, than the total would do; but on the other hand, our poor insane are cared for, and sent to the Retreat so much earlier than those of the community at large, and are also allowed to continue so much longer, having no niggardly parish to hasten their departure before the best time, that the number of existing cases is much larger than it would be if the ordinary method were pursued."

* See *Statistics of the Retreat*, App. No. II.; York, 1841.

Selected for "The Friend."

Filial Duties.—An Extract.

There is a violation of filial duty, which is, I fear, by no means uncommon, and which, in some instances, springs from want of consideration, while, in others, it is the natural development of unholy principles. I allude to the disrespectful and irreverent manner which many children assume to their parents. Do we not sometimes hear a daughter positively and bluntly contradicting her parents, and answering their inquiries in a manner too pert and flippant to be ventured on towards a young companion? Many of these daughters think, and we would hope they are fondly attached to their parents, and would perhaps be willing to make great sacrifices for them; nevertheless, they cannot control their rebellious wills and bridle their quick tempers, when these are opposed to a mother's wishes or a father's commands. Can she, who professes to be a disciple of the Redeemer, reconcile such conduct with the example of her Master, who, though the sovereign Arbiter of all things, set the example of filial subjection to parental authority, while he sojourned upon earth, as the child of a human mother? Even when parents are unworthy, children are not exonerated from their duty, since filial obedience is a command of God's enacting; he has affixed severe penalties to its violation, as well as promised corresponding blessings on its faithful observance. Where the feelings of reverence and filial love are not habitually cherished by a woman, however fair the superstructure of character may appear to her fellow creatures, in sight of Infinite Purity it must be essentially and radically defective.

The love of a dutiful daughter towards the authors of her being, is but the incipient modification of an affection which is hereafter to be more fully developed and perfected in that child's relation to her Eternal Parent. You will uniformly observe, the more a female approaches to the beautiful symmetry of Christian perfection, the more strikingly will she manifest the features of filial love and reverence. Read the biographies of the truly good and exalted women who have shed a hallowed light over their respective spheres, and you will, I am persuaded, find them uniformly characterised as affectionate and dutiful daughters and amiable sisters.

For "The Friend."

THINGS AS THEY WERE—AND AS THEY ARE.

The original members of the Society of Friends were gathered out of different religious denominations, either by the immediate illuminations of the Spirit of Truth, or through the instrumentality of those who had been so illuminated. Wearied with the formal religion in which they had been educated, but which did not yield that peace and divine comfort which at times they longed for, they were brought under deep conflict of spirit, seeking after the bread of life which can alone satisfy the immortal soul. In this condition they were favoured not only to see what they needed, but where it was to be obtained. They were humbled, and broken in spirit before the Lord, who by the operations of his almighty power had been at work in their hearts, unsettling all their false rests, and tarnishing in their view the glory and the honour and the friendships of this world. He taught them the duties of self-denial, and daily bearing the cross, by which they were to be brought out of all pride, into simplicity of heart, and plainness in their mode of living; and out of all sin, into purity and holiness of life and conversation. They did not sit down satisfied with reading and admitting the truth of the precepts and commands of Christ as contained in the Holy Scriptures, but they were convinced that it was their duty to put them in practice, or they could not be the followers of Christ in the regeneration, nor bear a true testimony to his power and goodness, and to the doctrines of his gospel. The desire after wealth and worldly aggrandizement was laid in the dust; the great object of their pursuit was the service of their heavenly Master, to whom they devoted themselves, their time and their gifts, without regarding what men, whether great or small, should say or think of them.

Being thus made practical believers in Christ, they grew in divine knowledge and experience—they received gifts from him for the edification of the church—their ministry was in the demonstration of the Spirit and of power, reaching the witness for God in the hearts of their hearers—their experienced men and women were furnished with the spirit of discernment and sound understanding, so as to detect the insidious and specious devices of the enemy, and they were faithful in judging them, let them appear in whom they

might, and in warning the flock of danger when it approached. Acquainted with the discipline of the cross, under the administration of the Bishop of souls, and showing forth the fruits of their religion in their lives, the furniture of their houses, and their renunciation of the fashions, corrupt customs, friendships, maxims, and spirit of the world, they were qualified to handle the affairs of the church, to labour availingly with defective members, and to sit in judgment upon those matters which relate to its welfare. They felt that it was their religious duty to maintain the doctrines and testimonies of the gospel as they had been opened to them by their Lord and Master, and when any departed from them in avowed principle or in practice, the faithful watchmen warned them, and laboured to reclaim them; but if this proved ineffectual, love to God, and to the cause which they were raised up to maintain, led them, in the authority of Truth, to disown such, and their evil practices. They were to know no man in judgment, whatever influence his possessions, his family, his talents, or his station in society, might give him; and in those days, a body of solid men and women, standing upright and nobly for their Lord, and his blessed name and truth, were the salt of our Religious Society, united among themselves, consistent examples to the younger members, and encouraging them to walk by the same rule, and to mind the same thing, to which their elders and fathers were steadily adhering. Truth prospered among them—the name and character of a Quaker bore a good savour; and while most of other professors were loving the world and the things of it, jarring and contending with one another, here was a peaceable, loving, and united people; and it was remarked, that there must be something peculiar in them and their faith, for we do not see rents and divisions among them as among others. This was the gracious design of our Heavenly Father; that we should exhibit to the nations the practicability of living without committing sin; and thus, in our lives, in our trade, in our daily converse and intercourse with men, and in our redemption from the love of this world, we should show forth the nature and power of the religion which the Lord Jesus came to introduce and spread upon the earth.

But how has the gold become dim, and, in not a few instances, the most fine gold changed! the stones of the sanctuary are poured out upon the top of every street. The precious sons of Zion, comparable to fine gold, how are many of them estecmed as earthen pitchers, the work of the hands of the potter! The enemy has allured and ensnared many by the riches and grandeur of this world, in whose hearts the Lord was once at work, preparing them for his use, and who, had they kept little, and humble, and submissive to his refining, redeeming power, would have been set above the world and its deceptive allurements, and finally been made judges in Israel, and pillars in the house of God that should go no more out. But they have let their minds out after the greatness and the honour which is from beneath; some have succeeded; the Lord has permitted them to get their hearts' desire, but he has sent leanness into their souls. Their example is leading the young people away from the simplicity which the cross of Christ produces; and when the young children ask for spiritual bread, these unfaithful, worldly-minded ones cannot give it to them. Others, who would be rich, have fallen into temptation and a snare; and instead of attaining their object, have become embarrassed in their pecuniary circumstances, involved themselves and their friends in difficulties, and brought a shade over their religious profession. This has been caused by excessive trading and speculation, and by disregarding that circumspection which the Truth requires, and in which it preserves its humble, faithful followers. How is the standard of Christian integrity, spiritual mindedness, and clear discernment in divine things, exhibited in the character of the sons of the morning, almost entirely obscured and lost sight of in some places!

Whilst the eager pursuit of wealth and show in living is increasing and prevailing among us, it behoves those who are still favoured with right views of what the Lord requires of us as a Religious Society, to labour earnestly to maintain the testimonies we have always borne to the world, not in word only, but in refraining from those things that please the vain mind, and are alienating many of our members and their children from the restrictions of the cross. Although great degeneracy has overspread the Society, and presents a discouraging aspect, yet it is no time to relax in our efforts, but under the guidance and help of our blessed Lord and Master, we should warn and persuade the unfaithful to return to their first love, and labour to strengthen our young Friends in yielding to the requisitions of Truth, that walking consistently with our holy profession, they may become fellow-helpers in the Lord to build up the waste places of Zion. Our individual responsibility is great; and however unfaithful the multitude may be, it will not release us from the obligation to discharge our duty. Nor do we know how far our influence may extend in deterring others from forsaking the Truth, or in drawing the young and rising generation to enlist under the banner of the Prince of peace.

S.

Phenomena of the Brain.—One of the most inconceivable things in the nature of the brain is, that the organ of sensation itself is insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads to it from the injured part be divided, we become instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the *corpus callosum*, without destroying life. The animal lives and performs all those functions which are necessary to simple vitality, but has no longer a mind; it cannot think or feel; it requires that the food should be pushed into the stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain called the convolutions, is simply intended for the exercise of the intellectual faculties, whether of the low degree called instinct, or of that exalted kind bestowed on man, the gift of reason.—*Wigan on the Mind.*

Punctuality.—Punctuality is most important; it facilitates business, contributes to discipline, and promotes peace and good feeling among the officers of an establishment. Serenity of mind and self-possession are other advantages of punctuality. A man of disorderly habits is never punctual; he never has time to speak to any one, because he has something else to do, or is going elsewhere; and when he gets there he is too late, or must hurry away to another engagement before he can finish what he is about. Punctuality gives weight to character. When a man is known to be punctual, it generates punctuality in others; it propagates itself. Subordinate officers must be punctual if their principals are so. Appointments become debts. No man has a right to waste the time of another, still less that of his employer. A man who has little to do has seldom time to do any thing, but punctuality begets time to do more. Punctuality is inseparable from industry, diligence, and perseverance.—*Late paper.*

Causes of Crime.—In a late charge to the Grand Jury, Chief Justice Parker, of New Hampshire, noticed the fact that, although three-fourths of the crimes that had been committed were a few years ago attributed to intemperance, yet the extensive reform that has taken place in regard to spirit drinking has not checked the prevalence of crime. He thought crime to be on the increase; and among all the causes that operate to produce the increase, he gives the first place to a *prevailing neglect of family government.* He alluded to the change which had taken place in society, from the rigid discipline of the past generation to the laxity which now dispenses with the exercise of parental authority,—and expressed the opinion that this was the opposite extreme, which was productive of the greatest social evils. Such an opinion, from such a source, is entitled to the serious attention of those who allow their children to go loose into the world.—*Vermont Chronicle.*

Bequests.—Solomon Heine, the Israelitish banker, who died lately at Hamburg, has left by his will the large sum of 3,472,000 francs to different charitable establishments, and a society formed by himself some time ago, for loans without interest to industrious workmen, without distinction of religious creed. He has also left handsome legacies to his clerks and servants, and 3,500,000 francs to his three sons-in-law. The remainder of the property, which comes to the son, is valued at fifteen million francs.—*Late paper.*

From the London Friend.

Marriage Portion Fund.

It is desirable that Friends generally should know that there is established in Shropshire Monthly Meeting, a Marriage Portion Fund, for the benefit of such members of our Religious Society as marry agreeably to the rules thereof, whose property, at the time of marriage, does not exceed twenty pounds, thirty-five pounds, or fifty pounds, as the case may be; he or she having been a member of our Society two years previous to such marriage, and application being made within twelve months of the said marriage to the Treasurer,

Barnard Dickinson,
Coalbrook Dale, Shropshire.

The husband and wife may each have the benefit, should their circumstances entitle them thereto.

Movements among the Jews.—The influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them; they have already spread over a part of the Turkish quarter. Jaffa has been selected by them for the establishment of a Joshiba, and several Rabbis have been appointed for that purpose. Many new comers have settled at Jaffa and other places along the coast.—*Late paper.*

New Remedy for Tooth-ache.—Among the thousand remedies for the tooth-ache, India rubber is now stated to be a very efficacious one. A piece of it is put on a wire, then melted at the flame of a candle, and pressed while warm in the hollow tooth, and the pain will cease instantly. The cavity of the tooth should be first cleaned out with a piece of cotton. In consequence of the viscosity and adhesiveness of the India rubber, the air is completely prevented from coming into contact with the denuded nerve, and the cause of the tooth-ache is destroyed.—*Id.*

Wonder of Art.—The Thames Tunnel is to be surpassed, as we find by the following extraordinary account in a letter from Marseilles, in the 'Debats:'—"There has been long known or believed to exist, at Marseilles, a tunnel or submarine passage, passing from the ancient Abbey of St. Victorie, running under the arm of the sea, which is covered with ships, and coming out under a tower of Fort St. Nicholas. Many projects for exploring this passage have been entertained, but hitherto no one has been found sufficiently bold to persevere in it. M. Joyland, of the Ponts-et-Chaussées, and M. Matayras, an architect, have, however, not only undertaken, but accomplished this task. Accompanied by some friends and a number of labourers, they went, a few days ago, to the abbey, and descended the numerous steps that led to the entrance of the passage. Here they were the first day stopped by heaps of the ruins of the abbey. Two days afterward, however, they were able to clear their way to the other end, and came out at Fort St. Nicholas, after working two hours and twenty minutes. The structure, which is considered to be Roman, is in such excellent condition, that in order to put it into complete repair, a cost of no more than 500,000 francs will be required; but a much larger outlay will we wanted to render it serviceable for modern purposes. This tunnel is deemed much finer than that of London, being formed of one single vault of sixty feet span, and one-fourth longer." This is but another evidence to prove that we are not so much in advance of our predecessors as our pride leads us to suppose.—*Phil. Gaz.*

Mechanism of the Heart.—On reviewing the mechanism of the heart, every reflecting mind must be struck with the admirable adaptation and suitableness of its several parts, and also the harmony of its operations. How important is the least portion of its complex machinery! If but a thread connected with the valves be broken, or one of its slightest membranes burst; if a single valve omitted to fall down before the retrograde current of blood, or become inverted, the vital functions could no longer be carried on; the vast machinery of the whole animal frame would be immediately deranged, and death necessarily ensue! Who could suppose that an apparatus so complex, so easily deranged, and which is thrown into action considerably more than a hundred thousand times a day, should yet continue unimpaired for fifty, eighty, or a hundred years? How insignificant and imperfect must appear the most admirable piece of mechanism constructed by man, when compared to this! What piece of mechanism, exerting so much power, could bear such velocity for one year? Yet so perfect is this apparatus, and so well fitted are all its parts, that its rapid motions never, during health, disturb even the tender babe, in whose breast it beats perhaps a hundred and fifty thousand times a day.—*Extract.*

The waters of affliction may be presented in the cup of life—repulsive to the eye and bitter to the taste; but to the Christian they sparkle with vigour and hope, and have the freshness of the waters of immortal life.—*Dublin Review.*

THE FRIEND.

THIRD MONTH, 8, 1845.

After weeks of deep solicitude, in common with thousands of anxious minds, at one time indulging in a little hope, at another despondding, we have at last the mournful record to make, that the Senate of the United States has adopted, with certain modifications, the resolution of the House of Representatives in favour of the annexation of Texas. The question was taken on the evening of the 27th ultimo, and determined in the affirmative by a vote of 27 to 25. The resolution as amended was taken up in the House the day following, and passed, yeas 132, nays, 76. Our consolation and hope must continue to rest on Him, who has the destinies of nations and the hearts of the people entirely at the control of his sovereign will, and who "from seeming evil still educing good," may graciously be pleased to provide a way for the rescue of the oppressed, even when and where there may seem to be no way.

It appears that Delia Webster, the young woman who was under sentence in Kentucky, for yielding to her benevolent feelings towards the poor slaves, has been pardoned by the governor.

End of the Cuba Slave-trade.—The Captain General of Cuba has issued a proclamation, declaring all vessels, arriving at Cuba with slaves on board, confiscated.

There are one or two meetings belonging to Indiana Yearly Meeting, remotely situated, and chiefly composed of new settlers, where there is a considerable body of young people, and suitable reading books are very scarce. A Friend, who has an intimate knowledge of their circumstances and wants, is desirous of furnishing them with a collection of useful and instructive volumes; and any Friends who may have such on their shelves which they would be willing to contribute for such an object, will confer a favour by sending them to the office of "The Friend," No. 50 North Fourth street. It is not designed to confine the selection to the writings of Friends. Works of a useful and improving character, on subjects connected with history, travels, the arts and sciences, &c., will also be acceptable.

Committee on Education.

A Stated Meeting of the Yearly Meeting's Committee on Education, will be held at the committee-room in Arch street, on Sixth-day, the 21st instant, at 3 o'clock, P. M.

Dan'l B. Smith, Clerk.

Third month, 1845.

Tract Association.

The Annual Meeting of the Tract Association of Friends will be held on Fourth-day evening, the 19th instant, at half-past seven o'clock, in the committee-room, Mulberry st. meeting-house. Friends interested in the objects of the association, both men and women, are particularly invited to attend.

Jos. Scattergood, Clerk.

Third month, 1845.

Married, at Friends' meeting-house, Bloomfield, Parke county, Indiana, on Fourth-day, the 12th of Second month, Andrew D. Tomblinson, of Mill creek, Indiana, to Ruth, youngest daughter of Joseph and Susannah Hadley, of the former place.

———, on Third-day, the 4th instant, at Friends' meeting-house, North Sixth street, Charles Conrad, of this city, to Sally Ann, daughter of James Simon, of Easton, Pa.

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THE FRIEND.

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PHILADELPHIA.

For "The Friend."

EDUCATION.

(Continued from page 186.)

The Secretary proceeds with his proof of the possibility of "visiting hundreds of schools, and seeing tens of thousands of children, in six weeks."

"In Leipsig, the principal part of the children belonging to a population of 40,000, are collected into some half-dozen buildings. The great establishment where Dr. Vogel resides is polygonal, with a small opening for entrance into the court. A passage runs round the interior, from which there are doors opening into the different schools. Here, as elsewhere, I took the same course of visiting all the schools without notice, after hearing as much of the recitations as I desired.

"At Potsdam there are 1000 children connected with one establishment.

"But further; some of the schools began at seven o'clock in the morning. In the Teacher's Seminaries, some of the exercises took place in the evening. Within three minutes' walk of the great Teacher's Seminary at Weissenfels, was a school for poor children, one very large company of whom came in the forenoon, and staid four or five hours, and another class in the afternoon,—the rest of their time being employed in labour for their parents,—the teacher instructing both classes for $300 or $400 a year!

"And again; I spoke expressly of Sunday schools,—where secular, and such religious instruction as they combine with secular, is given. Why restrict the 'six weeks' to 'thirty-six days?' Are not $6\times7=42$? or is the multiplication table to be belied, to find cause of offence against me?

"Had the above facts, in relation to Prussian and Saxon schools, been familiar to the Thirty-one, I cannot think they would have questioned my accuracy on this point. And thus my falsity resolves itself into their ignorance. Their rule of interpretation seems to be, that where they are ignorant, I am wrong—a rule which threatens to involve me in very extensive difficulties.

"The next criticism relates to a reading lesson.

"'He has given a description of the method of conducting a recitation of an advanced class in reading, as he witnessed it in one of the Prussian schools. He informs us that the teacher, in connection with the reading lesson, delivered 'a sort of oral lecture' to his pupils, in which he entered, with the greatest minuteness, into an explanation of all the subjects alluded to in the lesson, enlarging upon the geographical references, instituting comparisons between the foreign customs alluded to and their own, and illustrating even the *illustrations* themselves, until he had consumed an entire hour upon six four-line verses. This method of instruction the Secretary evidently refers to as a superior one, as meeting his entire approbation. Now we beg leave to differ from the opinion of the Hon. Secretary, and to pronounce this method inconsistent with the purposes of public instruction, and by no means productive of the highest results.'

"My account is as follows:

"'Having given an account of the reading lesson of a primary class, just after they had commenced going to school, I will follow it with a brief account of a lesson given to a more advanced class. The subject was a short piece of poetry, describing a hunter's life in Missouri. It was first read,—the reading being accompanied with appropriate criticisms as to pronunciation, tone, &c. It was then taken up verse by verse, and the pupils were required to give equivalent expressions in prose. The teacher then entered into an explanation of every part of it, in a sort of oral lecture, accompanied with occasional questions. This was done with the greatest minuteness. Where there was a geographical reference, he entered at large into geography, where a reference to a foreign custom, he compared it with their customs at home; and thus, he explained every part, and illustrated the illustrations themselves, until, after an entire hour spent upon six, four-line verses, he left them to write out the sentiment and the story, to be produced in school the next morning. All this was done without the slightest break or hesitation, and evidently proceeded from a mind full of the subject, and having a ready command of all its resources.'

"Let it be premised here, that an hour was so universally the period of time allotted to a recitation, wherever I went, that the recitation might commonly be referred to, as a measure of time.

"From the language of my report, it is obvious that this was an *intermediate* class. After speaking of a primary class, I called this a '*more* advanced class.' They call it 'an advanced class,' as, otherwise, many of their observations would have been irrelevant. They make me say that the *teacher* 'consumed an entire hour upon six four-line verses,' the pupils only listening. Did I not say, that the lesson 'was first read,—the reading being accompanied with appropriate criticisms as to pronunciation, tone, &c.?' Did I not also say, 'It was then taken up verse by verse, and the pupils required to give equivalent expressions in prose?' All this would take at least half the hour, probably more, as in order to give the right 'tone,' &c., some of it must have been read several times, and by different pupils. It was after all this that the 'oral lecture' came,—the only thing noticed in the 'Remarks.'

"But a worse misrepresentation than this, if worse be possible, is yet to be mentioned, in reference to this lesson. I added that 'he,' the teacher, after his explanations, left 'them,' the pupils, '*to write out the sentiment and the story in prose, to be produced in school the next morning.*' That is, the pupils were required to recollect what they could of the lecture, to search books upon the subject, and then to arrange and *write down* the whole in prose, and to produce it in school, the next morning, for the examination of the teacher, both as to its matter and as to its style. Of all this,—the fruit and harvest of the recitation,—they say nothing. The whole is suppressed. Yet from these false premises, the Thirty-one have filled several pages with argument to show, *first*, that by such a mode of teaching, 'the mind of the pupil is not taught to grasp the object of its pursuit with constant and vigorous attention; secondly, that thereby the mind is not trained to habits of strict analysis in the investigation of all subjects; and, thirdly, that by such processes the mind is not taught to 'classify and arrange properly the subjects of its knowledge.'

"If there can be any climax to this, it consists in an omission of all reference to the next paragraph in my Report, on the same page, in which I describe the reading lesson of '*an* advanced class.' It is as follows:

"'An account of one more lesson will close what I have to say on the subject of reading. The class consisting of young lads, belonged to a Burgher school, which they were just about leaving. They had been reading a poem of Schiller,—a sort of philosophical allegory,—and when it was completed, the teacher called upon one of them to give a popular exposition of the meaning of the piece. The lad left his seat, stepped up to the teacher's desk, and standing in front of the school, occupied about fifteen or twenty minutes in an extemporaneous account of the poem, and what he supposed to be its meaning and moral.'

"Now let me ask, whether a 'young lad'

can give an extemporaneous exposition, in presence of a whole school and of strangers, of a physico-allegorical poem, written by an author of acute and metaphysical mind, when this lad has been so wretchedly 'trained' as to 'habits of analysis in the investigation of all subjects,' that he can neither 'grasp the object of his pursuit with constant and vigorous attention,' nor 'classify and arrange properly the subjects of his knowledge?'

"In reference to the modes of teaching which I described, it is said, 'this method of mental discipline can never form those habits of patient investigation and keen discrimination, which are necessary to master science, or even in order to arrive at any high results.' Yet who so famed, over the civilized world, for patient investigation, as the German scholar?

"The next criticism I shall notice is a most obvious perversion of my language and meaning.

"'But let us examine still further. In speaking of the difference between the Prussian method of teaching arithmetic, and our own, Mr. Mann says, that they require a more thorough analysis of all the questions than we do, but do not separate the processes so much from each other. Surely, the above is a most unfortunate comment upon the Secretary's ability to judge of the different methods of imparting mathematical instruction.'

"This criticism depends wholly for its validity upon the omission of the turning point, the descriptive words in the paragraph of my report."

The Secretary recites the paragraph, and then proceeds: "Here it must be evident to every one, that the words 'rules' and 'rule' are the leading words in my paragraph. In our old arithmetics, we had 'The Rule of Three Direct,' 'The Rule of Three Inverse,' and 'The Double Rule of Three.' We also had the 'Rule of Three Direct in Vulgar Fractions,' 'The Rule of Three Direct in Decimals,' &c. Under these 'rules' the child had the luminous information, that 'If *more* require *more*, or *less* require *less*, the question belongs to the Rule of Three Direct.' 'But if *more* require *less*, or *less* require *more*, it belongs to the Rule of Three Inverse.' In one of the most popular of the old arithmetics, the new beginner had this beam of light flashed full in his face, namely, 'whether two or more statings be necessary, may always be known *from the nature of the question;*' the consequence of which was that he was usually made blind for a month, and sometimes for life. *Practice* was also distinguished from the Rule of Three, and was itself subdivided into some twenty 'cases.' Now the doctrine of Ratios, and Proportions, embraces all these. Our old arithmetics, also, separated Fractions from Integers, Interest from Discount, &c., &c. Colburn, to a great extent, *fused* rules together; and his pupils proceeded less by arbitrary directions which they did not comprehend, and more 'by an understanding of the subject.'

"In many of our arithmetical text-books, there is a collection of questions at the end, called 'miscellaneous,' designed to exercise the pupils in *all* the preceding rules or processes, contained in the book.

"Now it is most obvious, that when I said the Prussian teachers did not 'separate the processes, or *rules*, so much as we do, from each other;' and that subsequent lessons were a kind of *review* of preceding, I referred to their giving such miscellaneous exercises, in subsequent lessons, as would involve the use of the pupil's previous knowledge; so that if any one were found 'halting or failing on a particular class of questions, he might be plied with questions of that kind until his deficiencies were supplied.'

"The last few pages of this section of the 'Remarks' are devoted to the subject of using text-books. It is here averred that I have 'condemned at once, not only their abuse, but their use, also; and adopted an extreme which must be more injurious in its influence upon the minds of pupils, than the greatest possible abuse' of them. Now, on this subject, the Remarks tend to mislead, and have misled, many minds. The Prussian *pupils* have text-books, and use them both at home and at school, and I never said anything to the contrary. It was the *teachers* of whom I said, that I never saw them using a text-book in school. The question is thus narrowed down to a single point, whether it is an injury to a school to have a teacher, who has had such general or special preparation, out of school, that he never needs a text-book in it.

"On this point, let me suppose the most extreme imaginary case,—that of a teacher hearing a *reading lesson*, without a book. Suppose the piece, whether poetry or prose, to be as familiar to him as his alphabet, so that he can repeat it from beginning to end, or from end to beginning. Would such a teacher desire the encumbrance of a book? Would he not be able to detect any miscalled word, any fault in pronunciation, pause, emphasis or expression, without the book, as readily as with it? If this is so in *reading*, surely it would be so in grammar, geography, arithmetic, or any other branch. Doubtless many Prussian teachers, especially young ones, examine their text-books before going into school, and then, having the *order* of the books in their minds, and asking questions, or communicating information, extemporaneously, they have the same advantage over one who is dependent upon a book, that a ready, extemporaneous public speaker has over one whose eyes are rivited to his manuscript, while delivering his discourse. We submit to the dullness of a written discourse, rather than to the desultoriness of an extemporaneous one; but who, if he could have it, would not prefer the same solidity, and copiousness of matter, enriched by all the warmth and grace of spontaneity? The one is like far-fetched fruits, which we are fain to eat for want of better; but the other, like luscious clusters, plucked ripe and nectarious from the tree, and enjoyed before flavour or perfume has evaporated."

(To be continued.)

If evils come not, then our fears are vain;
And if they do, fear but augments the pain.—*T. More.*

HOUSTON'S TEXAS.

"*Texas and the Gulf of Mexico; or Yatching in the New World.*"

(Continued from page 188.)

"Our first excursion was to Spanish Town. The route to Port Henderson from Port Royal is by water; it is about six miles from the latter place." "Spanish Town is irregularly built, and, partly perhaps from the glare of the white houses, appeared to me still more oppressive than Port Royal.

"The town is built on rather high ground, sloping towards the shore; and as there is no marshy land between it and the sea, the refreshing sea-breeze blows healthily over the town. Spanish Town is long and narrow; its buildings may extend to about a mile in length. There is a church and a chapel. The former is handsome; the pews, pulpit, &c., are of cedar, and the aisles are paved with marble. The chapel stands near the governor's house; and not far off is the guard-house, where a party of regular soldiers are always on duty. The Queen's house occupies one side of a large square. It was built in 1762, and is one of the finest of the kind in the West Indies. The length of the façade is two hundred feet, and it is of most beautiful freestone, which in this clear air, and smokeless climate, retains its whiteness throughout all time.

"The Hall of Audience is a fine, well proportioned saloon, about seventy-five by thirty feet. Some part of this immense building is appropriated to public dinners, balls, &c. The Assembly Chamber, or Common House, is about eighty feet in length, by forty in breadth; there is a raised platform at one end, which is lined with seats for members. The chair of the speaker is raised a little higher than the rest. Here, among the legislative assembly, are to be seen both black and white faces. The former direct, with the white inhabitants, the affairs of the island."

"The Hospital stands at the east end of the town, near the river. The situation appeared to me to be ill chosen for the purposes of health. Great care, however, is taken of the sick, and large sums of money are granted in order to defray the expenses of their support, and the cost of medical aid.

"The market of Spanish Town is well supplied with fish, and black crabs, which are really delicious, and with tolerable poultry, milk, fruits, vegetables, &c." "Turtle we found the cheapest food, as it is also the best, in Jamaica; and we ate it in all shapes, cutlets, roasted, grilled, and made into soups, till we were quite tired of it.

"There is a fine range of hills, north, and northwest of the town. Among these, are the *pens*, or villas of the rich inhabitants, who go there occasionally to enjoy health and coolness. The country is most beautiful; and there are fine chalybeate springs in every direction. The road from Spanish Town to Port Henderson is excellent, but most disagreeably dusty. We could only go out after the sun was set, owing to the intense heat; and the twilight is so short in low latitudes, that it was generally dark long before

we returned to the yacht. It was a favourite excursion of mine that of visiting Kingston after sunset, and by water. The view of the town from the sea is very fine.

"The distance from Port Royal is about six miles, through what are called the Shallows. For a considerable part of the way, the passage is so narrow, in consequence of the mangroves, which literally grow out of the water, that there is scarcely room for the oars of the boatmen. The scene is singular and pretty, and after the scorching heat of the day, the cool evening air was delightfully refreshing. Oysters adhere in great numbers to the mangroves.

"Kingston stands in an amphitheatre of hills, and has full enjoyment both of the land and sea-breeze. The shape of the celebrated Blue Mountains is so varied and capricious, that one can hardly help fancying it the result of those fearful earthquakes, with which these countries have often been visited. The savannahs, or plains at the bottom of them, are charming. The mountains are in many parts covered with the thickest foliage; the prickly pear grows in great quantities, and there being but few paths, and those made in the Indian fashion, for single file, it is by no means safe to trust yourself in the forests without a guide.

"The houses at Kingston are much superior to those at Spanish Town. The soil on which the former town is built is partly gravel, but, owing in great measure to the torrents of water which descend from the high country, it is surrounded by a vast accumulation of mud. The effluvia arising from this, and from the oozy nature of the soil, is terrible.

"The water, too, here is bad and unwholesome; in short, it is a dreadful place, and you can hardly go through the streets without being assailed by visions, or ideas of plague, pestilence, and sudden death.

"We were in the habit of seeing occasionally here, a poor, depressed, weary young man, who had made up his mind that he should have the fever, and must inevitably die. I never saw any one so depressed by the idea of death; his very face had grown yellow by anticipation, and yet he was in good health, and manifested no other symptoms of decay. Every day he brought us some fresh story of illness or fever; and as his face was growing visibly longer, day by day, it may be, by this time, if alarm has not hurried him into the Port Royal burying-ground, a perfect sight to look upon.

"The market is near the water side, and is well supplied, especially with vegetables, such as lettuces, cucumbers, French beans, artichokes, celery, peas, beans, &c., all brought from the mountains. I was told that in the season, there are delicious strawberries, grapes, melons, mulberries, &c. The apples are excellent; and so, I have no doubt, are all the other fruits, as the climate among the hills varies from actual cold to temperate. A market-boat goes daily to Port Royal and back.

"The birds of Jamaica are very various and beautiful. I must say *a propos* of birds, that one of the most disagreeable sights I ever witnessed was a row of that description of vultures, called scavangers. They were resting on a wall, gorged with their disgusting meal, their eyes closed, and their heads sunk between their shoulders,

'And still for carrion carcasses they crave.'

"These unpleasant creatures are protected by the government, and there is a very heavy penalty incurred by killing one of them. They are very useful, devouring carrion, and preventing the accumulation of offal. Were it not for the scavengers, putrid and other fevers would be still more prevalent than they are at present. Our doctor was very anxious to shoot one, and we with difficulty dissuaded him.

"It is strange, that in a climate like this, greater care is not taken to cleanse the streets, and to ventilate the apartments of the houses. I am told, that in the lodging houses the rooms are so close and confined, that it is impossible to breathe in them freely. The overfilled grave-yards being in the heart of the living population, is another great instance of imprudence. They have such dismal names too for some of their streets and houses, 'Dead Man's Hole,' for instance. Enough to kill a nervous person, directly he sets his foot in it. The quarters of the soldiers have been removed from Kingston to a higher ground on the hills. Thus some amelioration in the lot of these poor fellows,

'Sent in this foul clime to languish,'

has been effected. The latter position is so much higher, that it has been found, already, an improvement in their lot."

"The moon had risen when we returned from our excursion; and as its brilliant disk rose over the distant blue mountains, revealing their bold outlines, and shedding a subdued light over the tranquil sea, a more beautiful effect, or one more worthy of some great painter's hand, could scarcely be imagined:

'How sweetly does the moonbeam smile
To-night upon yon leafy isle.'

And yet, over this calm scene the angel of death was hovering! Strange, that so lovely a land should be the stronghold of disease, the burial-place of the young, the healthy, and the gay! But so it is! To-day strong in health, and fresh in spirit; to-morrow, numbered among the dead."

"The sea-breeze at Port Royal blows with considerable violence. On one occasion, I recollect a heavy decanter, full of wine, being literally blown off the table by the strength of the wind, as it blustered through the Commodore's house. The wind is considered here so healthy, and so reviving in its effects, that it is universally called 'The Doctor.' I found his measures, however, rather too violent to be agreeable, and always fancied I felt the heat more, after he had ceased to blow upon me, or rather, in the intervals between his puffs. I found, also, that many people agreed with me, in disliking his diurnal visits.

"The time was now fast drawing near, when we were to take our leave of our pleasant quarters. In spite, however, of tropical heat, musquitoes, and white ants, it required a great effort to make up our minds to bid adieu to our kind and hospitable host.

"A few days before our departure, the Commodore, with several officers of the Imaum, Captain Bruce, &c., gave us the pleasure of their company at dinner, on board the Dolphin. It was their farewell visit. The principal event which marked the party was, that the Commodore's servant fell into the sea, while attempting to get into the barge. He rose immediately, and was speedily picked up; happily with the usual number of limbs, for he had a narrow escape from the sharks."

"We were to weigh anchor at five o'clock in the morning, and consequently decided to sleep on board the last night. Adieus are always painful, whether addressed to place or people. I never leave a house, which in all probability I never shall see again, without a heavy heart, and the last minute always comes too soon. After bestowing our last words, and last good wishes on our host, we shook hands with the best and most warm-hearted of negresses, Sally Adams. This pattern for housekeepers to single gentlemen has filled the like office at Port Royal time out of mind, but only as an amateur. She is a sick-nurse at the Hospital, and friend and assistant-general to all who require her aid. It is handed down traditionally, that Sally Adams performed these kind offices in the time of Admiral Rodney; and I am not at all sure that she does not entertain a personal recollection of the unfortunate Hosier."

"At eight o'clock in the evening we took a final leave of our kind friends, and prepared ourselves for the noises, and rockings, which make one every moment mentally acknowledge the truth of the saying, that 'a ship is a thing you never can be quiet in.'

"The Lightning man-of-war steamer left Port Royal for Hayti, with prisoners, at the time of our departure from Jamaica. After remaining a day or two at St. Domingo, she was expected to leave that island for Havanna, to which city we were also bound. I had indulged the hope of again having a consort to sail with us, as there is something to me very satisfactory in the idea of having a friend near, on the wide waters. I have been often told, that in case of danger, there is seldom any chance of their being of any use, yet the very sight of them is cheering.

"Having been merely fastened to a buoy, we were soon under way the next morning. Again, and most probably for the last time, I gazed on the beautiful scenery and luxuriant vegetation of this most lovely of the West India Islands. The Blue Mountains, half hid among the clouds, and the dark hills rising from the sea, were glorious to witness. But we leave the harbour, and now

'the winds draw kindly aft,
All hands are up the yards to square,
And now the floating stu'n-sails waft
Our little ship through waves and air.'"

Leaving Jamaica on the 22nd of Eleventh month intending for Havanna, they were met by squalls, &c., which induced them to change their purpose, and bear up for New Orleans.

"Dec. 1. Sounded, forty-five fathom, mud,

altered course and set square sail. Three o'clock P. M. received a pilot on board. Saw a lighthouse on starboard bow; at five o'clock we brought up off Balize in three fathom water, furled sails, cleared decks and set the watch.

"And this was the Mississippi! The giant river of which I had heard so much! It really was very disappointing; mud, and reeds, and floating logs, yellow fever, dampness and desolation! I believe there are about two hundred souls in this wretched little village of Balize, at least fifty of them are pilots. They go very far out to sea, and their boats though not handsome, are well built, and safe. The chief officer of the customs, and the great man of the place, came on board immediately and was most kind in his offers of assistance." "Our friend was really very useful to us; he was a good specimen of a genuine Yankee: kind-hearted and hospitable to a degree; rather given to drawing the long-bow; but, as a sportsman, and a very good one, he must stand excused. His son was a very pleasant-mannered boy, a midshipman in the United States Navy. The two, together, supplied us plentifully with game, which we were not sorry to procure, as we intended sailing up the river to New Orleans, a mode of voyaging, which, with contrary winds, frequently occupies a considerable length of time; the distance is about one hundred and five miles.

"It is not very easy to procure provisions of any sort at Balize. Beef is brought from the city (New Orleans) only in sufficient quantities to supply the wants of the pilots and their families, and is very high priced, namely, one shilling and threepence a pound. Fowls and eggs are still scarcer; no poultry being reared in the neighbourhood. Milk was not to be had at any price; but we were told that there was a widow lady up the river, who had milch cows, and might possibly be induced to part with some of their produce. With this hope I was obliged to be contented; though, not having enjoyed the luxury of milk in my tea since leaving Jamaica, I confess I was rather disappointed in having to wait still longer, for what we are accustomed to consider an indispensable article of diet.

"Dec. 2. Weighed anchor, and made sail up the river with a fair wind, moderate and fine. It is always customary to 'take steam' up the Mississippi, so that our determination of sailing caused great astonishment, but it was so much more agreeable and independent a course, that we had no hesitation in adopting it. The noise of the high-pressure engines, which are almost invariably used, is very disagreeable; and you have not even the advantage of coming quickly to the end of your voyage, as the steamer generally takes several vessels in tow, and consequently, her steam not being of sufficient power, you do not average more than three or four knots an hour.

"After losing sight of the harbour, you see nothing on either side of the river, for several miles, but the same low, reedy banks. Banks, however, they cannot be called, as there is not the slightest perceptible elevation; you meet with innumerable *snags* and floating logs, which give a very desolate, ruinous look to the surface of the water. On ascending a few rattlings, one of the crew said he could see the sea over the tops of the low trees; there are several passes out of the river, and between them extend these swampy forests.

"Occasionally we passed, or met a large raft, floating up or down the stream. These rafts have generally a little hut built on them, in which there is a fire, and the men who have charge of these floating islands, are very often seen comfortably cooking their dinner; the muddy water all the while rippling over their wooden island, and finding its way out again as quietly as it came in."

"By degrees the scenery improves and the woods are thicker; still the timber is not of large growth, though the late autumn colours of the leaves rendered them very varied and beautiful. The most common tree is the sycamore, not quite the same as ours of the same name, but nearly so; the brilliant crimson of its seed-pods, contrasted finely with the brown and changing leaves. As we advanced up the river, the trees were of a more considerable size, and there was much more variety in their foliage. Ilex and the live oak are very frequent. There is a peculiarity in the appearance of the woods, owing to the trees being almost universally covered with the long drooping Spanish moss. This parasitical plant hangs from every branch and twig, descending in long weeping clusters; these dependants often grow to the length of six or eight feet, and are of a grayish colour; they give a sombre hue to the forests, and render their appearance somewhat monotonous. The shores increased in beauty as we proceeded, being diversified with splendid magnolias and cotton-wood trees. Occasionally we saw extensive clearings, on which were temporary wooden houses, erected near the river side; they are occupied by the wood-cutters, who are employed in felling and stacking the wood for the innumerable steamers which work up and down the river. These insatiate monsters of the deep will soon effect the almost total destruction of those characteristic forests; they are fast disappearing under the hands of the busy 'go-ahead' steamboat companies."

(To be continued.)

Public Sewers.—We learn from the North American a fact which seems almost incredible, that there are sewers under the city proper twelve miles in length! Yet such is the fact. Of these sewers, the contents of eight miles are discharged into the Delaware, and four miles into the Schuylkill. They are chiefly constructed of bricks, in shape cylindrical, and varying in size from three to ten feet in diameter, lying from three to thirty feet in depth below the surface of the pavement, according to the situation of the ground to be drained. All the main trunks required for a complete system of drainage throughout the city are completed, and the smaller branches of three and four feet in diameter, are extended to points where too much water accumulates to be carried off in the gutters.—*Philadelphia Gaz.*

For "The Friend."

THE LAST DAYS OF JOHN JUSTICE.

On First-day, the 15th of Seventh month, 1838, the Northern District meeting was visited by John Justice, who was in very declining health. It was as his last gift of love and warning to us, and as the final proof called for by his dear Lord and Master of his allegiance to him. His communication was truly emphatic; it was as a voice from the grave.

After sitting some time under deep exercise, being unable to rise without help, he was assisted upon his feet by the friend who sat next to him. He commenced in a very feeble voice, saying, "I am come in great weakness of body and mind, and am afraid I shall not be heard, so as to be understood, without close attention." He then feelingly adverted to the late painful Separation in the Society, saying, he had been led back in thought in that meeting to the feelings of suffering he then had in his own Quarterly meeting, (Bucks,) and added, "Has there not something got in, and is spreading amongst us, that is even more awful than anything we have ever yet had to pass through?" He proceeded to speak of the necessary preparation the priests had to undergo under the law; that the right ear, the great toe of the right foot, and the thumb of the right hand, were to be touched with the blood of the sacrifice of atonement; intimating the necessity of being marked in all our movements by the life-giving virtue of our holy High Priest, who is the water and the blood, the light and the atonement. He said we had some amongst us, who spoke "great swelling words of vanity," and were in danger of departing from the cross, and running out from the Lord's holy mountain, where nothing will hurt or destroy.

After much in this way, very remarkably pertinent to the times, he had to declare, that there would be a remnant preserved, to whom he was led very sweetly to minister; and concluded by expressing, for the second time, these words, "Those who are preserved in this time, it will be, as it were, upon the broken pieces of the ship."

After meeting he was much exhausted; and to some Friends who were sympathising with him he remarked, "I was ill in my bed, and it was said to me, Go to Philadelphia, and if thou art faithful in delivering the message I give thee, I will bring thee back in peace."

He attended the same meeting that afternoon and the following Third-day, in each of which he ministered with much acceptance; in the latter, speaking very particularly of the different services and offices in the church; and the preparation necessary for each. Just before concluding, he said, he had been led into feeling on account of elders—that they might be willing to be baptised, to dip with the ministers; that thus they might labour harmoniously for the honour of Truth.

On Fourth-day he attended the Western Monthly Meeting, where he likewise spoke very remarkably; commencing his communication by reference to the shade-trees surrounding the meeting-house; whence he passed to the Creator of all things. "He looked,"

said a Friend who heard him with admiration, "as an ancient prophet come forth from his cave." The impressiveness of his manner, the importance of his matter, the feebleness of his voice, and the evidence he gave to all, that he was about to be unclothed of mortality, rendered the opportunity one long to be remembered.

He returned home the next day a little recruited. On the First-day following he was at his own meeting (Fallsington); and on Seventh-day succeeding laid down his head in peace; and was gathered, we humbly believe, to the mansions of blessedness, to the city whose walls are salvation, and whose gates are praise; forever to unite in the song of the Lamb. "Great and marvellous are thy works"—may we indeed say!

For "The Friend."

WILKINSON AND STORY.

The following excellent epistle of our ancient Friend, George Fox, has been forwarded to us for insertion in "The Friend." It seemed to us that the epistle would be more striking to the reader, and more easily understood, if accompanied by a short notice of the condition of things amongst Friends in England at the time George Fox thus addressed them.

John Wilkinson and John Story were ministers of the Society of Friends, who had departed from the teachings of the Holy Spirit, and were desirous of liberty to conform a little more to the world in life and doctrine than the Truth would admit of. They did not like the closeness (narrowness, they probably called it,) of the testimonies of our Religious Society,—plead earnestly against the restrictions they did not like,—and yet made pretence at times that they were only opposing innovations.

A few extracts from an account of these two men, will set their motives and principles in a true light. They "were active and zealous in disseminating their principles, and travelled much as if in the service of the gospel, whilst the tender and honest-hearted at home and abroad were burdened with their labours." "Like all other innovators in our Society, they raised the cry of disturbers of love and unity, against all such as in faithfulness to their principles administered to them seasonable exhortations and rebukes. The unity of the church is broken by all those who depart from that principle of light and life in which it stands; and though such may appear as meek, as gentle, and as unoffending, in their outward intercourse with men, as the spirit of the gospel calls for, they have nevertheless marred the fellowship, disturbed the love, and severed the oneness of the body. He who in true gospel zeal, places the judgment of Truth on the head of unsound professors, is not to be condemned therefor, as out of the love of the brethren; he is but filling up his *duty* in dedication to Christ, in which alone stands the unity which is precious." Robert Barrow, after describing the rise of this defection from ancient principles, says: "That earthly, loose, creeping spirit, that had been all along stirring in some of the rich and wiser sort, was privately working against the Truth, although it durst not appear in open opposition thereto." "Now the glory of the eternal Truth appearing even to lie at stake, the Lord put courage into the hearts of several younger brethren, that from babes and sucklings the Lord's praise might be perfected, and the more the Lord appeared amongst us, the more was the backsliding sort with grief concerned, seeing their spirit judged, and the way of it like to be blocked up." They, therefore, to save themselves, proposed to Friends "that none should be concerned in church affairs but our chosen men, to whom we had given power. This was to debar the fresh and living witnesses of the younger sort to be concerned with us, that the old backslidden ones, at first chosen of the rich and wiser sort, might overrule and carry matters as they would."

Although those who had departed from the Truth were very anxious not to be judged by others, and very prompt in calling their opposers disturbers of the unity, yet were they continually showing a rending and overbearing disposition, and even their very frequent discourses about love and unity, manifested a suspicious and judging spirit. They harboured many unfounded jealousies towards George Fox, finding fault with him and other concerned Friends, who, visiting the meetings in the north, could but sympathize with the oppressed and burdened there. At last, confident of their own strength, their own power, their own influence, their leading men brought about a separation. They no doubt expected to be sustained by such, in every part of the Society, who felt the doctrines and discipline of Truth too strict for their *liberal* and *enlarged* views. A curious spectacle was then presented to the world; two sets of meetings were held, each claiming to be part of the original Society, and yet having no intercourse with each other. In the one were found, as appears by Robert Burrow, many of the old, experienced, and once-honoured elders and advocates of the Truth; in the other, many zealous supporters of primitive principles and practices, who were younger in years, poorer in this world's riches, and less endowed with this world's wisdom. A person not thoroughly understanding the nature of religious association in general, and of that schism in particular he was then examining, might have been at a loss to decide which body were separatists. A Truth-taught Christian philosopher would, however, very quickly have determined, that it was not numbers, it was not worldly wisdom, it was not vague professions of attachment to ancient principles, that would constitute a valid claim for the honour of being acknowledged the "right and the true," but that there must be a fair and open confession to the Truth in all its parts, an advocating its doctrines in all their fullness and spirituality, a walking by its discipline in all its circumscribing bounds,—in that body which might properly be called the church of Christ. Looking at it in this point of view, George Fox and his fellow-labourers, who remained faithful, had no difficulty in determining that Wilkinson and Story, with their followers, having departed from the true *Light* and the true *Life*, were, notwithstanding their profession, separatists from the Truth.

George Fox's epistle is as follows:

"My dear Friends:

"Keep your first love in the truth, power, and seed of life in Christ Jesus; for this last night, as I was lying in my bed at Amsterdam, I had a great travail in the holy seed of life and peace, and my spirit was troubled with that spirit of strife and separation. I saw it was a destroying spirit, and did seek not only to get over the seed, but to destroy it, and to eat out the minds of the people from it by strife and contention; and under pretence of standing for the ancient truth, its work is to root it out and destroy the appearance of it, to set up itself. It is a creeping spirit, seeking whom it can get into; and what it cannot do itself it stirreth up others to do, and setteth their spirits on float, with the dark wisdom to destroy the simple. This spirit is managed by the prince of the air, and leadeth some to do things they would have been ashamed to have done, as men, which doth unman them; and they would not have suffered them, if they had kept to the tender principle of God, which leadeth to peace. It is a despising, backbiting, secret-whispering spirit, a sower of dissension, and a taker of advantage of all prejudiced spirits that are disobedient to their first principle and love and truth, and begetteth into hatred; so it begetteth all into that without. Nay, it would, if it could, destroy the government of Christ and the order of the gospel, to set up its own will and spirit, which is not of God; and, under pretence of crying down man, is setting up man, and gathering into a separation of disobedient men, who float above their conditions. This spirit, which neither liveth in the Truth nor its order, but opposeth them that do, I cannot express it as I see it and its work, whose end will be accordingly. Therefore, Friends, I am to warn you all that have not lost your simplicity, not to touch it, nor to have any unity with it, lest you be defiled, lose your conditions of your eternal estate, and your everlasting portion; and that your inward man, which is after God, may be preserved, and Christ may reign in all your hearts. After they that are joined with them, it will be very hard for them ever to come down to Truth in themselves, and to see their own conditions, and to have that spirit of strife and contention (which eateth as a canker) brought down in them: which is carnal, and slayeth the tender babe, which was once begotten in themselves. The Philistine is got up in them, that stoppeth the wells and springs, maketh a great bustle, and is crying up men, and pleading for them instead of Christ. So, Friends, strive not with them, but let those take them that cry them up. Keep you to the Lord Jesus Christ with his light, that cometh from him, that he may be your Lord, and ye in him may be all in unity, in one light, life, power, and dominion in Christ, your head. The God of peace and power

preserve you all in Christ Jesus your Saviour, and out of and from that mischievous spirit which is idle and slothful, as to the work of the power, spirit, and light of God and Christ. Its very act worketh strife and disturbance against the peace of the church of Christ. It thinks in its wilfulness, stubbornness, and unruliness to set up itself, and in that to have peace; but destruction will be the end of it: and it is sealed for the fire and eternal judgment. Therefore let Christ the Seed be the head and crown of every one of you, that nothing may be between you and the Lord God. Be not deceived with vain, feigned, or rough words: for Satan is transforming himself as an angel of light to deceive, but God's foundation standeth sure, and God knoweth who are his, and will preserve his upon the rock and foundation of life, in his peaceable Truth and habitation, that in the same they may grow. Keep out of strife and contention with it, after ye have borne your testimony in the Lord's power and truth against it, then keep in the Truth; for it hath a life in scribbling, strife, and jangling, because it would enlarge its hell, and bring others into its misery with the airy power, and would get power over the good, and disjoin people from it, and so commit rapes upon the simplicity by its subtilty. But I do believe the Lord will defend his people, though he may try them and exercise them with this spirit for a time, as he hath done in days past, in other vessels it hath made use of as it doth of these now, who have a more seeming fair outside, but foul, rough, and rugged enough within, against the Seed Christ, as ever were the Pharisees to destroy it. They, under a pretence of preaching Christ, are destroyers and crucifiers of him, and killers of the just, not only in themselves, but are endeavouring with all their might to destroy it in others where it is born. Pharaoh and Herod slay the young Jews in the spirit as the old did: I feel it worrying of them. That is got up to be king, which knew not suffering Joseph. But God will plague him, and the seed will have more rest, and be better entertained in Egypt than under Herod, into whom old Pharaoh's spirit is entered. He that hath an ear to hear, let him hear, and an eye to see, let him see how this spirit hath transformed in all ages against the just and righteous; but mark what hath been its end. The Seed reigneth; glory to the Lord God over all forever! His Truth spreadeth, and Friends here are in unity and peace, and of good report, answering the good or that of God in people. My desires are, that all God's people may do the same in all places, that the Lord may be glorified in their bringing forth much fruit that is heavenly and spiritual. Amen.

G. F."

"Amsterdam, the 25th of the Seventh month, 1677."

Oriental Wisdom.—One of the most curious specimens of the literature of the Hindoos, is a poem, supposed to have been written fourteen centuries ago, entitled "The Ocean of Wisdom." One of the chapters, on the *Duty of Wives*, has been thus translated:

"She is the true helpmate, who, possessing an amiable temper and prudent disposition, proportions her expenditures to her husband's income. The goodness of her heart will manifest itself in feeding holy hermits, in generously entertaining her husband's guests, and in showing mercy to the poor. Her prudence will be displayed in providing personally for the future wants of her family—in preparing her husband's meals with regularity, and in maintaining the just reputation of a good manager. She will take care so to arrange the current expenditures, as not to encroach on the capital of her husband's property. Where such conduct in the wife is wanting, though the house should overflow with gold, yet shall it prove to the owner no better than an empty hovel."—*Phil. Gaz.*

For "The Friend."

HARRIS'S SOUTH AFRICA.

From an article in a late number of the Foreign Quarterly Review, the following extracts have been taken, and are offered for insertion in "The Friend."

S. R.

"No man can have set his foot upon the wilds of Africa, without feeling himself to be in a country totally different from all others. This is the case throughout every part of the vast continent, but more especially in that southern horn which formed the scene of Sir Cornwallis Harris's sporting excursions. It consists of a most strange assemblage of mountains and plains, of spots lovely and picturesque beyond description, and gifted with inexhaustible fertility, and of seemingly boundless plains where barrenness reigns so completely paramount, that the very principle of vegetation appears to be extinct. At a certain distance from the colony, we enter upon regions over which the most delightful clouds of of ignorance—almost the only clouds one meets with—still brood. We traverse large rivers, which rise no one knows where, and envelop their exits in equal obscurity. Ranges of mountains, also, with appellations uncouth, and hiding we know not what treasures of the animal and vegetable kingdoms in their unvisited recesses sweep before us along the verge of the horizon, dim, blue, and shadowy, like so many fragments of fairy land. And if the great outlines of the landscape be original and bold, the filling up and colouring are no less so. Every thing upon which the eye rests, has the appearance of having been cast in a mould, nowhere else made use of in the system of nature. Among the terrestrial animals, what bulk and fantastic formations! How numerous and strikingly contrasted are the groups that present themselves! In their character and habits what extremes appear to meet! How unspeakably lavish seems to be the waste of vitality! Yet who will dare to say, that in this prodigious outpouring of animal life, there is a single creature that does not enjoy and adorn the scene on which it moves? To a man of imagination, nothing more inspiring can be conceived than climbing one of the breezy peaks overlooking that strange wilderness, at the moment that the dawn is busily unfolding all its varied features. From every tree the heavy dew-drops pour like rain; streams of white mist, smooth and glassy as a tranquil river, float slowly down the valleys, reflecting from their surface the trees, and cliffs, and crags on either hand. Here, through openings between feathery mimosas, weeping willows, and tall trembling reeds, we catch a glimpse of some quiet lake, the haunt of the hippopotamus; while a herd of graceful purple antelopes are seen drinking on its further margin. There, amidst thick clumps of camel-thorn, we behold a grove of giraffes, with heads eighteen feet high, browsing on the tops of trees. Elsewhere the rhinoceros pokes forth his long, ugly snout, from a brake. While the lion, fearless in the consciousness of his own strength, parades his tawny bulk over the plain, or reclines in sphinx-like attitude beneath some ancient tree.

"Of the rich garniture of plants and flowers, which adorn several portions of this division of Africa, Sir Cornwallis Harris speaks in terms of eloquent admiration.

"'At every step we take,' says he, 'what thousands and tens of thousands of gay flowers rear their lovely heads around us. Of a surety the enthusiasm of the botanist has not painted the wonders of these regions in colours more brilliant than they deserve; for Afric is the mother of the most magnificent exotics that grace the green-houses of Europe. Turn where we will, some new plant discovers itself to the admiring gaze, and every barren rock being decorated with some large and showy blossom, it can be no exaggeration to compare the country to a botanical garden left in a state of nature. The regal Protea, for whose beauties we have from childhood entertained an almost instinctive respect, here blossoms spontaneously on every side, the buzzing host of bees, beetles, and other parasites by which its choice sweets are surrounded, being often joined by the tiny humming-bird, herself scarcely larger than a butterfly, who perches on the edge of a broad flower, and darts her tubular tongue into the chalice. But the bulbous plants must be considered to form the most characteristic class: and in no region of the globe are they to be found so numerous, so varied, or so beautiful. To the brilliant and sweet-smelling *Iria*, and to the superb species of the iris, there is no end; the morell, the corn-flag, the amaryllis, the hamanthus, and pancratium, being countless as the sands upon the sea-shore. After the autumnal rains, their gaudy flowers, mixed with those of the brilliant orchidæ, impart life and beauty, for a brief season, to the most sandy wastes, and covering alike the meadows and the foot of the mountains, are succeeded by the gnaphalium, the xeranthemum, and a whole train of everlastings, which display their red, blue, or silky white flowers among a host of scented geraniums, flourishing like so many weeds. Even in the midst of stony deserts, arise a variety of aloes and other fleshy plants—the stapelia, or carrion-flower, with square, succulous, leafless stems,

and flowers resembling star-fish, forming a numerous and highly eccentric genus, in odour so nearly allied to putrescent animal matter, that insects are induced to deposit their larvæ thereon. The brilliant mesanbryanthemum, or fig marigold, comprising another genus almost peculiar to South Africa, extends to nearly three hundred species, and whilst they possess a magazine of juices, which enables them to bear without shrinking a long privation of moisture, their roots are admirably calculated to fix the loose shifting sands which form the superfices of so large a portion of the soil. But amid this gay and motley assemblage, the heaths, whether in number or in beauty, stand confessedly unrivalled. Nature has extended that elegant shrub to almost every soil and situation—the marsh, the river brink, the richest loam, and the barest mural cliff, being alike

'Empurpled with the heather's dye.'

"'Upwards of three hundred and fifty distinct species exist, nor is the form of their flowers less diversified than are their varied hues. Cup-shaped, globular, and bell-shaped, some exhibit the figure of a cone, others that of a cylinder; some are contracted at the base, others in the middle, and still more are bulged out like the mouth of a trumpet. Whilst many are smooth and glossy, some are covered with down, and others, again, are encrusted with mucilage. Red in every variety and depth of shade, from blush to the brightest crimson, is their prevailing complexion; but green, yellow and purple are scarcely less abundant, and blue is almost the only colour whose absence can be remarked.'

"Many of his most romantic adventures we strongly desire to lay before the reader: but our limits not permitting this, we are compelled to content ourselves with extracting one or two passages; merely premising, that there are hundreds of others equally vivid and exciting.

"'On the morning of the 9th of October, when the wagons had started on their way to the Meritsane river, our next stage, I turned off the road in pursuit of a group of brindled gnoos, and presently came upon another which was joined by a third still larger; then by a vast herd of zebras, and again by more gnoos, with sassaybes and harte-beests pouring down from every quarter, until the landscape literally presented the appearance of a moving mass of game. Their incredible numbers so impeded their progress, that I had no difficulty in closing in with them, dismounting as opportunity offered, firing both barrels of my rifle into the retreating phalanx, and leaving the ground strewed with the slain. Still unsatisfied, I could not resist the temptation of mixing with the fugitives, loading and firing, until my jaded horse suddenly exhibited symptoms of distress, and shortly afterwards was unable to move. At this moment I discovered that I had dropped my pocket compass, and being unwilling to lose so valuable an ally, I turned loose my steed to graze, and retraced my steps several miles without success; the prints of my horse's hoofs being at length lost in those of the countless herds which had crossed the plain. Completely absorbed in the chase, I had retained but an imperfect idea of my locality, but returning to my horse, I led him in what I believed to be a north-easterly direction, knowing, from a sketch of the country which had been given me, and which together with drawing materials I carried about me, that that course would eventually bring me to the Meritsane. After dragging my weary horse nearly the whole of the day, under a burning sun, my flagging spirits were at length revived by the appearance of several villages. Under other circumstances I should have avoided intercourse with their inhospitable inmates, but dying with thirst, I eagerly entered each in succession, and to my inexpressible astonishment found them deserted; the same evidence existing of their having been recently inhabited. I shot a hartebeest, in the hope that the smell of meat would as usual bring some stragglers to the spot, but no: the keen-sighted vultures, that were my only attendants, descended in multitudes, but no woolly-headed negro appeared to dispute the prey. In many of the trees I observed large thatched houses resembling hay-stacks, and under the impression that these had been erected in so singular a position by the natives as a measure of security against the lions, whose recent tracks I distinguished in every direction, I ascended more than one in the hope of at least finding some vessel containing water; alas! they proved to be the habitations of large communities of social grosbeaks, those winged republicans, of whose architecture and magnificent edifices, I had till now entertained a very inadequate conception. Faint and bewildered, my prospects began to brighten as the shadows of evening lengthened; large troops of ostriches running in one direction plainly indicated that I was approaching water, and immediately afterwards I struck into a path impressed with the foot-marks of women and children, soon arriving at a nearly dry river, which, running east and west, I at once concluded to be that of which I was in search.

"'Those only who have suffered as I did during this day from prolonged thirst, can form a competent idea of the delight, and, I may say, energy, afforded me by the first draught of the putrid waters of the Meritsane. They equally invigorated my exhausted steed, which I mounted immediately, and cantered up the bank of the river, in order, if possible, to reach the wagons before dark. The banks are precipitous, the channels deep, broken, and rocky, clusters of reeds and long grass indicating those spots which retain the water during the hot months. It was with no small difficulty, after crossing the river, that I forced my way through the broad belt of tangled bushes which margined the edge. The moonless night was fast closing round, and my weary horse again began to droop. The lions, commencing their nightly prowl, were roaring in all directions, and no friendly fire or beacon presenting itself to my view, the only alternative was to bivouac where I was, and to renew my search in the morning. Kindling a fire, I formed a thick bush into a pretty secure hut, by cutting away the middle and closing the entrance with thorns; and having knee-haltered my horse, to prevent his straying, I proceeded to dine upon a guinea-fowl that I had killed, comforting myself with another draught of *aqua pura*. The monarchs of the forest roared incessantly, and so alarmed my horse that I was obliged repeatedly to fire my rifle to give him confidence. It was piercingly cold, and all my fuel being expended, I suffered as much from the chill, as I had during the day from the scorching heat. About three o'clock, completely overcome by fatigue, I could keep my eyes open no longer, and, commending myself to the protecting care of Providence, fell into a profound sleep. On opening my eyes, my first thought was of my horse. I started from my heathy bed in the hope of finding him where I had last seen him, but his place was empty. I roamed everywhere in search of him, and ascended trees which offered a good look out; but he was nowhere to be seen. It was more than probable he had been eaten by lions, and I had almost given up the search in despair, when I at length found his foot-mark, and traced him to a deep hollow near the river, where he was quietly grazing. The night's rest, if so it could be called, had restored him to strength, and I pursued my journey along the bank of the river, which I now crossed opposite to the site of some former scene of strife, marked by numerous human bones, bleached by exposure. A little further on I disturbed a large lion, which walked slowly off, occasionally stopping and looking over his shoulder, as he deliberately ascended the opposite bank. In the course of half an hour I reached the end of the dense jungle, and immediately discovered the wagon-road; but, as I could detect no recent traces of it, I turned to the southward, and, after riding seven or eight miles in the direction of Sicklajole, had the unspeakable satisfaction of perceiving the wagons drawn up under a large tree in the middle of the plain.'"

Thrilling Incident—Dr. Beecher, in an article which he recently furnished for the Young Reader, that delightful little paper for little readers, tells the following story:

"A few years since, as Joseph Davis, an excellent Baptist minister in London, was walking along the crowded streets of that city, his attention was arrested by the circumstance that a carriage with several horses was about to pass over a little girl who was slowly crossing the road. He strongly felt the danger of the child, and forgetting his own, he ran, snatched her up in his arms, and hastened with her to the side-path, when the thought struck him,—what would the parents of this dear child have felt had she been killed! At this moment he looked in the face of the little girl, which had been concealed from his view by her bonnet, and imagine, if you can, what his feelings were when he discovered that it was his own daugter! I saw him about half an hour after the occurrence, and shall never forget his agitation as he described to me her danger, or his expression of thankfulness to an infinitely gracious Being who thus delivered his beloved child from death."—*Trenton State Gazette.*

For "The Friend."

The following lines were written many years since, and were much admired at that time for their beauty and simplicity. I am not aware of their publication at any time in the columns of "The Friend," though they certainly merit a place there.

Independently of their intrinsic worth, they have with me acquired additional value by their applicability in many respects to one, whose recent removal from among us has created a void which it is difficult to have filled: one, whose life, although not lengthened as was that of Dillwyn, like his

—— "was with ardour devoted
To the cause of religion and God."

J.

TO THE MEMORY OF GEORGE DILLWYN.

Fully ripe, like the ear of the reaper,
He met the pale messenger's word;
Oh! sweet is the sleep of the sleeper,
That rests in the name of the Lord!

He slumbers at length with his fathers,
Secure from the tempests of time;
For the storm that on earth often gathers,
Is unknown in the heavenly clime.

They have placed the cold earth on his ashes;
They have given him up to the tomb;
But the light of his virtue still flashes,
The pathway of truth to illume.

He is dead—but his memory still liveth;
He is gone—his example is here;
And the lustre and fragrance it giveth,
Shall linger for many a year.

He stood in the might of his weakness,
With the snows of long years on his head;
And sublime, with a patriarch's meekness,
The gospel of Jesus he spread.

The path of the faithful he noted—
In the way of the humble he trod—
And his life was with ardour devoted,
To the cause of religion and God.

Like the stream, that, in cataracts pouring,
Frets, and chafes, and turmoils in its foam,
And for many a long mile goes roaring,
Till it finds, in some calm lake, its home,—

So he, long, in this life's rugged station,
Through the world and its vanities pressed,
And now, having closed his probation,
He enters the haven of rest.

He has wandered away, like the setting
Of stars in the dead of the night;
Let us not in our grief be forgetting,
The fount whence he gathered his light.

Let his name be a beacon to light us,
And guard us from slumbering snares,
That we, too, may die as the righteous,
And end our life's journey like theirs!

For there 's joy in the grief of the weeper,
Whose loss may above be restored:
And sweet is the sleep of the sleeper,
Who rests in the name of the Lord!

C. W. Thomson.

Land Tenure.—Among the singular tenures by which land was held in England under the feudal system, we note the following: King John gave several lands, in Kepperton and Allerton, in Kent, to Solomon Attefield, to be held by this singular service,—that as often as the king should be pleased to cross the sea, the said Solomon, or his heirs, should be obliged to go with him, *to hold his Majesty's head*, if there should be occasion for it, "that is, if he should be sea-sick!" And it appears by the record in the tower, that this same office of *head-holding* was actually performed in the reign of Edward the First.—*Philad'a Gazette.*

THE FRIEND.

THIRD MONTH, 15, 1845.

We have been presented with a copy of the "Report of the Pennsylvania Hospital for the Insane, for the year 1844," written by Thomas S. Kirkbride, M. D., the efficient and devoted physician to the institution, and published by order of the board of managers. Like those which preceded it, this report is replete with valuable and instructive information in relation to the treatment of insanity. A brief extract or two is all that our space will admit, the truth of which is of paramount importance as regards the hope of permanent cure.

"In this institution, premature removals are not unfrequent, and are often a source of deep regret." "All the good that has been effected by some months' residence in the Hospital, is frequently jeopardized: all the labour and attention, which were steadily leading to convalescence, are lost, by the injudicious removal of a patient." "It cannot be too often repeated to the whole community, that this disease, in its early stages, is as curable as many others, but that when the disease becomes fixed, it is only occasionally removed, and after a long course of treatment,—that perseverance in remedies is frequently most happily rewarded,—that although some do recover in less than than three or four months, it cannot be anticipated, and that no one should be given up who has not been more than a year under treatment."

—

WANTED

At Haverford School, the ensuing session, commencing in the Fifth month next, Two young men as Assistants in the Mathematical and Classical Departments. Apply at the School, or by letter, addressed to

Daniel B. Smith,
West Haverford, Delaware co., Pa.

Third month.

—

A lad is wanted as an apprentice to the Commission business, whose age does not exceed sixteen years, and whose parents reside in the city. A small compensation allowed. Any application, in the writing of the applicant, may be left at this office, addressed to C. M.

Third month.

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Friends' Asylum.

A Stated Annual Meeting of "The Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 19th of Third month, 1845, at 3 o'clock, P. M., at Mulberry street meeting-house.

Samuel Mason, Clerk.

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Committee on Education.

A Stated Meeting of the Yearly Meeting's Committee on Education, will be held at the committee-room in Arch street, on Sixth-day, the 21st instant, at 3 o'clock, P. M.

Daniel B. Smith, Clerk.

Third month, 1845.

Tract Association.

The Annual Meeting of the Tract Association of Friends will be held on Fourth-day evening, the 19th instant, at half-past seven o'clock, in the committee-room, Mulberry st. meeting-house. Friends interested in the objects of the association, both men and women, are particularly invited to attend.

Jos. Scattergood, Clerk.

Third month, 1845.

Married, at Friends' meeting-house, Frankford, on Fifth-day, the 6th instant, Thomas Lippincott, of Philadelphia, to Dinah, daughter of William Hilles, of the former place.

Died, at Palmyra, Wayne county, N. Y., the 13th of Second month, Hannah, wife of Jesse Eddy, (and daughter of the late Josiah Shove of Mendon, Mass.) a member of Farmington Monthly Meeting, in the 64th year of her age. In the decease of this dear Friend, Society has sustained a great loss. She had for many years filled the station of elder, for which service she seemed especially anointed by the great Head of the Church. Being of a sympathetic mind, she was often led into deep travail and exercise with those who were called to the ministry, and from early life has at times yielded to the conviction that it was required of her to travel as companion for such. She was concerned to seek a city which hath foundations, whose maker and builder is God. She bore a protracted illness, accompanied with great bodily suffering, with Christian patience and resignation, expressing at different times her willingness to go, and that her only hope was in Jesus her Saviour. She passed away without struggle or groan, we doubt not to be forever with Him, in whose presence there is fullness of joy, and at his right hand are rivers of pleasure for evermore.

——, at the residence of her father, at Flushing, Belmont county, Ohio, Eliza, daughter of Joseph and Mary Williams, aged about 24 years, an esteemed member of Flushing Monthly Meeting, after a protracted illness of several years, which terminated in consumption. She bore her illness with great composure and resignation to the Divine will, frequently giving satisfactory evidence of her preparation for the awful change.

——, in Buckingham, Bucks county, Pa., on the 27th of Second month, at the residence of his son-in-law, Benjamin Gillingham, Amos Austin, formerly a member of Rancocas particular, and Burlington Quarterly meeting, in the 95th year of his age. He was enabled to sustain with patience the gradual wearing away of his earthly tabernacle, and with confiding trust in the mercy of God, through Jesus Christ our Lord, he could feel the pins that held his enfeebled frame together, falling out, one by one, without fear or regret, believing that a mansion was prepared for him in that eternal city, "whose walls are salvation and whose gates are praise;" saying, "his work was done; nothing to pray for but patience to hold out to the end." His last illness was short. Through the whole of it he was spared from severe suffering, and near his close every pain was removed. With unclouded intellect and peaceful hope he quietly and gently sunk to rest, calmly as an infant to its slumbers, leaving to his family and friends the consoling assurance, that he was gathered, as a shock of corn, fully ripe, into the Heavenly garner.

——, on Second-day, the 3d instant, Sarah B., wife of Jeremiah Willits of this city, of a short but severe illness, in the 48th year of her age. Previous to the violence of her disease, she was preserved in a remarkably peaceful and loving frame of mind; and just before the close, she said, "Dear Lord; glory, honour, praise," showing where her hopes were fixed. It may in truth be said of her, that she was a humble follower of a meek and crucified Lord.

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PHILADELPHIA.

From the Athenæum.

EXPLORING EXPEDITION.

Narrative of the United States Exploring Expedition during the years 1838, 1839, 1840, 1841, 1842. *By* C WILKES, *Commander of the Expedition, M. A. Ph. S., &c.* 5 vols. Wiley & Putnam.

Of this elaborate and important official work only the first volume has as yet reached us. It is expedient, perhaps, to refer the reader to a previous article on the subject of the Expedition to which it relates, in the Athenæum, No. 782. Our present notice can only be a hasty view of the general contents of the book. The Expedition is significant, as being the first, and, up to the present time, the only one fitted out by America for scientific objects.

On the 17th of August, 1838, instructions were received; and on the 18th, the signal for sailing was made. Much enthusiasm and anxiety naturally prevailed. Their course was towards Madeira, keeping the direction of the Gulf stream. Having touched at Madeira, they stood to the southward, intending to pass over the localities where shoals were supposed to exist:

"The morning after our departure from Madeira it was reported to me at daylight that the squadron were not in sight; as we had been making rapid progress throughout the night, I concluded that we had outrun the squadron, and hove to for them to come up. About eight o'clock they were discovered. On joining, I was informed by Captain Hudson that they had been becalmed for several hours, although we were near each other when the breeze sprang up. These veins of wind are frequent in this part of the ocean."

At length, they reached the island of St. Jago, which—

"Presents a very different appearance from Madeira, particularly the south-eastern portion of it, though its formation is known to be similar. There are many high peaks and mountains in its centre, which afford a fine background for the barren and uninteresting coast scenery. The time of our arrival was just after the rainy season, the island consequently presented a more verdant appearance than it does at other seasons of the year. Our consul, F. Gardiner, Esq., came on board and made us welcome to all the island afforded. An officer was despatched to call upon his excellency the governor, to report our arrival, who proved to be a black man. Knowing that the regulations required permission for vessels to depart, the request was made during the interview, which he readily granted at any hour we chose. The town of Porto Praya is prettily situated on an elevated piece of table land, and looked well from the anchorage. The bay is an open one, but is not exposed to the prevailing winds. There is generally a swell setting in, which makes the landing unpleasant and difficult. The only landing-place is a small rock, some distance from the town, and under a high bank, on which there is, or rather was, a fortification, for it is now entirely gone to decay. It commands the bay, and is situated about two hundred feet above the sea. The horizontal stratification of the red and yellow-coloured sandstone shows most conspicuously in this cliff, and forms one of the most remarkable objects on this part of the island. It is of tertiary formation, and contains many fossils. I regretted extremely that my time did not permit me to make a longer stay, as we left the island under the impression that there is much here to be found that is new in the various departments of natural history. Between this bluff and the town is an extensive valley, in which are many date-palms, cocoanuts, and a species of aloe. On landing, a stranger is immediately surrounded by numbers of the inhabitants, with fruit, vegetables, chickens, turkeys, and monkeys, all pressing him with bargains, and willing to take anything for the purpose of obliging their customers. Many of them continue to follow until they meet with some new customer. The soil, rocks, and everything around on the surface, show unequivocal marks of volcanic origin. The rock above the tertiary formation is a thick bed of cellular lava, with fragments of the same strewn in every direction over it. A thin and poor soil gives but little sustenance to a light herbage. Goats and asses are found in great numbers grazing upon it. The length of our visit did not permit us to make much examination, yet the character of the vegetation was unequivocally African. The walk from the landing to the town is exceedingly fatiguing, and the road deep with sand. The first view of the town on entering it is anything but striking, and all the ideas formed in its favour are soon dispelled. The houses are whitewashed, and in general appearance resemble those inhabited by the lower orders in Madeira, but they are much inferior even to them. The north-east part of the town is composed of rough stone houses, covered with palm leaves. The streets are wide, and in the centre is a large public square, the middle of which is occupied by a small wooden monument, said to be emblematical of royalty! A chapel, jail, and barracks, constitute the principal public buildings. The fort, which flanks the town, is almost entirely in decay. This is the case with almost everything we saw here: the place is, indeed, little better than an African town. The houses are of stone, one story high, partly thatched, and others tiled. Their interior presents only a few articles of absolute necessity. Of comfort and cleanliness, in our sense of the words, they have no idea. The houses and streets are filthy in the extreme, and in both of them, pigs, fowls, and monkeys appear to claim, and really possess, equal rights with the occupants and owner. The population is made up of an intermixture of descendants from the Portuguese, natives, and negroes from the adjacent coast. The negro race seems to predominate, woolly hair, flat noses, and thick lips being most frequently met with. The number of inhabitants in St. Jago is about thirty thousand. Porto Praya contains two thousand three hundred, of which number one hundred are native Portuguese. The language spoken, is a jargon formed by a mixture of the Portuguese and negro dialects. Most of the blacks speak their native tongue. Mr. Hale, our philologist, obtained here a vocabulary of the Mandingo language, and found it to agree with that given by Mungo Park.

"The officers of this garrison were, like the governor, all black. The latter made a brilliant appearance, dressed in a military frock coat, red sash, two large silver epaulettes, and a military cross on his breast. He was quite good-looking, although extremely corpulent, and speaks both French and Spanish well. He was very civil and attentive. Fruit, bread, cheese, and wines were handed about. Some of the wine was made on the island of Fogo, and resembled the light Italian wines. The cheese also was made here from goats' milk, and resembled the Spanish cheese. After doing ample justice to his excellency's good fare, we proceeded to view the lions of the place. The first and greatest of these is the fountain, or common watering place of the town, above half a mile distant by the path, in a valley to the west of the town, and almost immediately under it. The fountain is surrounded by a variety of tropical trees, consisting of dates, cocoanuts, bananas, papayas, sugar-cane, and tamarinds, with grapes, oranges, limes, &c., &c., and when brought into comparison with the surrounding lands, may be termed an enchanting spot; but what

adds peculiarly to its effect on a stranger, is the novelty of the objects that are brought together. Over the spring is a thatched roof, and round about it a group of the most remarkable objects in human shape that can well be conceived. On one side blind beggars, dirty soldiers, and naked children; on another, lepers, boys with monkeys, others with fowls, half-dressed women, asses not bigger than sheep, and hogs of a mammoth breed; to say nothing of those with cutaneous disorders, &c., &c., that were undergoing ablution. All conspired to form a scene peculiar, I should think, to this semi-African population. Here sailors watering and washing, chatting, talking, and laughing; there a group of '*far niente*' natives of all sizes, shapes and colours, half-clothed, with turbaned heads and handkerchiefs of many and gay colours, tied on after a different fashion from what we had been accustomed to, the shawls being reversed, their ends hanging down behind instead of before, completely covering the breast, and one fourth of the face. What portion of this group had honoured the place in consequence of our visit, it would be difficult to conjecture; all were eager, however, to derive some benefit from the meeting, particularly the beggars, who are equally pertinacious with those found elsewhere, and are certainly great objects of commiseration. This well barely supplies the wants of the inhabitants and shipping, and they are now about building a reservoir. The whole of the stone for it was prepared in Portugal, and made ready for putting up. It is to be made of marble. The water for its supply is brought two miles in iron pipes. It is said that it will cost 130,000 dollars, and is the only improvement that has been undertaken by government for many a year. A market is held daily in the morning when any vessels are in port. The square in which it is held is quite a large one, with a cross in its centre. The market is not of much extent, but a great variety of tropical fruits, of the kinds before enumerated, are exposed for sale in small quantities, as well as vegetables. These consist of cabbage-leaves, beans, pumpkins, squashes, corn, potatoes, yams, mandioca, &c. All these were spread out on the large leaves of the cocoa-nut tree. No kind of meat was for sale. The only articles of this description were chickens four or five days old, tied up in bunches, and some eggs. In order to obtain beef, it is necessary to buy the cattle at the cattle-yard, where, on previous notice being given, you may choose those that suit for slaughter. They are in general of small size, and dark-coloured. Those we saw were from the interior of the island, where they are said to thrive well. The morning drill of the recruits which was witnessed, was amusing. They were cleanly dressed, but the rattan was freely used by the sergeant, and what seemed characteristic or in keeping with appearances around, the sergeant during the drill ordered one of his men from the ranks, to bring him some fire to light his cigar! No trades were observed, and but one small carpenter's shop. A few shops were supplied with cotton, hardware, &c. There were likewise a number of little wine shops, where they also sold fruit, which they usually have in great plenty, but all their crops depend much upon the rains, and the inhabitants have also become indifferent or careless about raising more than for their own supply, from the heavy exactions of government made upon everything that is cultivated. The demand for shipping has of late years very much decreased. The improvement in the supplies and comforts on board of vessels on long voyages, now make it unnecessary to touch in port, as was formerly deemed unavoidable."

On the 23d of November, they stood for the magnificent harbour of Rio Janeiro. The evil of slavery is thus depicted:—

"The slave population is stated at five times the number of that of the whites, and notwithstanding the existing danger of maritime capture, the supply still seems equal to the demand. Although many slavers are taken by the English cruisers, brought in and tried by the mixed commission, agreeably to treaty, yet means are found to introduce the slaves. Two slavers were lying in charge of the English squadron while we were there. On board of them, though quite small vessels, were two and three hundred negroes. It is difficult to imagine more emaciated, miserable, and beastly-looking creatures, and it is not a little surprising that they should be kept thus confined by those who affect to establish their freedom and ameliorate their condition. These vessels it is understood had obtained their victims on the eastern coast of Africa. Slaves are almost the only carriers of burdens in Rio Janeiro. They go almost naked, and are exceedingly numerous. They appear to work with cheerfulness, and go together in gangs, with a leader who carries a rattle made of tin, and filled with stones (similar to a child's rattle.) With this he keeps time, causing them all to move on a dog-trot. Each one joins in the monotonous chorus, the notes seldom varying above a third from the key. The words they use are frequently relative to their own country; sometimes to what they heard from their master, as they started with their load, but the sound is the same. The coffee-carriers go along in large gangs of twenty or thirty, singing. One half take the air, with one or two keeping up a kind of a hum on the common chord, and the remainder finish the bar. Those slaves are required by their masters to obtain a certain sum, according to their ability, say from twenty-five to fifty cents a day, and to pay it every evening. The surplus belongs to themselves. In default of not gaining the required sum, castigation is always inflicted. It is said that the liberated negroes who own slaves are particularly severe and cruel. The usual load carried is about two hundred pounds weight. Our philologist found here a field of some extent in his department, through the slave population; and it afforded more opportunities for its investigation than would at first appear probable. Vast numbers of slaves have been, and are still imported annually into this market; and as very many of the same nation or tribe associate together, they retain their own language, even after they have been in the country for some years. It may be seen by the most cursory examination, that they are marked in such a manner as to serve to distinguish their different races. Some have little of the distinctive negro character, and others more of it than any human beings we have seen."

"All these blacks are from different parts of the coast, and having been hostile tribes, retain much of their antipathy to each other. In general they are kindly treated, and become firmly attached to their masters; more, however, from a clannish feeling than from gratitude, of which virtue they seem to possess little. They are baptized by their owners as soon as purchased, and in the cities attend mass regularly, and go to confession, but they are never thought to become entirely civilized. Those who receive their freedom in reward for faithful services, or purchase it, conduct themselves well; their descendants are much superior in point of intelligence. Many of them own slaves, and prove much more severe masters than the whites. Male slaves are put to any trade or craft they may desire. Females are for the most part employed as mantua-makers, and almost all the finery worn by the higher circles at public fêtes is made by slaves. Indeed, many masters and mistresses are dependent on the labour of their slaves for their daily support. There are some blacks who are priests, and others officers in the army; some of the deputies would not pass for white men anywhere."

(To be continued.)

For "The Friend."

EDUCATION.

(Continued from page 194.)

"On this point, at least, [that of a teacher able to dispense with his book while giving instruction,] I do not speak without some 'practical knowledge.' A teacher with whom I partly fitted for college, in hearing the Æneid, the select orations of Cicero, and the four evangelists in Greek, never took either grammar or text-book into his hand; and he would have considered it an indignity if a pupil had offered him one, by which to set the next lesson. I know that this ability of his, inspired *one* of his pupils, at least, with sentiments of respect towards him, with conceptions of excellence, and with an ardour for attainment, such as all the places and prizes ever bestowed, and a life of floggings into the bargain, could never have imparted. I well remember, that when I encountered a difficulty, either in translation or syntax, and was ready to despair of success in overcoming it, the mere thought, *how easy that would be to my teacher*, seemed not only to invigorate my effort, but to give me an enlargement of power, so that I could return to the charge, and triumph. This is one of the kinds of emulation that I believe in; not that base emulation which pits two, or twenty boys, against each other, and leads one to triumph in the others' defeat; when, had one been animated by Christian motives, he would have rejoiced, after having done his best, to be excelled by his fellows.

"Besides, it is obvious, that teaching without book, leads to a more conversational mode. Questions become more specfiic and pertinent. Formality wears away. Attention is roused. Animation and eagerness ensue. And when the mind is in this state, every one knows that impressions are more deeply made, and therefore are longer retained. Nor is quickness at all incompatible with intense application of thought. Suppose a teacher puts a question to a whole class, which takes the best scholar in it one, or even two minutes to answer; yet when the answer comes, the teacher can put the question again, in order to impress the result upon the memory of each, by the simultaneous response of all. This animates all, and awakens their minds to a more ready perception and comprehension of the next. Let the Thirty-one try the experiment of teaching, on all subjects, without book, 'from a full mind,' for one quarter, and see how they like it.

"There is one thing especially worthy of observation, in regard to this section of the 'Remarks.' One part of its caption is, 'Prussian Modes of Instruction.' In my Report, I described the Prussian manner of teaching all the rudimental and common branches,—from reading the first words, and counting the lowest numbers, and making the first marks in hand-writing, up to history, rhetoric, geometry, and drawing. I described what are called 'Exercises in Thinking,' and the teacher's power of imparting general knowledge to the pupils, under the heads of 'Knowledge of Nature,' 'Knowledge of the World,' 'Knowledge of Society,' Knowledge of the Bible,' and 'Bible History,' &c. I spoke of their mental resources,—of their being able to give, for instance, a lesson each day on the application of science to the arts, on the every-day business and duties of life, on the various kingdoms of nature, &c., and of their being able to do this for years in succession, without exhausting their stock of knowledge. Of all this comprehensive range and diversity of studies, the Thirty-one have criticised two, and but two,—the manner of teaching to read, and the manner of teaching arithmetic.

"The third section in the 'Remarks,' on 'Modes of teaching children to read,' opens debatable ground. It is a proper subject for discussion, and I have welcomed discussion upon it. For this purpose, I have given publicity to views diametrically opposed to my own. In a number of the Common School Journal, for February last, I inserted a long article, whose object was to controvert opinions on this subject, which, after seven years of reflection, observation and inquiry, I had deliberately formed. The existence of that article in my Journal is not recognised in the 'Remarks,' although, as it seems to me, almost every argument, having any plausibility, which the 'Remarks' contain, was borrowed from the Journal.

"The difficulties inherent in the orthography of our language are so great, that many philosophic and benevolent minds have sought for some method of reform. In England, since Bishop Wilkins's 'Essay towards a Real Character and a Philosophical Language,' published in 1668, propositions for a change have been too numerous for detail. In our country, as far back as 1790, Dr. Thornton. who presided for so many years over the Patent Office, at Washington, published a pamphlet, entitled, 'Cadmus, or a Treatise on Written Language,' in which he proposed that every letter should be named according to its *power;* and he invented new characters to supply the deficiencies of our alphabet. For this production, the American Philosophical Society awarded, to its author, a gold medal, and the title of Cadmus! In 1768, Dr. Franklin amused his leisure hours in preparing a 'Reformed Alphabet.' I have a work of some size, in which the orthography was conformed to the orthoepy. Phonography, which is at present attracting some attention among educated men, is designed to supersede, in part. the obvious imperfections of our language. It is not unworthy of notice, that at the last session of Congress, an elaborate plan for the reformation of our alphabet and language in this particular, was ordered to be printed. All these things show that real difficulties exist. All philosophical teachers have felt these difficulties, so far as their own profession was concerned, and have been ready to give, at least, a candid consideration to plans for their removal."

Yet "an attempt is made, [by the Thirty-one,] to fasten a degree of absurdity upon myself and those who agree with me, as to the manner of teaching young children to read. The idea that 'the new system' postpones the learning of the alphabet, of course spelling, until after *seven hundred* words are learned, is kept before the reader's mind, throughout the section. Now the facts that invalidate this representation, stand conspicuously out, in the very productions from which it professes to be derived. In the 'Primer' referred to, there are only about one hundred words, before the first story or reading lesson; and the instructions to teachers, contained in the author's preface, are, 'Before all the words are learned that belong to the first story, the child may be taught several letters, such as s, t, v, b, d,' &c. 'Some children will soon inquire out all the letters, and as soon as they are known, it is well to let them spell the words,' &c. 'There is no doubt that the sooner spelling is begun, *intelligently*, the better,' &c.

"Mr. Pierce, in the lecture from which the quotation in the 'Remarks' is made, says, 'After the scholars are able to manage with ease simple sentences, such as are to be found in Gallaudet's and Worcester's Primers, Bumstead's First Book, or Swan's Primary Reader, let them be taught the names and sounds, or powers of letters.' Now the first sentence in Gallaudet's Primer is '*Frank had a dog; his name was Spot.*' In Worcester's, it is, '*A nice fan.*' In Bumstead's 'First Book,' the first sentence has twenty different, but very simple words; the second has only six. In Swan's, it is, '*I can make a new cage.*' Pierce's direction therefore is, 'After the scholars are able to manage with ease, such simple sentences' as the above, 'let them be taught the names and sounds of letters.'

"By the 'old method, the names of the letters,—the A, B, C, as they have been immemorially called,—were first taught. After these came tables of ab and eb, of bla and ble, of ska, ske, of bam, flam, &c., &c., an almost endless catalogue, and doleful as endless. All the old spelling-books, so far as I know, were constructed on this plan. In Webster's, Pike's, Emerson's, Sander's, &c., the number of these senseless particles amounted to hundreds. By the 'old system,' when the child could master the alphabet at sight, and could read these names of nothing, by spelling them, he was put to the reading of short sentences. Then, and not till then, was any order or beauty evolved to his vision, out of night and chaos. From inquiries made, I know not of how many teachers, I learn that it has taken children, on an average, at least six months to master the alphabet, on this plan, even when they went to school constantly. In country districts, where there are short schools and long vacations, it has generally required a year, and often eighteen months, to teach a child the twenty-six letters of the alphabet; when the same child would have learned the names of twenty-six play-mates, or of twenty-six interesting objects of any kind, in one or two days. And the reason is obvious. In learning the meaningless letters of the alphabet, there was nothing to attract his attention, to excite his curiosity, to delight his mind, or to reward his efforts. The life, the zest, the eagerness with which all children, except natural-born ideots, seek for real objects, ask their names, or catch them without asking, never enlivened this process. The times of the lessons were seasons of suspended animation. The child was taught *not to think*. His eyes and mind were directed to objects as little interesting as so many grains of sand. By the letters and abs, no glimmer of an idea was excited in the child's mind, and when he was put into words and short sentences, he found, as the general rule, that the letters had all changed their names, without any act of the legislature. Were the common objects of nature or of art,—animals, trees, flowers, fruits, articles of furniture and of dress, implements of trade, &c., &c., learned as slowly as this, an individual would hardly be able to name the objects immediately around him during the first century of his existence; and antediluvian longevity would find him inquiring the names of things now familiar to a child.

"By the 'new method,' a book is used which contains short, familiar words, which are the names of pleasant objects or qualities, or suggest the idea of agreeable actions. A simple story is told, or some inquiry is made, in which a particular word is used, and when the child's attention is gained and his interest excited, the word is shown to him, as a whole. He is made to speak it, and is told that the written or printed object means what we mean when we speak the word; and that if he will learn words, he can read such stories in books as he has heard, or speak to people a hundred miles distant from him, or that he can do

some other of the hundred wonderful things which belong to reading, and which even a child can be made to understand. Words are shown, which excite pleasant images when spoken, and after a little while, if the instruction is judiciously managed, the child comes to look upon a book as a magic casket, full of varied and beautiful treasures, which he longs to see. Pleasant associations with the book, the school, and the teacher, are created. The idea that every word has a signification, is kept perpetually before his mind, until he looks habitually for a meaning in printed words, as much as he does in those spoken ones which are addressed to him. His mind is kept in an active, thinking state. The time never is, when he looks at the words in a book, without going out in imagination, to things, actions, or relations, beyond the book. He is not stultified as when he is compelled to look at letters and particles, for a year, which are almost nothing in themselves, and suggest nothing beyond themselves. After a number of words have been taught in this way,—more or less, according to the capacities of the child, but ordinarily, I should say, less than a hundred,—some of the letters are pointed out. In subsequent lessons the attention is turned more and more to the letters, until all are learned. My view is, and I said so, both in my Lecture and in my last Report, that the *powers* of the letters should also be learned. The spelling of some words may begin even before the whole alphabet is mastered.

"Among the advocates of the 'new system' are —— Gallaudet; —— Emerson, the President of the Institute; —— Pierce; Dr. Howe; the Hon. J. A. Shaw, for many years preceptor of the Bridgewater Academy, a member also for several years, of each branch of our legislature, and now Superintendent of Schools in the Second Municipality of New Orleans; —— Palmer, the author of the Prize Essay on Common Schools; —— Russell, the elocutionist, in part, &c., &c. In 1837, the Boston Primary School Committee, now more than one hundred in number, and some of them 'practical educators,' introduced Bumstead's books* into the Primary Schools of the city; and from that time, I suppose, the 'new system' has been in general use in these schools."

* Bumstead's books may be had at E. C. & J. Biddle's bookstore in this city.

(To be concluded.)

From Chambers' Edinburgh Journal.

A RUN DOWN THE RAPIDS.

My Dear ——, I wrote to you last from Kingston, the present capital of Canada—a title, by the way, of which it is very unworthy; but places as well as persons sometimes have honours cast upon them, and it should not surprise us if they are not always found deserving of such distinction.

There are three ways of getting from Kingston to this place: that most frequently adopted is by the St. Lawrence, which is navigated by steamers, except in those parts where it is broken by rapids; these are passed in stages, over roads nearly as uneven as the water which runs along-side. Another route is by the Ottawa river and Rideau canal; it is considerably larger than the former, and at this season of the year not very tempting, as many of the lakes through which it is necessary to pass swarm with mosquitoes, which invariably pay strangers the most assiduous attention.

Having already travelled by both these routes, I was glad of an opportunity to try the third, the rapids, which presented the charms of novelty and excitement: so at two, P. M., I found myself and baggage under weigh in the steamer Charlotte, seventeen horse power: a Lilliputian compared with the ordinary lake and river boats, but capable of affording stowage for a considerable number of passengers and a valuable cargo of flour. This was formerly the only route either for ascending or descending the river; but of late years, since the introduction of steam-boats, the other routes have been opened, and the old method, the barges, have been abandoned.

On leaving Kingston, we entered the lake of the Thousand Islands, which number, I imagine, they greatly exceed. In size, they vary from rocks just large enough to support a single bush, to islands of several miles in extent. The greater number are granite rocks, which rise abruptly from the water; but others are nearly flat; and all are thickly covered with stunted trees and brushwood. I have had the good fortune to see them in nearly every season, and under a variety of circumstances; but would recommend, as the most favourable period for visiting this fairy region, a still evening in autumn, when the leaf begins to change, and the bright red of the maple mingles with the green of its more hardy brethren of the forest. It was here that the pirate Bill Johnson established his head-quarters during the disturbances of 1838-39, and where he continued to elude every attempt that was made to take him—a fact which will not surprise those who have once passed through this labyrinth of rocks.

I was here a good deal amused at an instance which showed that the feeling of contempt we all know a seaman entertains for a *fresh-water sailor* is amply returned. As the evening advanced, one of the sailors came up to the helmsman and told him he might "go below;" then addressing me, he said, "that chap's a *salt-water sailor*, and takes a deal of elbow-room, so it don't do to put him at the helm after dark."

Soon after leaving the Thousand Islands, Brockville appears on the north, or Canadian side of the river. This is a well-situated village, perhaps I should say town, and one of the prettiest in the country. When passing this part of the river on a former occasion, I heard a circumstance which would lead one to conclude that a considerable change had taken place in the climate. A gentleman told me that when his father settled there, about sixty years before, all the produce was taken to Kingston on the ice; but that of late years, it has not been considered safe to travel at all upon that part of the river during the winter. Whether this change is to be attributed to cultivation, or to some other cause, I leave to the scientific to decide.

As we were anxious to see all of the principal rapids, which we expected to approach by day-break, we retired early to our berths, formed of shelves fastened to the sides of the cabin, which during the daytime were taken down and stowed away. Our party appeared on deck soon after four next morning, and we found ourselves approaching the "Long Sault." An island divides the river here into two channels; that on the American side is alone navigated; and the occasional peeps which we had of the other, satisfied us that, if we had not chosen the most picturesque, we had at least taken that which was the least dangerous. The Long Sault is nine miles in length; the south channel for the most part runs between steep and thickly-wooded banks, the water running smoothly, though rapidly; occasionally there is a little hubbub, but not sufficient to alarm the most timid voyager. Barges are sometimes wrecked on this rapid, being forced on shore by the current when passing some of the short turns which so frequently occur in this channel.

After passing this rapid, we entered Lake Francis, a shallow lake, with flat banks, and a few rushy islands. To the south may be seen some of the high lands in the state of New York, which make a picturesque of what would otherwise be a most monotonous scene. We now also got into the French country, and could distinguish the small whitewashed houses of the Canadians. At Coteau-du-lac we took in a pilot, the most dangerous rapids being below this place. The first, the Coteau rapid, was passed without danger or difficulty; and though the water was foaming all around us, we threaded through where it was comparatively smooth.

The next rapid, the Cedars, is very dangerous on account of its shallowness. The rocks are easily discernible by the change of colour in the water, which appears of a reddish hue. When approaching the most dangerous part, the engine was stopped for about a minute. The channel here passes over rocks; and there being but a few inches between the bed of the river and the bottom of the vessel, the slightest error in steering would cause certain destruction. This rapid is something less than three miles in length, and the fall thirty-two feet: the distance was run in eight minutes. The next rapid, the Cascades, was more boisterous than any we had yet passed through: the steamer bent like a rod; but as there was plenty of water, and no rocks, there was no cause for alarm. At the bottom of this rapid the St. Lawrence and Ottawa rivers meet, but do not *unite:* the clear green of the St. Lawrence contrasts advantageously with the reddish slate colour of the Ottawa; the line dividing their waters is perfectly distinct, and as straight as if drawn with a ruler.

We now took in an Indian to pilot us down the Lachine rapids: he came off in a canoe with several others from the Indian village of Caugnawaga, the only striking feature of which is a church, with a glittering *tin* spire.

The rapids we were now approaching are by far the most boisterous on the river, and the most difficult to navigate: though, with a skilful pilot, they are perhaps less dangerous than the Cedars, as there is plenty of water in the channel, the only difficulty being to keep within it. As we approached, the passengers were made to sit down, that they might not intercept the view of the pilot. The Indian and three others stood at the helm; the current became more and more rapid, but was still smooth; the engine was eased—then stopped; we saw the breakers under the bows—a sudden plunge, and we were in the midst of them. Rocks appeared on every side, and it seemed impossible that we could escape driving upon some of them. Suddenly the helmsman sprung across the vessel, which as quickly obeyed the directing power. This, however, seemed but a momentary respite, as others, equally menacing, appeared directly before us; but these were also skilfully avoided, and we passed them without injury. The water was in the greatest possible state of agitation: rushing with fearful rapidity, it is intercepted by rocks, which causes it to boil and foam as if raging at the opposition they offer to its course. The vessel is hurried along by the current, and knocked about in every possible way by the irregular sea which is produced by the diversity of currents. One of the boatmen, who was sitting near me on the deck, appeared highly excited; he half raised himself by resting on one hand, watched the course the boat was taking with an expression of the most intense anxiety, and turning each moment to the helm, appeared ready to spring to it, as if he feared the four men already at it would not be able to move it quick enough. He was an old man, who knew the channel, and was consequently well aware how much depended on the skilful management of the helm. The Indians pass these rapids in canoes: a few years since one was upset, and several persons drowned—a circumstance which will not surprise any one who has once gone down them: it is far more surprising that any who attempt to pass them in such a manner should do so in safety.

This route will probably become very popular, as all idea of danger has already nearly vanished. At present, it takes about twenty-four hours to perform the distance (200 miles;) but with boats of greater power, it might he done in nearly half that time.

I remain, &c.,

L. P. D.

Montreal, Sept., 1843.

Love silence, even in the mind; for thoughts are to that, as words to the body, troublesome; much speaking, as much thinking, spends, and in many thoughts, as well as words, there is sin. True silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment. It is a great virtue; it covers folly, keeps secrets, avoids disputes, and prevents sin.—*Penn.*

The wisdom of nations lies in their proverbs.—*Ib.*

For "The Friend."

WILLIAM THOMPSON.

In the introductory remarks to the extracts from the "Letters of William Thompson," inserted in "The Friend" of Second month 22d, it was intimated that they might be resumed at a future day. I now place at the disposal of the editor a further selection, consisting, in some cases, of parts of letters or memorandums, and in others, of letters entire. That the reader may the better appreciate the character and value of these extracts, it will be well to keep in mind, that, including those before given, they were written, in the order of their succession, from the age of about fifteen to that of twenty-three, or within a few months of his death.

"Humility does not grow spontaneously, as some vainly imagine; there is nothing like it interwoven in our nature, nor is it ever found to exist in the best natural dispositions. There is, indeed, a counterfeit species to be met with, a sort of bashfulness; but this will not preserve. True humility is of Divine planting, and must be watered with self-denial; it is an emanation from the Deity, illuminating the mind with views of His adorable greatness, and of its own nothingness. May we, by giving heed to the teachings of Him who is near, (and who is willing to communicate every needful thing) become daily wiser in the things that make for peace."

"There is a saying left upon record, which was spoken by the Redeemer of men, and which, though it has almost universally obtained the assent of professing Christians, is rarely found to make a deep impression on the mind: 'Without me ye can do nothing.' It but rarely occurs, I say, that we make a formal denial of this great truth; yet it also as rarely happens, that we receive, with a full and entire conviction, the Divine admonition. Oh! that we could be persuaded to put away all our own strength, which we have sufficiently proved to be a broken reed, a staff that is of no defence. This I consider as the first step towards the kingdom of heaven, to know ourselves poor, and blind, and naked, and defenceless: until we are stripped of our own armour, we can never 'put on the whole armour of God.' This is indeed a blessed state to be in, to feel ourselves lost and undone, for then is the good Shepherd near, to raise up and heal the wandering soul, and to restore it to his everlasting fold."

"Every one is not born to conquer nations, to plant colonies, or to propagate new and improved systems of philosophy; but every one is endowed with a certain portion of intellect, which it is his duty and interest to improve; it is his duty, because he has received it from his Creator, the supreme source of all good; and no stronger proof can he exhibit of his gratitude to the awful Giver, than by improving the gift. It is his interest, because by calling forth the latent sparks which lie hid in the soul, he may procure to himself a perpetual source of intellectual pleasures, which are ten thousand times more to be valued than the gross delights of sensual gratifications. In prosperity, he will learn humility; in adversity, fortitude; and in every situation, content: this will be the happy result of a right cultivation of the mind.

"But let no one imagine, that to do this requires only that he should will it to be done; let such remember, that it is by perseverance and a never-ceasing energy, that he can hope to be freed from the shackles of prejudice, and the errors of education; or in any degree overcome the depravity of his corrupt nature. If, however, he courageously use the strength which he hath, and earnestly supplicate the Almighty for more, he may every day obtain new victories over himself; he may soar to new heights, and into new regions of science; and by an exact, and righteous employment of time, he may enjoy a lively anticipation of eternity."

It is remarked of William Thompson, that his progress in learning, when at school, was equal, if not superior, to that of most of his school-fellows, and that he early manifested a love of reading, combined with a retentive memory, which enabled him to communicate to others the substance of what he had read. His regular attendance at school ceased before he had attained the age of thirteen years; for about that period his father became so infirm as to be quite incapable of supporting himself or his family, which being numerous, it was necessary that every member of it, who was of ability, should contribute towards the general support; accordingly, William was sent to labour as a spinner in a neighbouring cotton manufactory, where he remained several years. During that period his health suffered much from the confinement of the situation, and the foundation was probably laid of that disease which was apparently the chief cause of his early death.

At the latter end of the year 1812, his health became much impaired; considerable bodily debility came on, attended by great lameness, which rendered his employment particularly painful; and in the First month, 1813, he was obliged to relinquish it altogether. The lameness and pain extended from his hip to his foot, and were at first supposed to proceed from rheumatism, but proved to be a disease of the bone, of a peculiar and very painful nature, from which he never entirely recovered. As his health continued in a very infirm state during the spring of the year 1813, his friends felt anxious that some employment should be found for him more suitable than that which he had relinquished. It was accordingly proposed to him to undertake the office of schoolmaster at Penketh, near Warrington: the school-room belonging to the Society of Friends, and nearly contiguous to their meeting-house there, being then unoccupied. In the Eighth month of that year he removed to Penketh, and opened his school, being then in the twentieth year of his age. He had derived considerable benefit from the judicious means adopted to remove his lameness; and his general health was much improved by nutritious diet and careful attention. What his feelings were on entering upon so novel and arduous an engagement, appears by some of the following extracts from his letters.

"Penketh, 14th August, 1813.

"The prospect before me seems to present an encouraging appearance, and I hope, that Providence, who has so miraculously opened the way to my present undertaking, will continue his favour, that it may tend to my own satisfaction and the benefit of my fellow mortals. When I take a retrospective view, I see every reason to trust for a continuation of Divine favour. And yet strongly as this chain of events proves the immediate care of an all-wise invisible Being, I am sensible that it by no means supersedes the necessity of my own exertions.

"——— When duty and inclination point different ways; when the corrupt inclinations of the heart are perpetually tending to that which is known to be prohibited, and to walk in the way which ultimately leads to destruction; what guide shall we follow? what pilot shall steer us clear of the rocks on which thousands have already split? How unavailing is the knowledge of science—of those 'deep skilled in algebraic lore!' They cannot get clear from the entangling net of corruption, nor conquer with their utmost efforts the prevalency of one besetting sin. No man ever could wrestle with that fell monster sin, or overcome by his natural strength his secret propensities to evil.

"Education and the refinements which necessarily exist in a state of civilization, may do much, but their effect is confined to the exterior deportment. The branches are lopped, but the poisonous principle remains in the root. Our virtues rarely bear any proportion to the extent of our knowledge. A man may be conversant with every branch of ethics; he may be orthodox in his creed to the smallest point; whilst in practice he may be an atheist, and as far from observing the code of Christian morals as the most illiterate savage. The poison is of too fatal and corroding a nature to be acted upon successfully by the mere will of the inheritor. It remains for grace to accomplish the mighty work; this is the never failing corrective of evil; its power is omnipotent, and no case can be so desperate but its sovereign virtue will heal it. It is a proof-armour against every temptation, it is a preservative in every time of danger; in short, Divine grace is that bright emanation from the Deity, which leads back to himself. But the way lies through a thorny path, filled with many enemies and besetments, through a series of trials and provings; and here is its sovereign power made manifest, in overcoming these obstacles, and enabling the humble soul to go on, conquering and to conquer. Those souls that are willing to be clothed with its heavenly influence shall be helped from grace to grace, and from strength to strength; armed by its vivifying power, they shall burst asunder the chains with which the giddy multitude are led captive; whilst inhabitants of earth, they will centre their desires in Heaven, considering themselves as probationers for that state of unmixed bliss, which shall commence when time shall be no more. Here then is that Divine remedy for every spiritual disease, which God in mercy has provided, through our Lord Jesus Christ. This is the balm of Gilead which is given for the restoration of Adam's lost race; and it is given freely, without any other condition than that we make it the rule of our obedience, and the guide of our actions. 'Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' When we consider that this is the language of the Lofty One that inhabiteth eternity, to sinful worms of the earth; how astonishing, how incomprehensible does it appear! The condescension is such, that we should be led to doubt its reality, if we were not told that his mercy is as infinite as his other attributes, and that we were created expressly for the purpose of enjoying his favour, and of becoming recipients of his love. Ah! my dear friend, let us but get right views of our deplorable state by nature, and of the gratitude we owe to Him, who, by His own blood, has cancelled the mighty debt; who, after having purchased our reprieve from eternal death, condescends to visit our hearts, and woos our acceptance of it. Could we look into the adorable mystery of human redemption, and take a view of those inestimable privileges which we enjoy, our language would be changed from despondency to exultation; we should exclaim with the prophet, 'Rejoice greatly, O daughter of Zion; behold thy King cometh unto thee!'"

"Penketh, September, 20th, 1813.

"Providence has placed me here by a series of events, compared with which I know no parallel; my bodily indisposition, my particular religious sentiments, everything has concurred to assist in removing me from a state of abject poverty and obscurity, to a situation, which, if its duties be rightly discharged, will, with the blessing of Providence, procure me an honourable independence. My former manner of life was most unfavourable to mental improvement; the monotonous and unsentimental circle of duties, within the precincts of a manufactory, are calculated to damp the ardour of genius, and to chill the working of the social affections. My mind is by nature indolent; and had I continued immured in this mental sepulchre, I believe I should almost have become as destitute of ideas as the machines that were under my care; but I am now, through a kind Providence, placed in a station which affords ample scope for the mind; which affords me incalculable benefit from the instruction I impart to others. Self-government, that universal requisite, is never more needful than where I now stand."

"The great system of morality is made up of unalterable positions, which are equally binding at all times and in all places. One of those which our great Master has particularly enjoined, is to cherish meekness and brotherly love; and to show who is our brother, he has described a stranger, sick and distressed, in the parable of the good Samaritan.

"The advent of the same Divine lawgiver was announced, as bringing peace and good will on earth. A desire to promote the accomplishment of the heavenly message ought to form the basis of our reasonings, and the rule of our actions. It is a first principle which we ought never to lose sight of. If, then, by this criterion we judge of the political state of Europe, how legible are the characters in which its guilt is implicated! How great is the infamy attached to the inventors of the thousand diabolical machinations by which it is torn! Can the meed of applause be due to those, who in order to attain it, have forced their fellow creatures from the innocent occupations of a rural life, to shed their blood in adjusting a vain and groundless quarrel; who have broken asunder the tender bands of connubial felicity in thousands of families, and half peopled the world with orphans? What are the triumphs of the conqueror but so many harbingers of desolation to mankind? But these mournful truths are forgotten by the deluded multitude. Brutality is termed courage; pride, honour; and lawless rapacity, a just and reasonable preservation of the rights of nations. The pompous eulogies pronounced over departed heroism, the specious monumental inscriptions, with all the ensanguined trophies of martial valour, must vanish away before the steady and unerring lamp of religion. Those that ravage the earth with fire and sword, may assert their attachment to that divine handmaid, and justify their most horrid actions under pretence of advancing her interests; but believe them not: no casuistry can disprove that religion is wholly inimical to hostile pursuits; its high and Holy Founder exhibits in his own person the example, whilst he delivers the precept, that peace, harmony, and brotherly concord, should be the distinguishing characteristics of his humble followers."

"Blessed fortress, religion! that affords security, alike from the storms of adversity, and the alluring baits presented in a state of prosperity and affluence. Here, we all stand on the same footing, however dissimilar in other respects, or however various our allotments in life; it is by the same free and unmerited redemption, that we are purchased from eternal death, and made participators of the Divine nature. In whatever part we may have suffered losses, the same heavenly Physician can alone bind up our wounds. When viewed in this light, how do the petty distinctions which wealth has created, vanish! We see mankind as one universal brotherhood, having one common Lord and Father, and individually destined, by the grand scheme of redemption, to exist in a state of unceasing felicity.

"When I meet with one who conceives himself entitled, by his ample possessions, to behave with an air of insolence and self-importance towards his inferiors, surely, I exclaim, this person has never seen the conditions on which he holds the precarious tenure of life; he has never extended his ideas so far as to consider, that there is a Fountain of light which will dissipate the idle dreams of ambition: in the blaze of which, nothing but pure gold can remain untouched: it is virtue alone that confers superiority in the sight of the Almighty. We shall be weighed in the balance, not for the strength of our intellects, the extent of our attainments, or the conspic-

uous rank we have held amongst men: the investigation will concern, whether we have rightly husbanded our time, whether we have put off a conformity to the world, and sought after that temper and spirit that were in Jesus, by becoming transformed into his Divine image."

"What a state of alternation is this life! Who would wish to sojourn here forever? Often, when elated with confidence to-day, we are sunk in despair to-morrow; and one victory obtained over our enemies, only leads to new and more arduous combats. Yet there are resting places by the way. He who was evilly entreated for our sakes, having trod the vale of mortality, has not been unmindful of the wants and weaknesses of his tried followers. With the cup of bitterness he has mingled many sweets: the gloom of midnight darkness is often irradiated by the brightness of the morning star; and the bleak winter of adversity rendered less rigorous by the anticipation of future glory.

"I am now actively engaged in prosecuting the duties of the station to which the partiality of my friends has promoted me, and I find it productive of solid satisfaction; indeed, my most sanguine hopes are more than realized. There is every probability of my acquiring a comfortable state of independence, whilst conferring an essential benefit on my fellow-creatures, in assisting to mould the genius and habits of the rising generation. Ah! my friend, what should I have done in such an undertaking, if my habits and dispositions had not previously received a tincture of religion? Without this regulating principle for my guide, how should I attempt to form the minds of others, to check the risings of vice, and to call forth and encourage the buddings of virtue? In this way, my employment, though sweet, is at least so far arduous, that I find it my interest to keep my ear open to instruction, and whilst pointing my tender charge to the silent monitor in their own breasts, to endeavour from its sacred dictates to form the rule of my conduct."

(To be concluded.)

Fish without eyes.—Not long since we noticed in one of the numbers of this paper, an article stating the fact that Dr. Detmold of this city, had some specimens of fish taken from a "lake" in the celebrated Mammoth Cave in Kentucky, which are said to have no eyes.

We wish merely to remark, that we regret that Dr. Destmold has neglected to apply his own well-known abilities to the solution of this curious problem in nature.

These fish have for some years excited much attention among naturalists. The fact that they have to all appearance no eyes, has called forth from some, only exclamations at the wonderful adaptation of every thing for its position; but in others, it has, happily for science, only excited the laudable desire which every naturalist must feel to determine the question whether or not they really are without eyes.

We shall content ourselves at this time with stating only a few facts with regard to these and other equally surprising phenomena in this cave, and defer a more minute exposition for some of the scientific journals.

The "lake" in which these fish are found, is merely a collection of the water which filters into the cave and settles in the lowest portion. It is, in the rainy season, nearly 20 feet higher than in the dry season of the year, and is called a river by those who live near and are accustomed to visit the cave. The cave itself is only one-fourth of a mile from Green river.

A number of these remarkable fish were taken to Berlin, about a year and a half since, by our friend Dr. Theo. Telkampf, now of this city, but who has been residing for some years in Cincinnati, Ohio. He visited this cave, and caught the fish for the purpose. During his late visit at Berlin, he dissected one of them, and discovered the optic nerve; subsequently the eye itself was found, covered by the skin of the head. It is very small, and has no *lens*. It can receive only a general impression of light. There are fish, however, which have no eyes, but these do not happen to be in that category.

The peculiarity in the development of their eyes, is by no means their only distinguishing and remarkable feature. The total absence of light in the cave would render the use of even perfect eyes impracticable; consequently these fish are provided with a protuberance from their head composed of folds of skin which are not rigid, but exceedingly flexible and filled with nerves. Their head is also covered with similar folds of skin. This apparatus is moved by the slightest disturbance of the water; thus it is that they are compensated by a remarkable development of their sense of touch for their loss of the sense of sight.

The anatomical structure of these fish is so peculiar, that they were classified by themselves, constituting a new family. Among others, the principal reason for this is the relative position of the anus and the pelvis; the former in front of the latter: the only instance of the kind known in the whole animal kingdom.

The white crawfish have also been found to have eyes, but less developed than the fresh water crawfish.

Dr. Telkampf found specimens of beetles and spiders without eyes, duplicates of which he deposited at Berlin. New specimens of animalculæ were also found.

An accurate description of these discoveries was published in the spring of 1843, in one of the numbers of the "Archive fur Anatomie, Phisiologie, und wissenschaftlich Medicin," a Journal edited by Dr. Johannes Muller, Prof. in Berlin University, with which we presume scientific men, and particularly those of the medical profession, are familiar.—J M. B. *N. Y. Cou. & Inq.*

Spare Minutes.—Spare minutes are the gold dust of time; and Young was writing a true as well as striking line, when he affirmed that "Sands make the mountain, moments make the year." Of all the portions of our life, the spare minutes are the most fruitful in good or evil. They are gaps through which temptations find the easiest access to the garden.—*Late paper.*

Wisconsin Territory.—The Milwaukie Sentinel is advocating a division of the territory into two separate territories. The dividing line to run as follows:—commencing on the Mississippi at Prarie La Cross, thence in a direct northeastern line to the mouth of the Menominee river on Green Bay, thence north along the Menominee and Montreal rivers to Lake Superior, and embracing from that line northward all the territory now under the jurisdiction of Wisconsin.

The new territory it is proposed to call Superior Territory. She would embrace an area of about 180,000 square miles, abounding in valuable lead and copper mines—countless quarries of gypsum and valuable building stone—immense forests of choicest timber—a rich and prolific soil, of prairie and woodland, interspersed with small navigable rivers and streams for hydraulic purposes; and all the required resources necessary for the growth and prosperity of a magnificent state.

Along the western banks of the new territory, the Mississippi is navigable to St. Peters, within six miles of the Falls of St. Anthony. Passing above the falls, the river is said to be navigable for a smaller class of boats for a distance of from eight hundred to one thousand miles, near its sources. This territory has also five rivers which are susceptible of navigation many miles in the interior. The Chippewa and the St. Croix can readily be ascended with steamboats fifty miles, to the heavy timber forests, where are now erected, and in successful operation, large saw-mills, preparing lumber for the Mississippi market. The lands of this section are, for the most part, arable, and susceptible of the highest state of cultivation. The climate of the country will compare with that of New England.

If you incline to marry, then marry your inclination rather than your interest; I mean what you love, rather than what is rich. But love for virtue, temper, education and person, before wealth or quality, and be sure you are beloved again. In all which, be not hasty, but serious; lay it before the Lord, proceed in his fear, and be you well advised. And when married, according to the way of God's people, used amongst Friends, out of whom only choose, strictly keep covenant; avoid occasion of misunderstanding, allow for weaknesses, and variety of constitution and disposition, and take care of showing the least disgust or misunderstanding to others, especially your children. Never lie down with any displeasure in your minds, but avoid occasions of dispute and offence; overlook and cover failings. Seek the Lord for one another; wait upon him together, morning and evening, in his holy fear, which will renew and confirm your love and covenant. Give way to nothing that would in the least violate it. Use all means of true endearment, that you may recommend and please one another; remembering your relation and union is the figure of

Christ to his church; therefore, let the authority of love only, bear sway your whole life.—*Penn.*

For "The Friend."

I regret that the publication in the last number of "The Friend," of the justly-admired lines "To the Memory of George Dillwyn," should have been copied from the first edition, which was almost immediately altered by the author, and so greatly improved, that Sarah Dillwyn, (widow of G. D.,) had a considerable number of copies of the revised poem printed and distributed, to supplant the first publication. The editor and readers of "The Friend" will, I think, admit that the effusion was greatly improved, both as a literary performance, and as a tribute to the deceased.

The last *five* stanzas, as printed on page 200, should be omitted, and the three following substituted. I transcribe from a copy given me by S. D.

W. J. A.

Like the sun of a mid-summer even,
When, unclouded, it sinks in the west;
His departure was brightened from Heaven
With a cheering assurance of rest.

Calm, and soft, and serene, was the slumber,
Preluding his glorious rise,
And free from all cares that encumber
The moment he winged to the skies.

Oh! there 's joy in the grief of the weeper,
Whose loss may above be restored;
And sweet is the sleep of the sleeper,
That rests in the name of the Lord!

THOUGHT AND DEED.

Full many a light thought man may cherish,
Full many an idle deed may do;
Yet not a deed or thought shall perish,
Not one but he shall bless or rue.

When by the wind the tree is shaken,
There's not a bough or leaf can fall,
But of its falling heed is taken,
By One that sees and governs all.

The tree may fall and be forgotten,
And buried in the earth remain;
Yet from its juices, rank and rotten,
Springs vegetating life again.

The world is with creation teeming,
And nothing ever wholly dies;
And things that are destroyed in seeming,
In other shapes and forms arise.

And nature still unfolds the tissue
Of unseen works by spirit wrought;
And not a work but hath its issue
With blessings or with evil fraught.

And thou may'st seem to leave behind thee,
All memory of the sinful past;
Yet oh, be sure thy sin shall find thee,
And thou shalt know its fruits at last.

Living Age.

Some birds have a great deal of humour in them, particularly the raven. One that belonged to me was the most mischievous and amusing creature I ever met with. He would get into the flower garden, go to the beds where the gardener had sowed a great variety of seeds, with sticks put in the ground with labels, and then he would amuse himself with pulling up every stick, and laying them in heaps of ten or twelve in the path. This used to irritate the old gardener very much, who would drive him away. The raven knew that he ought not to do it, or he would not have done it. He would soon return to his mischief, and when the gardener again chased him—the old man could not run very fast—the raven would keep just clear of the rake or hoe in his hand, dancing before him, and singing as plain as a raven could—"Tol de rol de rol! tol de rol de rol!" with all kinds of mimicking gestures.—*New Monthly Magazine.*

Interesting Incident.—Hayland, a barge-owner, who resides at Maisemore, near this city, brought up from the nest a blackbird, which he kept in a cage till autumn, when he was induced to give the songster his liberty. During the late frosts, however, the bird, calculating on previous acquaintance, claimed the rights of hospitality at the hands of its former owner, and daily placed itself on the garden wall, where it was regularly fed by one or other of the family. At length it flew into the house, and on the cage being presented, it entered it with the greatest alacrity, and continues to occupy its prison with evident relish.—*Gloucester paper.*

Eat to live, and not live to eat, for that is below a beast.—*Penn.*

THE FRIEND.

THIRD MONTH, 22, 1845.

Much has been said from time to time in the public prints, and high-wrought expectations have been pretty generally raised respecting the Exploring Expedition fitted out several years ago by the United States government. A narrative of the transactions and discoveries of this famous voyage, is now, it appears, just published. A late number of the Athenæum, in an article upon the subject, remarks—"The extracts we have given will convince the reader, that we are dealing with a work of great interest." We have transferred to our columns a portion of those extracts.

At the Committee-room in the Mulberry street meeting-house, on the afternoon of Fourth-day, the 19th instant, was held the Annual Meeting of "The Contributors to the Asylum (near Frankford) for the Relief of Persons deprived of the Use of their Reason." The minutes of the proceedings of the Managers for the past year were read, which, together with the Treasurer's report, exhibited an encouraging view of the present condition of this most interesting institution, and elicited an animated discussion on several questions having an important bearing on the well-being of the establishment. An able Report from the attending and resident Physicians was likewise produced and read, which, and a compendium of the proceedings, were directed to be printed for circulation. These it is probable we shall in due course transfer to our pages. The officers chosen to serve for the ensuing year, are—

Clerk.—Samuel Mason.

Treasurer.—Isaiah Hacker.

Managers.—Jeremiah Hacker, John G. Hoskins, William Hilles, George R. Smith, George G. Williams, Isaiah Hacker, Samuel Bettle, Jr., John Elliott, Jeremiah Willits, James R. Greeves, Isaac Davis, Joseph Scattergood, Charles Ellis, Josiah Dawson, Benjamin H. Warder, William Kinsey, William Bettle, James Thorp, Horatio C. Wood, John C. Allen.

PLYMOUTH BOARDING SCHOOL
FOR GIRLS.

Hannah Williams's Boarding School, under the care of Abigail Williams, with the assistance of a teacher, will be ready for the reception of scholars, the first of the Fifth month next.

The usual branches of a plain English education will be taught.

Terms,—Twenty-five dollars per quarter, payable in advance.

Washing, Three dollars per quarter.

Application may be made at the School, or to Benjamin Albertson, N. W. corner of Market and Front streets, or Jesse Williams, N. W. corner of Coates and Fifth streets, Philadelphia.

The School is situated fourteen miles from Philadelphia, on the Germantown and Perkiomen turnpike road. Daily communication by stage.

Third month, 1843.

WANTED

At Haverford School, the ensuing session, commencing in the Fifth month next, Two young men as Assistants in the Mathematical and Classical Departments. Apply at the School, or by letter, addressed to

DANIEL B. SMITH,
West Haverford, Delaware co., Pa.
Third month.

MARRIED, at Friends' meeting-house, Burlington, N. J., on Fifth-day, the 6th instant, WILLIAM WILSON KING, to LUCY, daughter of John Hartshorne.

———, at Friends' meeting-house, Goshen, Chester county, Pa., on Fifth-day, the 13th instant, NATHAN S. YARNALL, of Edgmont, Delaware county, to PHILENA, daughter of Jesse and Ann Sharpless, of the former place.

DIED, at his residence, Rocky River Chatham county, North Carolina, on the 23d of Second month, 1845, SIMEON PICKETT, in the 48th year of his age, a member of Cane Creek Monthly, and Rocky River particular meeting of Friends.

———, suddenly, on the evening of the 8th instant, in this city, aged 57 years, JOHN DICKINSON, a member of the Western District Monthly Meeting.

———, on the 15th instant, after a severe illness, aged 25 years, ELIZABETH LIGHTFOOT, a member of the Northern District Monthly Meeting. "Wisdom is the grey hair unto men, and an unspotted life is old age."

JOSEPH KITE & JOHN L. SMITH, PRINTERS,
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

HOUSTON'S TEXAS.

"*Texas and the Gulf of Mexico; or Yatching in the New World.*"

(Continued from page 196.)

"We had a fine breeze all day, and though there was much trimming of sails and beating up reaches, we found the log-book spoke well of our progress. We asked a Yankee fisherman, after we came to an anchor, how far we were from New Orleans, and his reply was 'well, I expect it will be sixty miles about from the city.' This was a very good day's work, particularly as we were working against a current running from four to five miles an hour, and encouraged us to persevere. All day we had been hailed every hour by some steamer or other. The Webster, the President, or the Henry Clay, with the oft-repeated, 'well, I guess you want to take steam up to the City?' 'No,' 'no,' 'no,' we had answered till we were tired. Now, all was comparatively still; the huge river was composing itself to rest after its labours; there was occasionally a murmuring sound from the adjacent shore, as of some drowsy insects humming their latest evening song, and now and then the light paddle of a canoe went ripple, ripple past. Here we lay, our two lights gleaming through the evening mist, our sails furled, all hands below save the solitary look-out man,—yes,—here we lay on the broad bosom of the giant Mississippi. What rest it was after the stormy nights to which we had so long been accustomed.

"During the night the fog became very thick, and we were kept rather in a state of alarm from the number of steamers, which were constantly passing us. By the American law you are obliged to have two lights constantly burning at the masthead at night; should any vessel, not showing the required number be run against on the river by another ship, the former will not be entitled to any remuneration for damage sustained in the concussion.

"Dec. 3. The morning was damp, chilly and foggy, but before nine o'clock the sun had cleared away the mist, and we were again under way. As we progressed, the clearings became more frequent, and greater signs of civilization were apparent. There was the more finished cottage, with its little garden crowded with orange trees, and most of them had in addition a small patch of Indian corn. The oranges are small, but grow very thickly; they are sweet and eatable, though not to be compared to any which come to England. The weather was very chilly; the thermometer on deck at noon in the sun, stood at 54°, which to us, so lately arrived from the scorching heat of the West Indies, was really cold; but notwithstanding this, we found the musquitoes very troublesome. All this day we had quite sufficient amusement in watching the birds, which were displaying their bright colours in the variously tinted woods. They really were beautiful, and we were quite near enough to the shore to distinguish their colours, and generally speaking, their species; there was the mocking-bird with its elegant shape, but rather dingy plumage; jays and woodpeckers of every hue, and the gaudy Virginia nightingale in great numbers; we saw also wild ducks and flocks of wild swans and geese, the latter of which were extremely shy and wild. Of course every traveller in America is prepared by previous description to admire the autumn foliage of these 'pathless woods.' There is, however, a richness and variety in them—the bright and almost dazzling crimson shaded into rich golden yellow, and intermingled with the brightest evergreens—which is perfectly indescribable. If a painter were to attempt depicting them to the life, he would be called 'as mad as Turner,' and truly no mortal hand could image forth such scenes as these.

"In this, our second day's pilgrimage, I noticed several smart houses, the residences of sugar-growers, whose manufactories were always near at hand. Rather further removed were the log huts of the slaves. We saw the latter in great numbers, both male and female, working in the clearings." "We made this day but little progress towards 'the city,' there being scarcely any wind; eighteen miles, however, were better than nothing, and as we were not pressed for time, we still refused the offers of our friends in the steam-tugs.

"At four o'clock, P. M., the breeze died away entirely, and we came to an anchor in seven fathom water. In the evening, after dinner, we rowed to the shore; our object being to procure a little milk, and seeing some cows in a neighbouring clearing, we did not quite despair of success. The river here is about a mile wide; we had, therefore, some little distance to row, and the current was running very strong; we did not take any of the men with us, as they had been so much employed all day in tacking, trimming sails, &c. On reaching the shore the Doctor alone landed. We waited a long time, so long that the musquitoes, tired with worrying us, went to rest, and the mighty fog, which I had hoped to escape, covered us over like a curtain. At length there came the welcome sound of approaching footsteps, and our companion, accompanied by three men, made his appearance. He had literally been unable to escape before, so warm had been his welcome from these rude sons of the forest. They were profuse in their offers of assistance, and I believe would really have given us anything they possessed. From the lady who kept the cows, we procured a small bottle of milk, for which we paid two *bits*—about one shilling; they likewise brought me some fresh eggs, which were quite a luxury.

"The question now was, 'how to find the Dolphin?' There is nothing so bewildering as a thick fog, and by the time we had rowed, as we thought, to the middle of the stream, we found ourselves completely puzzled, both as to our own whereabouts and that of the schooner. The steamers were puffing up and down, thick and fast, giving us but little note of their approach; indeed, were they ever so near, from the extreme density of the fog, there was every chance of our steering precisely the wrong way. Our only guide was our knowledge that the two lights of the Dolphin were to be looked for under the north star. We were at length enabled to catch a glimpse of her, as the fog hung low over the water, and our guiding star brought us to our home in safety. In less than an hour I found myself, to my infinite relief, in my floating home."

"Dec. 4. Alas! no wind; another lingering day. But the weather was warmer, and the birds were singing so gaily that they reminded me of an English day in June; there was now no variety in the scenery. We came to an anchor early in the afternoon, having made about ten miles! After dinner we rowed in the gig for some time along the banks, and landed several times in the hope of procuring fresh provisions. Meeting with no success, we returned on board laden with orange branches covered with fruit. All night the fog was very thick and the musquitoes most annoying."

"Dec. 5. It was dusk before we reached New Orleans. The first view of the town from the river is very striking; I think I never saw, in any other, so long and continuous a line of large, and even grand-looking buildings. The innumerable lights which gleamed from the houses and public buildings, and which were reflected on the river, were to us, so long unused to the cheerful aspect of a

large and bustling city, a most welcome sight.

"Dec. 6. If New Orleans appeared delightful to us by the light of its gas-lamps, what did it not do when seen in the face of day! It was the busiest scene! Such forests of masts! Such flaunting colours and flags, of every hue and of every country! Really, as the Yankees say, 'Orleens may stump the univarse for a city.' Five tier of shipping in the harbour! This is their busiest time for taking in cargo.

"There is a beautiful corvette lying near us, a long, low hull, and raking masts; at the mainmast is flying a small flag, with one star on its brilliant white ground; it is the star of the young Republic of Texas. 'Boat alongside!' 'Side ropes!' It is the gig of the Texan Commodore. He had sent a lieutenant from the San Jacintho, with many kind offers of assistance and civility. In about an hour Mr. Houstoun returned the visit, and brought the Commodore back with him. The latter gave us a good deal of information as to the state of the Texan country, and some news from the army. His countrymen and the Mexicans are continuing a desultory warfare, and with but little present prospect of coming to an amicable settlement. One thing which the Commodore told us gave us a good deal of disappointment. We found that our plan of going to Aransas could not be put into execution. From all we had heard, the country about that river is the finest in Texas, and affords the best sports, there being wild animals in great variety. Unfortunately, the Dolphin, he assured us, drew too much water for the bar at the mouth of Aransas harbour, and lying outside is by no means safe."

"We found the musquitoes most disagreeable; they were worse, if possible, than at Jamaica; but to make me some amends, I had such beautiful flowers! Jessamines of every kind; daphnes, roses, violets! Such a December bouquet! and all growing in the open air. How refreshing they were, and how they reminded me of summer in distant England.

"We made it a rule, in general, not to sleep out of our own *house*, but we were tempted to break it here. Previous to our arrival, we had heard so much of the great Hotel of St. Charles, the immense extent of its accommodations, and the size of its apartments, that we decided upon spending a few days there, in order to see these wonders with our own eyes, and judge of them with our understandings.

"The St. Charles's Hotel was built on speculation by the proprietor of the Astor House at New York, and I believe the former to be, if possible, a still more prosperous undertaking than the Astor House. It contains within its walls accommodation for at least five hundred persons. We landed in the gig about twelve o'clock, and such a scene of business and bustle never before met my eyes! The Strand, or Levee, as it is called, is crowded by busy-looking men, passing in all directions; evidently their heads are full of business, and speculations and 'operations,' in course or in perspective, fill up every thought and feeling. No one looks at you, or delays for a moment his walk, or his conversation, for trivial causes." "Black slaves, laughing, joking, and hallooing, are rolling along the sugar-casks, or tumbling over the bales of cotton; and sailors of merchant vessels, the only idlers in this busy scene, are lounging about, with their pipes in their mouths, and their hands in their pockets.

"It is a most animated, and, to a stranger, most amusing sight; but with all this bustling and noise, there is no confusion, and I saw no disorderly persons about. Who are those gaily-dressed men sitting astride upon cotton bales, and looking so composed, while discussing some serious question with each other? You can judge nothing from their countenances; they are so well schooled and tutored, that no one would imagine an important mercantile negotiation was in progress. That gentleman mounted on a molasses-cask, whistling, cutting up a stick, as if for the bare life, but in reality to prevent his countenance from betraying his feelings, is doing business with the man who is balancing himself on an empty barrel near him. The latter, with the quid in the corner of his mouth, is clearly looking out 'for the giraffe,'* and, after a while, he rises with great *sang froid*, with, 'Well, sir, I calculate there's a something of a string-halt in the bargain; it's a sight of money, sir, you're asking, and as I'm in a nation hurry to liquor, I'll just put it off till next fall.' I need hardly say that this shrewd gentleman was recalled, and a bargain concluded. The process of *liquoring* is gone through several times before a bargain is struck.

"This, the first specimen I saw of Americans, in their own country, struck me forcibly. It showed me that those who, in dress, appearance, &c., are decidedly the gentlemen of the land, are so devoted to money making, as evidently to have neither time, nor many ideas to waste on other subjects. It convinced me, that though the contemplation of America as a nation, and at a distance, may, and indeed must be interesting, yet the investigation and survey of the people who compose that nation, must soon become wearying and monotonous. One may be amused for a time at the shrewdness with which they make their bargains, at the acuteness of their remarks, and the originality of their expressions; but once convinced, as I speedily became, that their every action proceeds from a love of amassing wealth, and you cease to become interested in individuals, whose conduct and whose pleasures are swayed by such an ignoble cause.

"The Americans are accounted, and I believe justly so, a moral people; but even this merit is, I think, not so great a one in their case, as it is among other nations. Their love of wealth being all-powerful, and being to be gratified only by the strictest attention to business, it follows, necessarily, that the habits of their lives generally become quiet and restrained."

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* Anglice, taking care he is not taken in.

(To be continued.)

For "The Friend."

EDUCATION.

(Continued from page 204.)

"The Thirty-one express strong apprehension, lest the child, in learning according to the 'new method,' should enjoy too much pleasure. 'The grand mistake,' say they, in discussing this point, 'lies in the rank assigned to pleasure.' To show what relative importance is attached, by the Thirty-one, to making school and learning pleasant to a child, the 'Remarks' contain an illustration so apposite that I must quote it.

"'There is a little nut enclosed in a prickly encasement. The nut itself is very agreeable to children; so agreeable, as to induce them, at the expense of some pain, to try their skill in removing this unfriendly exterior. Repeated trials, with the stimulus afforded by the desire to gratify the taste, gives them skill; till at length, they can obtain the nut without much suffering. Now, suppose some "humane" person, desirous of aiding the child in *acquiring* this kind of skill, and of making his task at the same time, more *pleasant*, should begin by removing the troublesome covering with his own hands, and suffer the child to surfeit himself, without any effort on his part. Would he, in the first place, secure the object of giving the child *skill?* and in the second place, will the child, having obtained the nuts, derive much pleasure from handling the vacant burrs? and, finally, does not pleasure itself become vitiated and morbid, when unattended with effort? This illustration, will, at least, apprize the reader of our reasons for the opinion, that the new system is the result of a misguided effort to make that pleasant, which, to some extent at least, must be disagreeable; to make that easy, which, from the nature of the case, is beset with unavoidable difficulties.'

"In this paragraph, the chestnut is knowledge. The pleasant taste is the delight of acquisition. The alphabet is the prickly burr enclosing it. To make the comparison tally, the child's character, happiness, fortune, in after-life, are to depend, to a very great extent, upon the facility which he can acquire in opening the burrs, and in extracting the precious meat. But as yet the child knows nothing of its taste, its utility, and its prerogative of conferring health, wealth, and eminence. A question arises as to the best method of *instructing* and *inducing* a child to strip off the 'prickly encasement,' and obtain the salubrious fruit within. The 'movement' party, or defenders of the 'new system,' say, —strip off this porcupine burr, pare off the shell, and offer a piece of the rich meat to the child for ten days, or more if need be, in succession, to see how he likes it, and to cultivate a taste for it. Say nothing of your ultimate object, nor of the ultimate benefit it may be to him. All this, he cannot yet understand; but do it pleasantly, and see if his good will be not excited; see, if, even before the accustomed hour, he will not present himself for the accustomed favour. After a few days, give him a nut with the shell on; he will soon find how he can extract the desired kernel

within. Continue this also a few days, and when his appetite is 'sharp set,' then give him a burr,—the 'prickly encasement itself,'—the nut, with its 'unfriendly exterior,' its 'troublesome covering,' all on. Can any one who knows anything of country chestnut-parties,—of being in the woods, two miles from home, by day-light in the morning;—can any one who has had 'practical experience' of this, doubt for a moment, that the child will find a way, or make a way, as Lord Bacon said, to extract from the burrs as many of the nuts as it is best that he should eat?

"The plan of the 'conservatives' is this. Take a basket containing two or three hundred chestnut burrs, and catch a child. Give the child neither taste nor foretaste of a chestnut, and say nothing to him of the savoury contents in the interior of the burr. Lest a 'grand mistake' should be committed, and an improper 'rank assigned to pleasure,' say nothing to the child of those qualities or properties of chestnuts, which can give pleasure to his palate, and put pennies in his pocket; but give him a burr, whose closely-knit seams neither sun nor frost has begun to open. Command him to open it with his fingers. He refuses. Scold him. He takes it into his hands, but cries. Whip him. His fingers bleed, but still the burr is not loosened. Whip him again. Repeat it, if necessary, four times a day; and continue this regimen until he shall be willing to save his back at the expense of his digits. This, according to the above happy illustration, is the 'old method' of teaching children to love chestnuts, and to go abroad voluntarily to gather them by satchels-full.

"A parallel to the wisdom of the above may be found on page 97, of the 'Remarks.' According to the 'old system,'—that system which, 'from its long and uninterrupted use has become venerable with age,'—a child, in learning the alphabet, was taught to give *a* the long sound. But probably in the first twenty words where he would find it, it would not have the long sound, but some other. Now what remedy is to be applied to remove an evil which the child encounters on the very threshold of reading? The 'Remarks' contain the following prescription for the case:

"'Simple analogies may be pointed out to the child, which will aid him, not a little, in determining the correct sound to be given to the letters. In monosyllables ending with *e* mute, the vowel, almost without exception, is long, or like the name-sound. So where a syllable ends with a vowel, especially if accented, that vowel is long. The vowel *a*, in monosyllables, ending with *ll*, has, generally, the broad sound. A monosyllable, ending with a single consonant, contains, usually, a short vowel. These are only a few of the various analogies which may be pointed out, and which will enable the learner, in most cases, to give the correct sound.'

"Let us now suppose a simple case,—such a one as might occur in the first reading lesson ever given to a child. In the alphabet the name of the letter *o* has the long sound. The child's first lesson contains the words *dove* and *love*, which, after spelling, he pronounces *dōve* and *lōve*, according to the sound of *o* in the alphabet as had been taught to him. But in this he is corrected, and made to follow public usage, and not the instructions of his teacher. Coming soon to the words *lone* and *bone*, which may be in the next lesson, he gives to *o* the short sound, and calls them *lŏne* and *bŏne*. No; says the teacher. 'In monosyllables ending with *e* mute, the vowel, almost without exception, is long, or like the name-sound.' Now here we must suppose the child to understand the meaning of 'monosyllable,' and of '*e* mute,' and 'vowel,' and 'long,' as applied to sounds, and 'name-sound,' as applied to the alphabet,—a very enterprising supposition, surely, to begin with.

"In the next lesson, the words *gone* and *done* occur, and the child having understood and remembered the last direction, pronounces them *gōne* and *dōne*. No; again says the teacher. I told you 'that in monosyllables ending with *e* mute, the vowel is long, or like the name-sound, *almost without exception*.' 'Now these are some exceptions.' And might he not also add, as equally comprehensible by the child, *exceptio probat regulam!*

"So among the sentences given to a child, there may be such an one as the following: 'Our good dog, and our strong pony." Here the letter *o* occurs seven times; and, in the last recurrence, only, has it the long sound. The child reads the sentence, and having found the letter *o* six times without the long sound, he follows analogy, and mispronounces the word 'pony.' Hark, says the teacher; 'When a syllable ends with a vowel, especially if accented, that vowel is long.' But how, one might reasonably ask, does the child know that the first syllable in *pony* ends with a vowel? or, in other words, how does he know that the word is not divided thus, *pon-y?* To push this inquiry one step further; the illustrative word which occurs most readily to my own mind, after such teaching as this, is *solemnity*. Here the first syllable ends with a vowel, which, according to Worcester, has the *obscure* sound, but the child gives the long sound. Not so, says the teacher; I said, '*especially if accented*.'

"To illustrate another of the above rules, take this sentence: 'The cap and cloak and cane are in the hall.' Misled by analogy, the word *hall* is mispronounced *hāle*. Remember, says the teacher, that 'the vowel *a* in monosyllables, ending with *ll*, has, generally, the broad sound.'

"Once more; suppose the child's name is Job,—which with such teaching would be most appropriate,—and, in reading his own name, according to the *fourth* rule, he calls it Jŏb. 'A monosyllable,' says the teacher, 'ending with a single consonant, contains, USUALLY, a short vowel.'

"Now this is not ridicule, but a plain statement of the directions, laid down by thirty-one 'practical educators,' to be given to learners, to enable them to meet the difficulties which they experience, when, emerging from the alphabet, they find that the vowels, in a vast majority of cases, are no longer to be known by their old names.

"A point much insisted upon in the 'Remarks' is, that the 'old system' proceeds upon the philosophical principle of beginning every study with the acquisition of its elements,—a principle which, as it is averred, the 'new system' violates. But the 'Remarks' do not anywhere define the term 'element.' It seems to be treated as a fixed, invariable quantity. The meaning of the word *element*, however, must have reference to the *class* of compounds respecting which it is used; and its significations must differ as it is differently applied. To the teacher of penmanship, the different parts of a letter are the elements. He divides them into hair-stroke, ground-stroke, curve, &c. To the speller, letters are elements. To the reader, grammarian, and rhetorician, in different aspects of their respective arts, whole words, whole clauses, and whole sentences are elements. Swan, one of the signers of the 'Remarks,' says, 'The pronunciation of syllables and words, [not letters] forms the elementary part of reading.' (Swan's Primary School Reader.) In the logical arrangement of an extended treatise, or history, sections, chapters, books, become elements. To the librarian, whole volumes, and even alcoves, are elements. And to him who would take an inventory of a nation's literary treasures, libraries themselves are elements. To the mechanic or machinist, are not those substances elements, which to the chemist are highly compounded? What, then, do the Thirty-one mean by *elements?* They surely cannot mean those ultimate corpuscles or monads of things, which are incapable of being divided—so small that they have no longer an upper or an under side, a north or a south end. They doubtless mean that *letters* are the elements of reading. But, for my part, I prefer Swan's definition in his 'Reader,' which makes 'the pronunciation of syllables and words' the elements of reading,—to that contrary one which he has subscribed to in the 'Remarks.' This is in conformity with all teaching; for every science has its postulates as well as its definitions. Such, too, is the course of nature, and the order of Providence. A child, at its birth, is not introduced either to the splendidly magnificent, or to the curiously minute; but he is introduced to simple, comprehensible objects, which are capable of being indefinitely divided in one direction, as in chemistry, and indefinitely compounded in the other, as in astronomy. According to the doctrine of the Thirty-one, it was a most unphilosophical way, to bring all the beasts and birds before Adam, as whole objects, or individuals, to be named. He should have been initiated by a system of elementary instruction on the parts of which they were composed,—heads, trunks and legs; eyes, ears, and noses; hair, fur, and feathers; teeth, claws, and beaks;—or, perhaps, preparatory to this, carbon, oxygen, and hydrogen; he might then be required to arrange them into animals, and give names to 'every beast of the field, and every fowl of the air.'"

(To be concluded.)

Add no credit to a report upon conjecture, nor report to the hurt of any.—*Penn.*

Selected for "The Friend."

WHEN IS THE TIME TO DIE?

I asked the glad and happy child,
Whose hands were fill'd with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreathed bowers:
I crossed her sunny path, and cried,
"When is the time to die?"
"Not yet! not yet!" the child replied,
And swiftly bounded by.

I asked a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew;
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh;
"Not now," she cried, "O no! not now;
Youth is no time to die!"

I asked a mother, as she pressed
Her first-born in her arms,
As gently on her tender breast,
She hushed her babe's alarms;
In quivering tones her accents came—
Her eyes were dim with tears;
"My boy his mother's life must claim
For many, many years."

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Or dimmed by woe or care:
In angry accents he replied,
And flashed with scorn his eye—
"Talk not to *me* of death," he cried,
"For only age should die."

I questioned age; for him the tomb
Had long been all prepared:
But death, who withers age and bloom,
This man of years had spared.
Once more his nature's dying fire
Flashed high, and thus he cried;
"Life! only life is my desire!"
Then gasped, and groaned, and died.

I asked a Christian—"Answer thou
When is the hour for death?"
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole
A smile, a light divine;
He spake the language of his soul—
"My Master's time is mine!"

FAITH ILLUSTRATED.

Several years since, being at a small seaport in Massachusetts, one of those easterly storms came on which so often prove fatal to vessels and their crews on that coast. The wind had blown strongly from the north-east for a day or two; and as it increased to a gale, fears were entertained for the safety of a fine ship, which had been from the commencement of the north-easter lying off and on in the bay, apparently without any decision on the part of her officers, which way to direct her course, and who had once or twice refused the offer of a pilot.

On the morning of the Sabbath, many an old weather beaten tar was seen standing on the highest point of land in the place, looking anxiously at her through his glass; while others listened with trembling to his remarks on the apparently doomed vessel. She was completely land-locked, as sailors say, (that is, surrounded by land,) except in the direction from which the wind blew; and as between her and the shore extensive sand-banks intervened, her destruction was inevitable, unless she could make the harbour.

At length a number of resolute young men, perfectly acquainted with the intricate navigation of the bay and harbour, put off in a small schooner, determined, if possible, to bring her into port. A tremendous sea was rolling in the bay, and as the little vessel made her way out of the harbour, the scene became one of deep and exciting interest. Now lifted up on the top of a dark wave, she seemed trembling on the verge of destruction; then plunging down into the trough of the sea was lost from our view, not even the top of her masts being visible, though probably twenty feet high; and a "landsman" would exclaim, "She has gone to the bottom." Thus alternately rising and sinking, she at length reached the ship, hailed and tendered a pilot, which was again refused. Irritated by the refusal, the "skipper," put his little vessel about and stood in for the harbour, when a gun was discharged from the labouring vessel, and the signal for a pilot run up to her mast-head.

The little schooner was laid to the wind, and as the ship came up she was directed to follow in their wake until within range of the light-house, where a smoother sea would allow them to run along side and put a pilot on board. In a few minutes the vessels came side to side, passing each other, and the pilot springing into the ship's chains was soon on her deck.

The mysterious movements of the vessel were now explained. She had taken a pilot some days before, who was ignorant of his duty, and the crew, aware of his incompetency, were almost in a state of mutiny. When first hailed from the schooner the captain was below, but hearing the false pilot return the hail, went on deck, and deposing him from his trust, at once reversed his answer by firing the signal gun.

The new pilot having made the necessary inquiries about the working of the ship, requested the captain and his trustiest man to take the wheel; gave orders for the stations of the men, and charged the captain on the peril of his ship, not to change her course a hand-breadth, but by his order. His port and bearing were those of a man confident in his knowledge and ability to save the vessel; and as the sailors winked to each other and said, "That is none of your land sharks," it was evident that confidence and hope were reviving within them.

All the canvass she could bear was now spread to the gale, and while the silence of death reigned on board, she took her way on the larboard tack, directly toward the foaming breakers. On, on, she flew, until it seemed from her proximity to those breakers, that her destruction was inevitable. "Shall I put her about?" shouted the captain, in tones indicative of intense excitement. "Steady," was the calm reply of the pilot, when the sea was boiling like a cauldron, just under her bows. In another moment the same calm, bold voice, pronounced the order, "About ship," and she turned her head from the breakers, and stood boldly off upon the other tack.

"He knows what he is about," said the captain to the man at his side. "He is an old salt, a sailor every yarn of him," was the language of the seamen one to another, and the trembling passengers began to hope. The ship now neared two sunken rocks, the places of which were marked by the angry breaking and boiling of the sea; and as she seemed driving directly on them, "Full and steady," was pronounced in tones of calm authority by the pilot, who stood with folded arms in the ship's bows, the water drenching him completely as it broke over her bulwarks. She passed safely between them; the order for turning on the other tack was given, and again she stood towards the fearful breakers. Nearer and nearer she came, and still no order from the pilot, who stood like a statue, calm and unmoved, amid the raging elements. The vessel laboured hard, as the broken foaming waves roared around her, and seemed just on the verge of striking, when "About ship," in a voice like thunder, rose above the fury of the tempest. Again she stood upon the starboard tack, and soon entered the harbour and cast anchor in safety. One hour later she could not have been rescued, for by the time she reached her anchorage no vessel could have carried a rag of sail in the open bay. Ship and crew, and passengers, more than one hundred in all, must have perished. When the order was given to "Back the fore topsail, and let go the anchor," a scene ensued which might baffle the description of the painter or poet. The captain sprung from the wheel, and caught the pilot in his arms, the sailors and passengers crowded around. Some hung upon his neck, others embraced his knees, and tears streamed down the faces of old seamen, who had weathered many a storm, and braved untold dangers. All were pressing forward, if only to grasp the hand of their deliverer in token of gratitude.—And now for the application.

The ship's crew had faith in their pilot. He came out of the very harbour into which they sought entrance. Of course he *knew* the way.

Their faith amounted to confidence. They gave up the ship to his direction. It was an obedient confidence. They did not say, "He will save us," and sit down indolently, and neglect his orders. The helm was turned, the sails were trimmed, and every rope loosened or tightened as he directed. Nor did they disobey, though sometimes apparently rushing into the jaws of destruction.—*Baptist Register.*

PEACE PRINCIPLE.

ACTION AMONG THE METHODISTS.

The Baltimore Sun of the 17th instant, contains a report of the first day's proceedings, (15th instant,) of the Methodist Protestant Conference held in that city. After the business of electing a president for the ensuing year, and some other transactions and discussions, the account proceeds:—

"Farther action on reports was here suspended, it being eleven o'clock, the hour at which, by a resolution of yesterday, the Conference had agreed to hear the address of —

Jackson, agent for the American Peace Society. The orator denounced war as a great evil, calculated to interrupt the progress of all the benevolent movements and enterprises of the day; he spoke of its great expense in a pecuniary point of view, also in respect to the expenditure of human life, and the moral evils of it. His society contemplates a Congress, and eventually a Court, of nations, to supersede the necessity for war and abolish the practice of it, and seeks to operate, through the pulpit and the press, to the accomplishment of this end. He asked the prayers and sympathies of the Conference; and at the conclusion of his remarks, Ulysses Ward, a minister, and member of the Conference, of Washington, D. C., offered the following resolutions, which were adopted.

Resolved, That in our opinion the prophecies of the Old Testament, and the precepts of the New, justify the expectation that a time will come when war will be banished from the whole earth.

Resolved, That our hope of this glorious consummation (though it may be hastened by the co-operation of philanthropists,) must depend, under God, mainly on the prayers and efforts of Christians.

Resolved, That while the temporal evils of war seem almost to defy calculation, we regard its agency in destroying the souls of men, and its influence on the spiritual interests of the world, as the most lamentable of all its results, and as demanding the special attention of the Christian world.

Resolved, That the prevalence of correct sentiments on the subject of Peace among the Christian nations, is necessary to prepare the way for the complete triumph of the Gospel.

Resolved, That the nature of our institutions, the present circumstances of our country, and its influence on public opinion throughout the world, conspire to give the cause of Peace peculiar claims on the friends of God and man in this land.

Resolved, That since the sole aim of this cause is to abolish war, we approve of the course of the American Peace Society in adhering strictly to this purpose, and keeping entirely aloof from every project foreign to its great and only object—Universal Permanent Peace.

Resolved, That we commend this cause to the Christian community as worthy a place among the benevolent objects of the age, and recommend to our ministers to preach on the subject, and do what they can to promote its interests.

On motion of D. F. Ewell, also a minister, it was ordered that — Jackson be furnished with a copy of the foregoing resolutions."

WILLIAM THOMPSON.

(Concluded from page 207.)

"Since the 14th year of my age, when it pleased Infinite Mercy to visit me with some divine visitations, I have often been favoured to see the exceeding beauty of holiness. Religion, as appearing in the person and character of Jesus Christ, has seemed to me, at times, a system full of the most resplendent beauties. Who can look on the sublime and unparalleled virtues, which adorned the life of this Divine Person, and not feel their hearts melt with sentiments of awe, gratitude, and adoration? But I also conceive the life and conduct of every real disciple, will present, though in a less degree, the same uniform and consistent picture of innocence and truth. The term Christian, conveys to me a very different idea from what is implied in its common acceptation. If the standard of excellence in Christianity is the super-eminent virtues of its Great Founder, then he only is a Christian, whose mind is adorned with the same heavenly temper and dispositions that were found in Christ. I need not remark to thee, how difficult it is to become, in any degree, like so great an original. Yet, hard and impossible as it apparently is, we must come to it, or we can never be saved; there is no unclean thing can enter the gates of pearl; nothing but lamb-like innocence can entitle us to admission there; nothing short of holiness can ensure to us a happy eternity."

"———"The coming of our Lord and Saviour Jesus Christ, was the most important event which ever happened since the creation of the world. To this sublime event all the typical rites and ceremonies of the Jews had a direct reference. To this they were constantly directed to look by their priests, prophets, and patriarchs, as to a time when the Messiah would set up his kingdom on earth, and establish universal concord amongst men. But, alas! they mistook the meaning of the prophecies. It was an outward kingdom which they looked for, and the glittering pomp of an earthly throne. Hence they were disappointed, and they refused to believe in Christ, who declared, 'My kingdom is not of this world,' and who sought no throne but the hearts of his disciples.

"The ignorant Jews hoped to have been led by Him, to triumph over their enemies, and to establish on the ruins of other nations a universal monarchy. But for no such purpose was he sent. He came to heal the broken-hearted; to reclaim the wandering penitent; to do good to the souls and bodies of men;-and to purchase by his precious blood those mansions of glory which are prepared for such as do his will. For these divine, benevolent purposes, did he quit his throne of inaccessible light, and clothe himself with humanity. No worldly views, no aspiring after riches or aggrandizement, marked his precepts; on the contrary, he embraced a voluntary poverty, and left costly apparel and soft raiment to the voluptuary. He sought no distinction but what resulted from his superior virtue, and cheerfully led the way for his humble followers from sorrow to rejoicing, and from a cruel martyrdom to a crown of immortal glory."

"Penketh, 21st Third mo. 1816.

"It is astonishing how many busy principles of action there are at work in society, all of which are effecting what must be undone again with sorrow. What anxious moments are spent in bedizzening the body, whilst the amiable qualities of the mind remain uncultivated and waste! What running to playhouses, to dinners, to levees, to watering places! Here is one out of breath with pursuing popular applause; another brooding with delight over an empty title just conferred on him. In short, the greatest diligence is used by many thousands, to accelerate their descent in the broad way that leadeth to destruction: broad as it is, there is scarcely room for the crowd of infatuated votaries, who unconcernedly fill its passage, and apparently sink to rise no more. But dost thou see on yonder plain covered with brambles a solitary path, so narrow as to be barely discernible? A few people of both sexes, animated by a belief of its glorious termination, are carefully endeavouring to keep the rectilinear direction of the road; they seem to be mostly weeping, not that they are either discontented, or afraid of the ravenous beasts which incessantly howl on either side, but their hearts are penetrated and broken, with a sense of their Redeemer's love, and of the adorable condescension which every moment sustains and preserves them. With these tried, self-denying few, my soul hath unity; with those, who, through great tribulation, have washed their robes in the blood of the Lamb, I bless God, I feel a near and dear unity. Oh! my dear friend, the heart-searching power which I have felt this winter! it has been as a probe to the very inmost reins.

"I was for some time insensible what was doing in me, though I felt constrained to use daily a very solemn pause, previous to dismissing the scholars, and was often led into deep and profitable meditations on time, heaven, eternity, &c. Christmas I looked forward to with peculiar pleasure, as I intended to accept an invitation to spend a week with T. T. of Liverpool. Thou art not unacquainted with the literary gratifications which that town affords, as the Athenæum, debating society, botanic garden, &c., and of these I had formed large anticipations. But it was mercifully ordered, that my enjoyments were of a higher nature, and my peace established on a firmer foundation. I arrived in Liverpool after several curious occurrences, on a Seventh-day evening, and retained my usual spirits till late on Second-day night; when, retiring to bed, I was seized with such a solemn sense of the Divine presence and my own unworthiness, as I never before knew. Give me humility and lowliness of heart, was my incessant cry. All other wishes and inclinations were taken away; it was the whole desire of my soul, and great indeed was the self-abasedness which was mercifully given. Oh! the watchfulness, the peace, the solid enjoyment I tasted during the remainder of that week! I sat under the vine, and its fruit was sweet to my taste: I could say with Peter, Lord, thou knowest I love thee. Nor have I yet lost, (through unutterable mercy,) this blessed experience: my heart is daily dissolved at the sight of infinite goodness, and every meeting is as the refreshings of the former and the latter rain. How forcibly have the days of my first visitation been revived to my recollection, when, about the age of fourteen, I mingled my drink with tears, and looked for

the salvation of the Lord, more than for the morning light! And in this state of fear and watchfulness, I have felt a tenderness in regard to preserving the testimony borne by ancient Friends in dress, language, &c., which things thou wilt recollect I had deviated from. And it has been brought before me in much weightiness of spirit, with respect to the propriety of applying for a nearer union with Friends; but not seeing my way clear enough in this particular, I wish to wait for further counsel.

"Oh! my dear friend, the sweetness that results from a daily and hourly self-denial! from a yielding up without any secret reservation to the hand of the Refiner! His will, I believe, is nothing less than our sanctification, body, soul, and spirit, and a purity and simplicity in the inmost thoughts. And respecting knowledge, I have seen clearly, that that kind is most to be desired, which conduceth to moral rectitude, and which, laying open the frailty and weakness of humanity, teacheth us where to apply for strength; a knowledge which maketh wise unto salvation. But a knowledge of the sciences, and physical operations of the material world, when unseasoned by grace, is similar in nature, (though inferior in degree,) to that which the devils possess, for they may be supposed to far exceed us in understanding the occult causes of things; but as it is merely knowledge, unmixed with a spark of goodness, they are not thereby rendered the less miserable. Yet a life of self-denial, and inward communion with God, does not preclude a proper and reasonable investigation of His works; on the contrary, it stimulates to a search and admiration of everything which bears the stamp of a divine hand, and to such a soul, the print of His footsteps is perpetually discoverable."

"——— Who can tell, amidst the blaze of intellect which has distinguished the commencement of the nineteenth century, if scruples may not arise and multiply on the unchristian, immoral, inhuman tendency of war? Very many, I am persuaded, in various congregations, are already convinced of it, but are kept in a kind of lukewarm, indifferent state, concerning the matter, owing, it is to be feared, to the avowed approbation given it by their teachers. What then is to be done? While the 'prince of the power of the air' reigns ascendant, we can only repeat, in the spirit of meekness and hope, 'Thy kingdom come!' We can only hope, (which is not impossible,) that pre-disposing causes, in the hand of Providence, may effect such a universal change and revolution in the minds of men, as may finally extirpate the root of bitterness, and the tree designed for the healing of the nations may flourish in its stead.

"Oh! that we may individually approach a nearer conformity to that Divine Person, who has set the example of meekness, forgiveness, and love, to his followers!"

"——— In the great mass of society we perceive several degrees of union to exist between individuals. The interests of commerce, the compacts of social life, and the pursuits of artists and literary men are the causes of the most common; but in my opinion there can be no permanent assimilation of soul, which has not religion for its foundation.

"It is true the frivolity of some, and the false sentimentality of others, continually display the enjoyment of an apparent happiness in their connections; but on meeting the chilling blasts of adversity or death, the film mostly disappears, and they are left friendless and comfortless to meet the storm. Pride has its resources, genius its firmness, and the worst passions may be employed in resolutely braving the hour of danger; but religion alone can inspire that fortitude which has humility for its basis, which takes away fear, not by apathy or presumption, but by revealing superior love and superior consolations.

"I am perhaps more led into these remarks from having just taken a last farewell of a dear and honoured friend, who is in the last stage of a consumption; unable to articulate, with what fervour did he press my hand, and with an expressiveness of manner which I shall never forget! To him, I said, as I mournfully left the room, what is all that this world can afford? Beauty, wealth, knowledge, are alike unavailing; the ground is sliding from under his feet, and a few hours more will conduct him to eternity. What a satisfaction to reflect, that at such a moment, the consolations of religion are his! Under its divinely regulating influence, his life has been irreproachable; and I feel no doubt but his death will be glorious. Oh! if the proficients in the science of war, if the desolators of kingdoms, receive such pompous epithets, in what language ought we to speak of the Christian, who, having spent a whole life in pursuits of active benevolence, is just laying down the toils of his warfare? His labours are at length terminated, his commission fulfilled, his doubts and fears swallowed up in the prospect of victory—a spectacle this, worthy of men and angels. May we ourselves realize it by a faithful perseverance in those steps of duty and self-denial, which can alone, through faith, give confidence in the hour of trial!"

Old maxims, better than new proverbs.

When thou art obliged to speak, be sure to speak the truth, for equivocation is half way to lying, and lying the whole way to hell.

Do not *accuse* others to *excuse* thyself, for that is neither generous nor just; but let sincerity and ingenuousness be thy refuge, rather than craft and falsehood; for cunning borders very near upon knavery—wisdom never uses nor wants it. Cunning is to the wise, as an ape is to a man. Secrecy is one thing, *false lights* another; the honest man that is free and open, is ever to be preferred, especially when sense is at the helm.

Such as give themselves the latitude of saying what they do not mean, come to be *arrant* in more things than one: to hear men talk the reverse of their own sentiments, with all the good breeding and appearance of friendship, on purpose to *cozen* or *pump*, is, to a man of virtue and honour, one of the most *melancholy* as well as the most *nauseous* things in the world.—*Wm. Penn.*

From the Athenæum.

EXPLORING EXPEDITION.

Narrative of the United States Exploring Expedition during the years 1838, 1839, 1840, 1841, 1842. *By* C. Wilkes, *Commander of the Expedition, M. A. Ph. S., &c.* 5 vols. Wiley & Putnam.

(Continued from page 202.)

The next extract we shall give is a description of some Patagonians:

"The party of natives were seventeen in number, and, with a few exceptions, they were above the European height. The chief, who was the oldest man among them, was under fifty years of age, and of comparatively low stature; his son was one of the tallest, and above six feet in height. They had good figures and pleasant-looking countenances, low foreheads and high cheek-bones, with broad faces, the lower part projecting: their hair was coarse and cut short on the crown, leaving a narrow border of hair hanging down; over this they wore a kind of cap or band of skin or woollen yarn. The front teeth of all of them were very much worn, more apparent, however, in the old than in the young. On one foot they wore a rude skin sandal. Many of them had their faces painted in red and black stripes, with clay, soot, and ashes. Their whole appearance, together with their inflamed and sore eyes, was filthy and disgusting. They were thought by the officers more nearly to approach to the Patagonians than any other natives, and were supposed to be a small tribe who visit this part of Terra del Fuego in the summer months; they were entirely different from the Petcherais, whom we afterwards saw at Orange Harbour. None of their women or children were seen, but they were thought to be not far distant in the wood, as they objected to any of our people going towards it, and showed much alarm when guns were pointed in that direction. They seemed to have a knowledge of fire-arms, which they called *eu*, or spirit; and *kai-eu*, which they frequently uttered with gestures, was thought to indicate their Great Spirit, or God. They had little apparent curiosity, and nothing seemed to attract or cause them surprise; their principal characteristic seemed to be jealousy. Though they are a simple race, they are not wanting in cunning; and it was with great difficulty that they could be prevailed upon to part with their bows and arrows in trade, which they however did, after asking permission from their chief: this was always necessary for them to obtain before closing a bargain. They have had communication frequently before with Europeans: pieces of many articles of European manufacture were seen in their possession, such as glass-beads, &c. They refused tobacco, whiskey, bread, or meat, and were only desirous of getting old iron, nails, and pieces of hoop-iron. Their food consists principally of fish and shell-fish. Their fishing apparatus is made of the dorsal fin of a fish, tied to a thin slip of whalebone, in the form of a barb; this serves as a good hook, and with it they obtain a supply of this food.

Their arms consisted altogether of bows and arrows. The natives had the common dog, which they seemed to prize much."

The portraiture of the Petcherai Indians is less favourable.

"They were entirely naked, with the exception of a small piece of seal-skin, only sufficient to cover one shoulder, and which is generally worn on the side from which the wind blows, affording them some little shelter against its piercing influence. They were not more than five feet high, of a light copper colour, which is much concealed by smut and dirt, particularly on their faces, which they mark vertically with charcoal. They have short faces, narrow foreheads, and high cheek-bones. Their eyes are small and unusually black, the upper eyelids in the inner corner are overlapping the under one, and bear a strong resemblance to those of the Chinese. The nose is broad and flat, with wide-spread nostrils, mouth large, teeth white, large, and regular. The hair is long, lank, and black, hanging over the face, and is covered with white ashes, which gives them a hideous appearance. The whole face is compressed. Their bodies are remarkable from the great development of the chest, shoulders, and vertebral column; their arms are long, and out of proportion; their legs small and ill made. There is in fact little difference between the size of the ankle and leg; and when standing, the skin at the knee hangs in a large loose fold. In some, the muscles of the leg appear almost wanting, and possess very little strength. This want of development in the muscles of the legs is owing to their constant sitting posture, both in their huts and canoes. Their skin is sensibly colder than ours. It is impossible to fancy anything in human nature more filthy. They are an ill-shapen and ugly race. They have little or no idea of the relative value of articles, even of those that one would suppose were of the utmost use to them, such as iron and glass-ware. A glass bottle broken into pieces is valued as much as a knife. Red flannel, torn into stripes, pleases them more than in the piece; they wound it around their heads, as a kind of turban, and it was amusing to see their satisfaction at this small acquisition. The children were quite small, and nestled in the bottom of the canoe on some dry grass. The woman and eldest boy paddled the canoe, the man being employed to bail out the water and attend to the fire, which is always carried in the bottom of the canoe, on a few stones and ashes, which the water surrounds. Their canoes are constructed of bark, are very frail, and sewed with shreds of whalebone, sealskin, and twigs. They are sharp at both ends, and are kept in shape as well as strengthened by a number of stretchers lashed to the gunwale. These Indians seldom venture outside the kelp, by the aid of which they pull themselves along; and their paddles are so small as to be of little use in propelling their canoes, unless it is calm. Some of the officers thought they recognized a party on the Hermit Islands that had been on board ship at Orange Harbour. If this was the case, they must have ventured across the Bay of Nassau, a distance of some ten or twelve miles. This, if correct, would go to prove that there is more intercourse among them than their frail barks would lead one to expect. Their huts are generally found built close to the shore, at the head of some small bay, in a secluded spot, and sheltered from the prevailing winds. They are built of boughs or small trees, stuck in the earth, and brought together at the top, where they are firmly bound by bark, sedge, and twigs. Smaller branches are then interlaced, forming a tolerably compact wicker-work, and on this, grass, turf, and bark are laid, making the hut quite warm, and impervious to the wind and snow, though not quite so to the rain. The usual dimensions of these huts are seven or eight feet in diameter, and about four or five feet in height. They have an oval hole to creep in at. The fire is built in a small excavation in the middle of the hut. The floor is of clay, which has the appearance of having been well kneaded. The usual accompaniment of a hut is a conical pile of shells opposite the door, nearly as large as the hut itself. Their occupancy of a hut seems to be limited to the supply of shell-fish, consisting of muscles and limpets in the neighbourhood. These natives are never seen but in their huts or canoes. The impediments to their communication by land are great, growing out of the mountainous and rocky character of the country, intersected with inlets deep and impassable, and in most places bounded by abrupt precipices, together with a soil which may be termed a quagmire, on which it is difficult to walk. This prevails on the hills as well as in the plains and valleys. The impenetrable nature of the forest, with the dense undergrowth of thorny bushes, renders it impossible for them to overcome or contend with these difficulties. They appear to live in families, and not in tribes, and do not seem to acknowledge any chief. On the 11th of March three bark canoes arrived, containing four men, four women, and a girl about sixteen years old, four little boys and four infants, one of the latter about a week old, and quite naked. The thermometer was at 46° Fahrenheit. They had rude weapons, viz., slings to throw stones, three rude spears, pointed at the end with bone, and notched on one side with barbed teeth. With this they catch their fish, which are in great quantities among the kelp. Two of the natives were induced to come on board, after they had been alongside for upwards of an hour, and received many presents, for which they gave their spears, a dog, and some of their rude native trinkets. They did not show or express surprise at anything on board, except when seeing one of the carpenters engaged in boring a hole with a screw-augur through a plank, which would have been a long task for them. They were very talkative, smiling when spoken to, and often bursting into loud laughter, but instantly settling into their natural serious and sober cast. They were found to be great mimics, both in gesture and sound, and would repeat any word of our language, with great correctness of pronunciation. Their imitations of sounds were truly astonishing. One of them ascended and descended the octave perfectly, following the sounds of the violin correctly. It was then found he could sound the common chords, and follow through the semitone scale, with scarcely an error. They have all musical voices, speaking in the note G sharp, ending with the semitone A, when asking for presents, and were continually singing,

Yah mass scoo nah. Yah mass scoo nah.

Their mimicry became annoying, and precluded our getting at any of their words or ideas. It not only extended to words or sounds, but actions also, and was at times truly ridiculous. The usual manner of interrogating for names was quite unsuccesful. On pointing to the nose, for instance, they did the same. Anything they saw done they would mimic, and with an extraordinary degree of accuracy. On these canoes approaching the ship, the principal one of the family, or chief, standing up in his canoe, made a harangue. He spoke in G natural, and did not vary his voice more than a semitone. The pitch of the voice of the female is an octave higher. Although they have been heard to shout quite loud, yet they cannot endure a noise. When the drum beat, or a gun was fired, they invariably stopped their ears. They always speak to each other in a whisper. Their cautious manner and movements prove them to be a timid race. The men are exceedingly jealous of their women, and will not allow any one, if they can help it, to enter their huts, particularly boys.

(To be continued.)

Ancient Value of Manuscripts.—Manuscripts were in former times important articles of commerce; they were excessively scarce, and preserved with the utmost care. Usurers themselves considered them as precious objects for pawn. A student of Pavia, who was reduced, raised a fortune by leaving in pawn the manuscript of a body of law; and a grammarian, who was ruined by a fire, rebuilt his house with two small volumes of Cicero.—*D'Israeli.*

The Vatican.—The magnificent palace of the Pope at Rome is called the Vatican, and is said to contain seven thousand rooms. The library, founded A. D. 1448, is a most beautiful fabric, and is also the richest in the world, both in printed books and manuscripts. —*Ibid.*

The Bible in China.—Dr. Bridgeman, in a recent letter to the American Bible Society, says:

"The demand for Christian books is increasing, and doubtless will increase." "Repeatedly, in the course of this month, I have distributed more than two hundred portions of the Bible, among the Chinese, before breakfast, and all at the same spot, the door of our depository. Dr. Ball and myself have now arranged for a daily morning and evening distribution of books.—*N. Y. Telegraph.*

A farmer by the name of Geyer, living in Illinois, has been informed through the Rothchilds, that he has inherited a fortune of two

millions six hundred thousand dollars, the result of a suit pending in the German courts for thirty years, and belonging to his wife.—*Late paper.*

GONE.

BY J. G. WHITTIER.

"Gone before,
To that unseen and silent shore,
Shall we not meet as heretofore,
Some Summer morning?"—LAMB.

Another hand is beckoning us,
Another call is given,
And glows once more with angel steps,
The path which reaches Heaven.

Our young and gentle friend, whose smile
Made brighter summer hours,
Before the frosts of autumn time,
Hath left us with the flowers.

No paling of the cheek of bloom,
Forewarned us of decay,
No shadow from the silent land,
Fell round our sister's way.

The light of her young life went down,
As sinks behind the hill
The glory of a setting star,
Clear, suddenly, and still.

As pure and sweet, her fair brow seemed
Eternal as the sky,
And like the brook's low song, her voice
A sound that could not die.

And half we deemed she needed not
The changing of her sphere,
To give to Heaven a "shining one,"
Who walked an angel here.

The blessing of her quiet life,
Fell on us like the dew:
And good thoughts where her footsteps fell,
Like fairy blossoms grew.

Sweet promptings unto kindest deeds,
Were in her very look;
We read her face, as one who reads,
A true and holy book;

The measure of a blessed hymn
To which our hearts could move—
The breathing of an inward psalm—
A canticle of love.

* * * *

There seems a shadow on the day,
Her voice no longer cheers;
A dimness on the stars of night,
Like eyes that look through tears.

Alone unto our Father's will
One thought hath reconciled—
That He, whose love exceedeth ours,
Hath taken home His child.

Fold her, oh Father! in thine arms,
And let her henceforth be,
A messenger of love between
Our human hearts and thee.

Still let her mild rebuking, stand
Between us and the wrong;
And her dear memory serve to make,
Our faith in Goodness strong.

And grant that she, who, trembling here,
Distrusted all her powers,
May welcome to her holier home
The well-beloved of ours.

Third month, 1845.

St. Louis.—The growth of this city is astonishing. The Republican states that the total number of houses erected in 1844, in the corporate limits of St. Louis, may be set down at 1146. Of these, many were churches, public edifices, and costly private edifices. But, great as the improvement was in 1844, unless some very unexpected reverse comes upon us, the amount to be expended in building in 1845, will quite equal it. Many blocks of houses, for business purposes and private residences, are already commenced or projected; and it is estimated that 40,000,000 of brick will be required for the consumption of this year.

The young should early habituate themselves to the use of language which is becoming at all times and in all places. A coarse and vulgar young man is loathed by all—although for the sake of his relatives he may be sometimes admitted into respectable society. Avoid, then, all expressions, all faint allusions to what is indelicate and improper.—*Portland Tribune.*

Make few resolutions, but keep them strictly.—*Penn.*

THE FRIEND.

THIRD MONTH, 29, 1845.

The advertisement in our columns for two Assistant Teachers, who are wanted at Haverford School, is worthy the attention of young men wishing to qualify themselves for the station of Teachers. The business of instruction is one of those which we are apt to think requires no previous preparation. But every one who has undertaken it in large institutions, will have to confess, that there is as much training, as long an apprenticeship necessary, as in the business of making a bureau, or repairing a watch. It is not as easy to detect the blunders of the teacher, it is true, as those of the joiner or watchmaker, for we all know when the drawers are tight, and the watch keeps time. It would be a great reformation in our schools, if teachers were systematically *taught to teach.* In the absence among us of any institutions for this purpose—which constitute a regular part of the machinery of instruction in Germany—young men would do well to avail themselves of the opportunities of learning the art of thoroughly teaching the elementary branches, which it is understood can be had at Haverford, and perhaps some other of our principal schools. A young man, engaged for four or five hours a day in hearing small classes, will have an opportunity of private study, and of reciting in the higher classes, so as to complete his own education, without expense to himself, while he at the same time acquires skill in imparting knowledge, and patience in governing boys. To young men not designing to engage in the business of instruction, but desirous of devoting a time to their own improvement, it is believed that an excellent opportunity is thus offered, of engaging as assistants in those branches for which they may be competent, while at the same time they prosecute their studies in other departments, without expense.

HAVERFORD SCHOOL.

The Public Examination of the Students at Haverford School, will commence on Seventh-day, the 5th of Fourth month, and be continued on the following Second, Third, and Fourth-days.

WEST TOWN SCHOOL.

The Committee to superintend the Boarding School at West Town, will meet there on Sixth-day, the 11th of Fourth month, at 10 o'clock, A. M.

The semi-annual examination will commence on Third-day morning of the same week,—and the Committee on Instruction meet at the school on Fifth-day evening, at half-past seven o'clock.

THOMAS KIMBER, Clerk.

Third month, 1845.

WANTED

At Haverford School, the ensuing session, commencing in the Fifth month next, Two young men as Assistants in the Mathematical and Classical Departments. Apply at the School, or by letter, addressed to

DANIEL B. SMITH,
West Haverford, Delaware co., Pa.

Third month.

PLYMOUTH BOARDING SCHOOL
FOR GIRLS.

Hannah Williams's Boarding School, under the care of Abigail Williams, with the assistance of a teacher, will be ready for the reception of scholars, the first of the Fifth month next.

The usual branches of a plain English education will be taught.

Terms,—Twenty-five dollars per quarter, payable in advance.

Washing, Three dollars per quarter.

Application may be made at the School, or to Benjamin Albertson, N. W. corner of Market and Front streets, or Jesse Williams, N. W. corner of Coates and Fifth streets, Philadelphia.

The School is situated fourteen miles from Philadelphia, on the Germantown and Perkiomen turnpike road. Daily communication by stage with the city.

Third month, 1845.

DIED, at his residence at Crosswicks, N. J., on the 16th of Eleventh month, 1844, in the 51st year of his age, CALEB S. FOLWELL, beloved and regretted by a large circle of relatives and friends.

——, on the 23d of Second month, at the residence of her mother, in Camden, N. J., of pulmonary consumption, MARY H. JONES, aged 26 years, daughter of the late Isaac Jones, of Newton, N. J. She was enabled to endure her lingering indisposition with much composure and resignation, quietly passing from the conflicts of time, we believe, to the enjoyments of peace and happiness.

——, on the 3d instant, MARY P., wife of Amos Thorp, a member of Frankford Monthly Meeting, in the 37th year of her age, after a long and painful sickness, which she was enabled to bear with remarkable patience and resignation to the Divine will.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XVIII. SEVENTH-DAY, FOURTH MONTH, 5, 1845. NO. 28.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the Athenæum.

EXPLORING EXPEDITION.

Narrative of the United States Exploring Expedition during the years 1838, 1839, 1840, 1841, 1842. *By* C. WILKES, *Commander of the Expedition, M. A. Ph. S., &c.* 5 vols. Wiley & Putnam.

(Continued from page 215.)

"The women were never suffered to come on board. They appeared modest in the presence of strangers. They never move from a sitting posture, or rather squat, with their knees close together, reaching to their chin, their feet in contact, and touching the lower part of the body. They are extremely ugly. Their hands and feet were small and well-shaped, and from appearance they are not accustomed to do any hard work. They appear very fond and seem careful of their young children, though on several occasions they offered them for sale for a trifle. They have their faces smutted all over, and it was thought, from the hideous appearance of the females, produced in part by their being painted and smutted, that they had been disfigured by the men previous to coming alongside. It was remarked that when one of them saw herself in a looking-glass, she burst into tears, as Jack thought from pure mortification. The men are employed in building the huts, obtaining food, and providing for their other wants. The women were generally seen paddling their canoes. When this party of natives left the ship and reached the shore, the women remained in their canoes, and the men began building their temporary huts; the little children were seen capering quite naked on the beach, although the thermometer was at 40°. On the hut being finished, which occupied about an hour, the women went on shore to take possession of it. They all seemed quite happy and contented. Before they left the ship, the greater part of them were dressed in old clothes, that had been given to them by the officers and men, who all showed themselves extremely anxious 'to make them comfortable.' This gave rise to much merriment, as Jack was not disposed to allow any difficulties to interfere in the fitting. If the jackets proved too tight across the shoulders, which they invariably were, a slit down the back effectually remedied the defect. If a pair of trowsers was found too small around the waist, the knife was again resorted to, and in some cases a fit was made by severing the legs. The most difficult fit, and the one which afforded the most merriment, was that of a woman to whom an old coat was given. This she concluded belonged to her nether limbs, and no signs, hints, nor shouts, could correct her mistake. Her feet were thrust through the sleeves, and after hard squeezing she succeeded in drawing them on. With the skirts brought up in front, she took her seat in the canoe with great satisfaction, amid a roar of laughter from all who saw her. Towards evening, Messrs. Waldron and Drayton visited their huts. Before they reached the shore, the natives were seen making a fire on the beach, for their reception, evidently to avoid their entering their huts. On landing, one of the men seemed anxious to talk with them. He pointed to the ship, and tried to express many things by gestures; then pointed to the south-east, and then again to the ship, after which, clasping his hands, as in our mode of prayer, he said, 'Eloah, Eloah,' as though he thought we had come from God. After a little time, they gained admittance to the hut. The men creeping in first, squatted themselves directly in front of the women, all holding out the small piece of seal-skin to allow the heat to reach their bodies. The women squatted three deep behind the men, the oldest in front, nestling the infants. After being in the hut, Mr. Drayton endeavoured to call the attention of the man who had made signs to him before entering, to know whether they had any idea of a Supreme Being. The same man then put his hands together, repeating as before, 'Eloah, Eloah.' From his manner, it was inferred that they had some idea of a God or a Supreme Being. Their mode of expressing friendship is by jumping up and down. They made Messrs. Waldron and Drayton jump with them on the beach, before entering the hut, took hold of their arms, facing them, and jumping two or three inches from the ground, making them keep time to the following song:

Ha ma la ha ma la ha ma la ha ma la.
O la la la la la la la la la.

All our endeavours to find out how they ignited their fire proved unavailing. It must be exceedingly difficult for them to accomplish, judging from the care they take of it, always carrying it with them in their canoes, and the danger they thus run of injuring themselves by it. Their food consists of limpets, muscles, and other shell-fish. Quantities of fish, and some seals, are now and then taken among the kelp, and with berries of various kinds, and wild celery, they do not want. They seldom cook their food much. The shell-fish are detached from the shell by heat, and the fish are partly roasted in their skins, without being cleaned. When on board, one of them was induced to sit at the dinner-table; after a few lessons, he handled his knife and fork with much dexterity. He refused both spirits and wine, but was very fond of sweetened water. Salt provisions were not at all to his liking, but rice and plum-pudding were agreeable to his taste, and he literally crammed them into his mouth. After his appetite had been satisfied, he was in great good humour, singing his 'Hey meh leh,' dancing and laughing. His mimicry prevented any satisfactory inquiries being made of him relative to a vocabulary. Some of the officers painted the faces of these natives black, white, and red; this delighted them very much, and it was quite amusing to see the grimaces made by them before a looking-glass. One of these natives remained on board for upwards of a week, and being washed and combed, he became two or three shades lighter in colour. Clothes were put on him. He was about twenty-three years of age, and was unwell the whole time he was on board, from eating such quantities of rice, &c. His astonishment was very great on attending divine service. The moment the chaplain began to read from the book, his eyes were riveted upon him, where they remained as long as he continued to read. At the end of the week he became dissatisfied, and was set on shore, and soon appeared naked again. It was observed, on presents being made, that those who did not receive any, began a sort of whining cry, putting on the most doleful-looking countenances imaginable. They are much addicted to theft, if any opportunity offers. The night before they left the bay, they stole and cut up one of the wind-sails, which had been scrubbed and hung up on shore to dry. Although we had no absolute proof of it, we are inclined to the belief that they bury their dead in caves."

We now approach the southern cruise: noting that the squadron experienced the usual reception at Cape Horn—rough and stormy weather.

"Before leaving these desolate and stormy regions, it may be expected that I should say a few words relative to the passage round the Cape."

[The remainder of the quotation here made we omit, it being chiefly of interest to navigators only.]

On arriving at Valparaiso, they established

an observatory. The morals of this place are greatly improved; order now prevails, crime is rare:

"The predominant trait of the Chilians, when compared with other South Americans, is their love of country and attachment to their homes. This feeling is common to all classes. There is also a great feeling of independence and equality. Public opinion has weight in directing the affairs of state. The people are fond of agricultural pursuits, and the lower orders much better disposed towards foreigners than in other parts. Schools and colleges have been established, and a desire to extend the benefits of education throughout the population is evinced. This has been one of the constant aims of government."

An excursion to the Cordilleras, by the scientific corps, was to be expected; it seems, however, that they were not provided with the requisite instruments for ascertaining elevations. They ascended a ridge belonging to the main body of the Cordilleras, and at the height of about ten thousand feet, they reached the summit.

"Here they had an extensive view of all the line of the snow peaks. That of Tupongati appeared the most conspicuous, although at a distance of eighty miles. The guide asserted that he could see smoke issuing from its volcano in a faint streak, but it was beyond the vision of our gentlemen. The peak itself from this view of it was quite sharp-pointed. The scene immediately around them was one of grandeur and desolation: mountain after mountain, separated by immense chasms, to the depth of thousands of feet, and the sides broken in the most fantastic forms imaginable. * * Nothing could be more striking than the complete silence that reigned everywhere; not a living thing appeared to their view. After spending some time on the top, they began their descent; and after two hours' hard travelling, they reached the snow line, and passed the night very comfortably in the open air, with their blankets and pillions, or saddle cloths. Fuel for a fire they unexpectedly found in abundance: the Alpinia umbellifera answering admirably for that purpose, from the quantity of resinous matter it contains. Near their camp was the bank of snow before spoken of, from which the city has been supplied for many years. It covers several acres. The snow line here seemed to have remained constant, and would have afforded a fine opportunity to have verified the rule of Humboldt, but they had no instruments. The height they had ascended was supposed to have been about eleven thousand feet, and the Cordilleras opposite them about four thousand feet higher. The view of the mass of the Cordilleras, in its general outline, was not unlike those of Mont Blanc and other mountains in Switzerland."

In working the mines in the neighbourhood of Chili, little skill seems to be exerted: thus, on one occasion, after the labour of several weeks, in extending a shaft, there was found not a particle of ore to reward the toil:

"They were just about giving up the search, when the mayoral, or master-workman, declaring he would have the last blow for luck, struck the rock with all his force. This detached a large fragment, and to their surprise and delight, laid open a vein, which proved the largest and richest that had been worked for many years. From this it would appear that the employment is attended with much uncertainty; and after exhausting one of these treasure deposits, there are no means or signs known to them by which they can ascertain the best direction to take to discover another. * * The mines, by the light of the numerous candles, exhibited all the shades of green, blue, yellow, purple, bronze, &c., having a metallic and lustrous appearance. The confined air, with the heat of so many candles, made it quite oppressive; and persons who have not often visited mines, are subject to faintness and vertigo from this cause. Mr. Alderson and Mr. Dana were both affected by it. It was the first time the former had ever penetrated so far, Mr. Newman and himself being governed by the report of the mayoral, and the ore brought up in their operations. The miners were not a little astonished at our gentlemen loading themselves, besides the specimens of ores, with piedra bruta, which they considered of no value. The manner of labour in the mines is in as rude a state as it was found in the agricultural branches of industry. A clumsy pick-axe, a short crowbar, a stone-cutter's chisel, and an enormous oblong iron hammer, of twenty-five pounds weight, were the only tools. The hammer is only used when the ore is too high to be reached with the pick or crowbar. The miners, from the constant exercise of their arms and chest, have them well developed, and appear brawny figures. When the ore is too tough to be removed by the ordinary methods, they blast it off in small fragments, not daring to use large blasts, lest the rock should cave in upon them. Only a few weeks previous to their visit, the mayoral, while at the farthest end of the gallery, was alarmed by the rattling down of some stones, and before he could retreat, the walls caved in for several yards outside of where he was, leaving but a small space. It required eighteen hours of unceasing effort by nearly a hundred men to extricate him from his perilous situation. The ore is brought to the mouth of the mine on backs of men, in sacks made of raw hide, and holding about one hundred pounds. Whenever a sufficient quantity to load a drove of mules is extracted, it is thrown down the mountain slide, and then carried to the furnace at Jaquel. Only seventeen miners were employed; previous to this the number employed was one hundred. Whenever a richer vein was struck, a larger number were employed, who could always be easily obtained by foreigners, the natives preferring to work for them, as they say whatever the profits or losses may be, they are sure of being regularly paid. The wages are small—from three to four dollars per month, in addition to their food. They are allowed to draw a third of their pay on the last Saturday of every month, and full settlement is made twice a year. They are supplied with clothing and other necessaries, out of which the agent makes a per centage, and which is charged against their wages. There is one admirable regulation of the Chilian government, that of not permitting liquors to be brought within a league of any mine, under a severe penalty, which is strictly enforced. The cost of the maintenance of each workman is not great; they are allowed as rations for breakfast four handfuls of dried figs, and the same of walnuts: value about three cents. For dinner they have bread, and fresh beef or pork. Small stores, as sugar and tea, they find themselves. One of the greatest inconveniences, and which is attended with some expense, is the supply of the miners with water, which has to be brought up the mountains. The miners' huts are the last dwellings on the Chilian side of the Andes."

(To be concluded.)

HOUSTON'S TEXAS.

"*Texas and the Gulf of Mexico; or Yatching in the New World.*"

(Continued from page 210.)

Our lively Englishwoman scarce touches upon these shores, before she believes herself qualified, from a coach-ride through the streets of New Orleans, to depict American character. She generalises from a very few specimens indeed.

"You seldom see an American lady accompanied in her walks, rides, or drives, except on Sundays, by a gentleman; it would be a waste of time, and consequently a useless expenditure of money, to indulge in the gentle and refining society of the female sex. Young, delicate, and pretty women are met unprotected, clad in the gayest colours; I believe they are not denied any of the innocent enjoyments procured by dress and female society, and they may be seen pacing the streets, from store to store, and from boarding-house to boarding-house, shopping, and paying visits. This custom of young married women not having a home of their own, but inhabiting those nests of gossip called boarding-houses, seems to me injudicious and reprehensible. The young American wife, and they marry when almost children, is thus left all day without the society of her husband, or the protection of his presence."

"There were a variety of carriages standing for hire on the Levee. Their cleanliness, the excellence and ease of their springs, to say nothing of the well-appointed appearance of most of the drivers, would put to shame the hired vehicles in most of the capitals of Europe. We chose an open carriage, though the weather was extremely cold, for we were curious to see as much as we could of this interesting city."

"Every one in America, (and I include even New Orleans, where the admixture of French blood, and the southern clime, would doubtless cause an appearance of gaiety, if it can be looked for anywhere in the States)—every one in America, I say, looks grave, serious, and reflective. There is none of the sportive, light-hearted manner visible among the French, and occasionally among our own countrymen; their very amusements, and

they are few, are partaken of without any show of relaxation or pleasure. Why is this? Because business pursues them into the very heart of their enjoyments; because, in fact, it is their enjoyment, and business is certainly not a lively thing. It neither opens the heart, nor expands the countenance.

"De Tocqueville says:—'I believe the seriousness of the Americans arises partly from their pride. In democratic countries, even poor men entertain a lofty notion of their personal importance: they look upon themselves with complacency, and are apt to suppose that others are looking at them too. With this disposition, they watch their language and their actions with care, and do not lay themselves open to betray their deficiencies; to preserve their dignity, they think it necessary to preserve their gravity.'

"If the Americans are the proud, sensitive people that De Tocqueville asserts them to be, how is it that this pride is wholly and solely personal? How is it that it does not make them feel more acutely as a nation, and induce them to bestow a little of the anxiety they display for themselves as individuals, on the honour and name of the country of which they affect to be so vain.

"The fact is, that, like many other proud, or, I should say, vain people, it is the very sense of their public deficiencies, and the knowledge that their want of national faith is held up as a scorn and a warning among the nations of the earth, that induces them to wrap themselves up in this dignified (?) gravity, and in a cold and repellent demeanour. An American does not even relax at his meals (to be sure, they occupy but a short space of time;) 'his attachment to his cares' is greater than ours to our pleasures; and it is this, as I said before, that renders him so uninteresting a character.

"The ladies cannot be uninteresting here; they are so pretty, so gentle, and so feminine-looking. I have said that they walk alone, and unprotected; at the same time, I ought to add, that so great is the respect in which ladies are held in America, that such a course can rarely be attended by any disagreeable consequences."

They "are too fond of glaring colours; and though their faces are lovely, yet they do not hold themselves well, and their figures are rarely good. I think I never saw so much beauty, or loveliness, so varied in its character, as I did in New Orleans. There was the fair English-American, with her slight stooping figure, far surpassing in charm of feature, the beauties of the 'Old Country.' The Creole-brunette, with her springy form, and active, graceful walk, cannot be passed unnoticed; she looks very determined, however, and as if the strife of active and angry passions were often at war within her bosom. But lastly, and far more beautiful than either, I noticed the rich dark cheek of the Quadroon."

"All these, and much more, I saw and noticed during my first long drive through the busy streets of New Orleans. There is indeed much to see, and much to remark upon; but close observation, after a time, becomes wearying, and I was not sorry to find myself arrived at the hotel."

(To be continued.)

For "The Friend."

EDUCATION.

(Continued from page 211.)

"I am accused of drawing hasty conclusions, becausc in my Second Report, dated Dec. 26, 1838, I spoke of the experiment of teaching words before letters, as having been tried in the Boston Primary Schools, and as having been 'found to succeed better than the old mode.' The language of the 'Remarks' is this:

"'Let the reader be informed that '*The Mother's Primer*,' which begins with words, was introduced, as appears from the vote of the Boston Primary School Committee, Nov. 7, 1837, and that the second annual report of the Secretary leaves an interval of about one year only, for the trial of the new system. Whether a trial during so short a period, amidst the novelty always attending a change, is sufficient to warrant the assertion that 'it is found to succeed better than the old mode,' we will submit to the judgment of any candid mind.'

"Of any candid mind! Hear facts! On the 2d day of Aug. 1836,—almost two years and four months before Dec. 26, 1838,—the Primary School Committee passed a vote, that such teachers as were disposed might use the Mother's Primer, and, on Nov. 7, 1837, a year and a quarter after the passage of this vote, the Standing Committee made a report, from which the following extracts are taken:

"'They have carefully examined the Mother's Primer, and caused the experiment to be made in several of the schools, and from the favourable reports which have been received from the teachers, of the success they have met with in advancing the children from the fourth to the third class, your committee are induced to recommend its adoption in our Primary Schools; believing, as they do, that it is easier, as well as more expeditious and interesting to the pupil, than the old, unintelligible, and irksome mode.' 'Your committee have been informed by one of the teachers, who has for the last year adopted this mode, that pupils taught in this way, are enabled, in four months, to read very well in plain reading, and spell words of one syllable, even with silent letters; whereas it generally takes a longer period by the old method, to teach them the alphabet of large and small letters.'

"The experiment, therefore, had been on trial nearly two years and a half before the date of my Report.

"This system has now been in operation in the Boston Primary Schools about seven years. The disparagements of the Thirty-one, the Primary School Committee have deemed it their duty to notice. A sub-committee, appointed for the purpose, propounded a series of questions to the teachers of all the Primary schools. Each teacher 'gave an immediate written reply, without having an opportunity to consult or advise with any other;' from which it appears, that 'The teachers approve of the books now used by them in the schools, and consider them adapted to the capacities of the children; and in this connection your committee would state, that of the 117 teachers, thre are only three who give an unqualified objection to the books and system; nine others qualify their answers by suggesting what they think would be an improvement in the books and system;—their principal objection being, that the words are not divided into syllables in the first book.

"'Your committee would remark, that the small number of rejections, [of pupils sent from the Primary schools,] within six years, tends to confirm the observation of the mayor [of the city of Boston,] that the improvement of the higher schools is attributable, in part, to the improved condition, and better preparation of the children on admission from the Primary schools.'

"I leave these averments of the Committee, without any comment of my own.

"'School Discipline,' is the title of the fourth section of the 'Remarks.' Intrinsically, this subject is of vastly greater magnitude and importance, than those which precede it. At different times, in my reports, lectures, and other writings, I have dwelt, at some length, on this subject; and have been led to consider more particularly, *one* of its instrumentalities, namely, *corporal punishment*. This has been forced upon me; for the perusal of 1600 reports of the school committees, together with other authentic and unquestionable evidence, has left no room to doubt, that the rod has been, not very unfrequently, abused, in our schools; and, in the hands of inexperience and passion, and ignorance, has been the coarse substitute for wisdom, and affection, and knowledge. But I am no ultraist on this point. I have never taken a one-sided view of this subject. I have reproved disobedience and insubordination, on the part of the pupil, as earnestly as I have ever reprehended severity on the part of the teacher; and I have always defended the resort to physical coercion after moral means had been tried and failed.

"School discipline is a comprehensive phrase, signifying the vast range of means and motives by which the bad passions of children may be overcome, and by which, also, their character, so far as school influences are capable of doing it, may be cultivated and trained into symmetry, loveliness, strength, honour, veracity, justice, reverence, and immortal blessedness. This subject, then, introduces us at once into the presence of a vast assemblage of measures and appliances, from the low motive that controls the craven and the brute,—the fear of bodily smart,—up to social, personal, filial, domestic considerations, and from these to the hallowed and immortal influences of morality and religion. Whoever looks at this momentous theme, at all with the eye of a philosopher or a moralist, sees this vast and various assemblage of motives and means, arranged, as it were, upon an immense scale, one end of which measures the force of impulses that belong to the brute, while the other reaches to the aspirations of

the highest spirit that bows before the eternal Throne. It is a scale, which, like the ladder seen in the vision of the patriarch, reaches from earth to heaven. The teacher, called to preside over children, and to mingle his influences in the formation of their character, looks up and down along this scale, where all persuasives and dissuasives are orderly arranged; and he selects as his favourite instruments, such as find their strongest affinities in his own nature. If he be a 'lover of God and friend of human kind,' then his prayerful desires and longings are, to select his motives from the loftiest of the series, that he may thereby inspire his pupils with the spirit of those two great commandments on which hang all the law and the prophets,—first, the love of God, with all the heart, and soul, and mind; and second, the love of our neighbour, as ourselves, which Divine authority has declared to be like unto the first. If, however, the teacher be stricken with a madness for worldly distinction, and power, and display; if he is one who can forget the desolations of war in the splendours of a triumph; if he can be blind to the atrocities of the slave-trade, while doting upon the regal wealth which it yields; if he can gaze with envy upon exalted political station, without scorning the meanness or moral profligacy by which it may have been reached, then he will goad on his pupils by the fiery incentives of ambition, and will cherish those rivalries in the school-room, which shall afterwards grow into overreachings in the market-place, and corruption in the senate-chamber. I remember once hearing a very distinguished writer and college teacher, in this country, say, while advocating emulation in school, that it was the only way to give dramatic interest and glory to the history of the race. 'Without emulation,' exclaimed he, deprecatingly, 'there would be no Cæsars, no Napoleons; society would dwindle down into tameness, or consist only of such men as Fenelon and Dr. Channing.' And, if, —to give one more specification,—if the prevailing attributes in the teacher's character be pride, the love of domination, a morbid sensitiveness about his own personal importance, which converts the condemnation of a principle into a purposed indignity, and applies it to himself,—if that character includes, also, a recklessness of all sacrifices, however boundless, by which the lust of 'authority' can be sated, then, out of this vast scale of motives, which measures the distance between the brute and the angel, he will select, and bring out, and defend, the lowest of them all,—absolute, unexplaining sovereignty, or 'authority,' on his own side; absolute, unreasoning subjection on the side of the pupil;—and the doctrines advocated and 'worshipped' by him will be, that both the sovereignty and the subjection shall be maintained by fear, and the infliction of physical pain.

"Now here are the doctrines of the Thirty-one. 'True obedience,' say they, 'Does not voluntarily comply with a request, but implicitly yields to a command.' 'When the mandate has gone forth, obedience does not obtain, till the will of the subject is completely merged in the will of the ruler.' 'Care should be taken not to confound'—'voluntary consent with unconditional surrender.' 'The ruler governs, not for his own sake, but to teach obedience to others.' 'The governed, on his part, is not, from sympathy, and affection, and harmony of opinion, to obey the individual, but the authority residing in him rather from a sense of obligation. 'Since fear is most predominant in childhood, we should take advantage of it.'

"Authority, Force, Fear, Pain! These are the four corner-stones of 'School Discipline.' Not Duty, Affection, Love of Knowledge, and Love of Truth; but Power, Violence, Terror, Suffering!

"Where is there any recognition of the sentiment of that disciple, whom Jesus loved above the rest,—'There is no fear in love;' 'Perfect love casteth out fear, because fear hath torment;' 'He that feareth is not made perfect in love?' Where is there any recognition of what the Apostle to the Gentiles declared,—'Love is the fulfilling of the law;' 'He that loveth another hath fulfilled the law?' Where,—to approach the very source of Christian faith,—where is any deference yielded to the words of the Saviour, 'If ye love me,'—not, if ye fear me, but,—'If ye *love* me, keep my commandments.'

"The poet, at once the most philosophical and spiritual in our language, has said,

'Love, and love only, is the loan for love.'

We are reminded by the 'Remarks' that 'the fear of the Lord is the beginning of wisdom.' But that means a *filial*, not a *servile* fear. It is the fear of Abraham leading forth his son to the sacrifice, and not of Felix, who trembled, yet persisted in his wrong. We are further told, that where 'the spirit of opposition is too strong to be overruled by those higher and more refined motives upon which we should always rely when they are active, we are left without resource unless we appeal to fear.' I deny that any Christian man, or any enlightened heathen man, is left without resource, under such circumstances, 'unless he appeals to fear.' He has the resource of conscience, which is no more extinguished in the child's soul, by the clamorous passions that, for a time, may have silenced its voice, than the stars of heaven are annihilated by the cloud which for a moment obscures them from our vision. He has the resource of social and filial affections. If the teacher is what he ought to be, he has the resource of a pure and lofty example, in his own character; and he moves before the eyes of his pupils as a personification of dignity and learning and benevolence. What a sentence does a teacher pronounce upon himself, when he affirms that he has no resources in his own attainments, his own deportment, his own skill, his own character; but only in the cowhide and birch, and in the strong arm that wields them!"

(To be continued.)

Choose God's trades before men's; Adam was a gardener; Cain a ploughman; and Abel a grazier or shepherd. These trades began with the world, and have least of snare, and most of use.

For "The Friend."

TRACT ASSOCIATION OF FRIENDS.

Works on morality and religion, inculcating sound principles, must exert a useful influence on their readers. Next to virtuous example and the ministry of the gospel, they are instrumental in correcting erroneous sentiments, and reforming vitiated habits. We may safely believe that the Good Spirit, which constantly watches lost and wandering man, will, at the seasons which please him, carry home conviction by the Christian principles and the holy walking of the servants of God, delineated in their pages. Combining the example and the efforts of devoted men, reasoning with their erring brethren of righteousness, temperance, and judgment to come, they are often like preachers with their message sent to their habitations. Tract societies are important in the dissemination of such works, especially among those classes who have not means to procure books, or whose associations are not with serious people, and consequently are rarely in the way of meeting with religious writings. Men are placed in situations where it is often out of their power to obtain suitable reading. The Christian concern of pious persons to supply their needs, with a view to their mental and spiritual benefit, is not only an act of brotherly kindness, but may be the performance of a religious duty, and under the providential direction of the Saviour of lost man, may be instrumental in snatching them from ruin.

The labours of the Friends' Tract Association in this city, as spread before a late general meeting of the contributors and others, were gratifying and encouraging. In the course of a few years the managers have greatly enlarged the catalogue of tracts with valuable and instructive selections from the biography of several eminent Friends. This description of reading attracts the attention, and fastens upon the mind perhaps more effectually the principles which governed their lives, while it shows the blessed result of steady obedience to the grace of God, which brings salvation, and appears unto all men.

While we take satisfaction in hearing the details of their operations, it is necessary to remember that they also require encouragement, to give spring and energy to their efforts. Cold approbation will go but little way towards producing tracts, and placing them in the hands of the destitute. This cannot be done without paper and printing; and paper and printing are not to be procured without money; and it cannot be expected that the managers will perform the arduous work of writing, selecting, printing, and distributing the tracts, and also take upon themselves the responsibility of finding the money to defray the cost. They contribute their proportion, besides much of their valuable time; and some others have annually paid subscriptions to aid the cause, for years; but it would greatly stimulate the managers, and enable them still further to extend the usefulness of the institution, were there a more free expression of unity with it, by a general subscription of Friends to its funds. It is not

meant to confine the term "general" to Friends residing in the city, but at the same time to convey to our brethren and sisters residing in villages, and in the country, a suitable hint that the appropriation of part of their means would be encouraging and acceptable. Tracts are needed round about them probably equally as in populous cities, according to the number of inhabitants, and did they furnish the Association with funds to print the tracts, they could obtain them, in return, at the lowest cost, for the benefit of their neighbours, which would not only encourage the managers, but, like the good Samaritan, be pouring oil and wine into the bosoms of those who may have fallen among thieves, and been left wounded and half dead.

If we reflect upon the character and profession we hold, and how very little we part with, annually, in providing means for works of charity and benevolence, and then look at the temporal blessings which a bountiful Providence has poured forth upon us, our hearts would surely soften towards "the poor and needy," and we should take comfort in opening a liberal hand to help forward the good cause. It is said that time was, when Friends in their subscriptions gave pounds, where they now give dollars, and their circumstances not as affluent as they now are. Would it not be well to inquire into the reason of the change? Are we growing yearly more indifferent to the cause of religion and morality, and imperceptibly suffering business, wealth, and pleasure, to engross our thoughts and affections? If it be so, the case is mournful, and calls for a speedy reformation.

For "The Friend."

TRACT ASSOCIATION.

At an Annual Meeting of the Tract Association of Friends, held Third month, 19th, 1845, the following Friends were appointed officers of the Association for the ensuing year, viz.:

Clerk.—Joseph Scattergood.

Treasurer.—Joseph Snowdon.

Managers.—Nathan Kite, John C. Allen, William M. Collins, Edward Richie, Josiah H. Newbold, Paul W. Newhall, Horatio C. Wood, Samuel Bettle, Jr., William C. Ivins, Joseph Kite, William H. Brown, Charles Evans, Israel H. Johnson, Samuel Randolph, William Bettle.

ANNUAL REPORT.

To the Tract Association of Friends.

The Managers present the following report of their proceedings during the past year, viz.

Number of Tracts on hand, Third month 1st, 1844,	138,105
There have been printed during the year ending Third month 1st, 1845,	159,857
Making	297,962
Distributed during the same period,	160,884
Leaving a stock on hand, Third mo. 1st, 1845, of	137,078

Of the number distributed, 31,650 were taken by Auxiliaries; 23,260 by the New England Tract Association; 400 for the Almshouse; 728 for coloured schools; 1361 for First-day and other schools in this city and county; 447 at the soup houses; 5390 at the navy yard and among seamen; 8703 on board shipping in the Delaware and Schuylkill rivers; 1600 on board vessels of war; 1870 by the "Home Mission," "Seamen's Tract Mission," and "Bethel Union" Societies; 1200 at the Naval Asylum; 4166 to the inmates of the Prisons and House of Refuge in this county; 608 among Universalists; 800 among Roman Catholics; 1173 for Medical Students; 250 for a Baptist convention; 5110 for distribution in various parts of Pennsylvania; 200 for the New York Indians; 4235 in the New England states; 1550 on board whale ships sailing from Nantucket; 4591 for New York city and state; 5552 for New Jersey; 387 for Delaware; 1994 for Maryland; 658 for Virginia; 432 for North Carolina; 193 for Louisiana; 156 for Mississippi; 266 for Missouri; 1190 for Ohio; 3289 for Indiana; 79 for Kentucky; 445 for Illinois; 1580 for Canada; 236 for England; 450 for Rio Janeiro and Brazil in South America; 403 for schools in Monrovia, Western Africa, and 23,233 are reported as taken for general distribution.

The number of Tracts distributed exceeds that of the preceding year 56,340; and is considerably larger than any annual distribution heretofore reported.

Five new Tracts have been stereotyped, viz.—

No. 80. "Some account of the life and convincement of Thomas Story."

No. 81. "The sufferings of Richard Seller on board the flag-ship Royal Prince, for his testimony to the unlawfulness of war."

No. 83. "The example and testimony of the early Christians on the subject of war."

No. 84. "Memoirs of the life of Daniel Wheeler, a minister of the gospel in the Society of Friends."

No. 85. "Considerations on the keeping of negroes. Part 1st.—Recommended to the professing Christians of every denomination, by John Woolman."

In accordance with the conclusion of the Association at its last annual meeting, a subscription was opened for a separate fund for the publication of Juvenile Books, and through the liberality of Friends interested in the subject, the sum of $544 has been collected, and paid to the Treasurer for that purpose.

Nine small books, intended as the commencement of this series, have been prepared, and nearly all of them stereotyped, viz.—"James Parnell;" "Selections of Poetry;" "William Tyler Barling;" "Elizabeth C. Secor and Mary Post;" "A short account of Mary Samm, who died in Warwick Prison, aged 12 years;" "The Honey Bee;" "The Spider;" The Fly;" and "Sarah Lidbetter." 8050 copies of the four first named have been printed; 5872 of which have been sold, leaving 2178 on hand. The printing of those on Natural History has been delayed for want of suitable embellishments.

Not a little difficulty has been experienced in the selection of matter adapted to the different ages and capacities of children, which, while its subject and style should not be above their understanding, would be free from the opposite error of being too puerile.

It is believed, if more of our women Friends would take part in this branch of our duties, they would be able to render very valuable assistance; the Board therefore earnestly request their attention to this interesting subject.

A set of stereotype plates of "Dymond's Essay on War" has been presented to the Association. 1000 copies of this essay were printed; 544 of which have been disposed of, leaving 456 on hand. A donation of $30 was received from a Friend of this city, for the purpose of defraying the expense of furnishing this work to the members of the National Legislature, and heads of the different departments at Washington; which has been applied to that purpose.

The edition of the "Moral Almanac" published last year, not being sufficient to meet the demand, 20,000 copies of that for the year 1845 were printed, and most of them disposed of. This work contains a careful selection of instructive and interesting reading; and we are induced to believe, from the continued increase in the sale, that it is in some measure taking the place of those of an objectionable character, which have been so extensively circulated of latter years:—and as it is now calculated for three different meridians, viz., Philadelphia, Boston and Cincinnati, it will answer for a large portion of those parts of this country where the members of our Religious Society reside. If Friends would send orders to our agent, and have it seasonably placed for sale in stores in different neighbourhoods, its circulation and usefulness might be greatly extended.

Some matter has been prepared for an almanac for the year 1846.

Two new auxiliaries have been recognized; one at Whitewater, and the other at Whitelick, both in Indiana.

The Managers feel encouraged by the increased demand for our publications; and are impressed with the necessity of continued diligence and care in the selection of suitable matter therefor; believing it highly important to endeavour to supercede the light and trifling reading which is thrown off in great abundance from the press, by disseminating that of a more serious and instructive character.

Signed by direction and on behalf of the Board of Managers,

JOSIAH H. NEWBOLD, Clerk.

Philadelphia, Third month 11th, 1845.

Where am I going?—Many evils might be avoided, if this question were often put. If the young thought more of what they do, or where they go, they would escape much sin and remorse. "Ponder the path of thy feet," says the wise man. Am I going where I ought not to go? Am I going where I was forbidden to go? Am I going into bad com-

pany? Had I better stay than go? Whoever will think of these questions, will not be sorry to think that they stopped to think before they determined to go.—*Late paper.*

For "The Friend."

THE RIGHT USE OF LEARNING.

As it is one of the distinguishing features of our times to pay great attention to the education of the young and rising generation, it is highly necessary for every one engaged therein, to understand its right use and limits.

It is freely admitted, that our early Friends placed a just and proper value upon *useful* outward learning; but it is also true, that they kept it in its *proper place*, below the cross, and not above it. Taught in the school of Divine wisdom, they counted "all things but loss and dross for the *excellency* of the knowledge of Christ Jesus their Lord." Although some of them were endowed with great natural abilities, and had made no mean acquirements in literature and science, yet they never so much as encouraged the idea that these were essential or necessary requisites to constitute a true minister of Christ. Nay, they even thought them a great hindrance to true usefulness in the church of Christ, when their possessors leaned upon them. "As for letter learning," says the truth-loving and plain speaking Barclay, "we judge it is not so much necessary to the well-being of [a minister], though accidentally sometimes in certain respects it may concur, but more frequently it is hurtful than helpful, as appeared in the example of Taulerus, who being a learned man, and could make an eloquent preaching, needed nevertheless to be instructed in the way of the Lord by a poor laic.

"Though then we make not human learning necessary, yet we are far from excluding true learning; to wit, that learning which proceedeth from the inward teachings and instructions of the Spirit, whereby the soul learneth the secret ways of the Lord, becomes acquainted with many inward travails and exercises of the mind; and learneth by a living experience how to overcome evil, and the temptations of it, by following the Lord, and walking in his light, and waiting daily for wisdom and knowledge immediately from the revelation thereof; and so layeth up these heavenly and divine lessons in the good treasure of the heart, as honest Mary did the sayings which she heard, and things which she observed; and also out of this treasure of the soul, as the good scribe, brings forth things new and old, according as the same Spirit moves, and gives true liberty, and as the glory of God requires, for whose glory the soul, which is the temple of God, learneth to do all things. *This is that good learning which we think necessary to a true minister;* by and through which learning a man can well instruct, teach, and admonish in due season, and testify for God *from a certain experience;* as did David, Solomon, and the holy prophets of old, and the blessed apostles of our Lord Jesus Christ, who testified of what they had seen, heard, felt and handled of the word of life. 1 John i. 1. *Ministering the gift* according as they had received the same, as good stewards of the manifold grace of God; and *preached* not the uncertain rumours of men by *hearsay*, which they had gathered merely in the comprehension, while they were *strangers to the thing in their own experience in themselves.*"

After describing the inefficiency of man's arts and parts to instruct him in the things of God, with an eloquence which a *circumcised ear* fully appreciates, he inquires, "But what availeth all this? Is it not all but as death, a painted sepulchre, and dead carcases, without the power, life and spirit of Christianity, which is the marrow and substance of a Christian ministry? And he that hath this, and can speak from it, *though he be a poor shepherd, or a fisherman*, and ignorant of all that learning, and of all those questions and notions; yet *speaking from the Spirit, his ministry will have more influence towards the converting of a sinner unto God, than all of them who are learned after the flesh.*"

With such sentiments as these, the true Quaker is ready to declare his full and unreserved unity. And although it may be considered heresy for him to acknowledge his firm and unwavering attachment to those precious doctrines which have ever been dear to the Israel of God, and which "the pure spirits do still regard with an unfading love," yet it is the inmost breathings of his soul, In such heresy, may I through adorable mercy be enabled *to live*, and when that solemn hour comes, in which my spirit must return into the hands of the God who gave it, in such heresy, may I be favoured *to die!*

From the Glasgow Friend.

Some Account of Joan Dant, of London, widow, who died in the year 1715.

Of this remarkable woman, but little is generally known except by her munificent legacy, bequeathed to poor persons of the Society of Friends, in perpetuity. Of her it may be said, that by this noble act, "she being dead, yet speaketh."

The following brief notice of Joan Dant, has been obtained partly from authentic records, and partly through traditional channels which the writer considers may be depended on for veracity; and it is deemed but a tribute due to her memory, to preserve from oblivion some circumstances in her life, for the information of the religious body of which she was a member; but more particularly, those who are the distributors and recipients of her bounty. The husband of Joan Dant was a working weaver, living in New Paternoster Row, Spital Fields; and died many years before his wife, leaving but little provision for her support. She appears to have been a person of great resolution and independence of mind, as well as strong and active in body. On becoming a widow, she determined to use her best exertions to provide for herself, without being burthensome to others. After some deliberation, she concluded to take up the occupation of a pedlar or hawker; and with this object in view, she provided herself with a well-selected assortment of mercery, hosiery, and haberdashery, and other small wares; and set off on her travels, with her merchandize at her back. Her conduct, as a Friend, appears to have been consistent, and her manners agreeable; and being furnished with recommendations to many persons in London, and its vicinity, she met with much encouragement in the disposal of her goods. Good shops, particularly in country places, were "but few, and far between;" so that her periodical visits were generally welcomed, especially by the female branches of those families which she called upon: and she not only disposed of her goods to advantage, but to many houses and tables of Friends, she was a welcome guest.

Her agreeable demeanour, and her well-assorted stock of goods, increased her recommendations, until she might be seen with her pack traversing a circuit of many miles round the metropolis, principally calling at the houses of the affluent, as those who could best afford to pay a good price. She followed this laborious occupation for some years, not only with satisfaction to her customers, but to her own pecuniary advantage. It appears that afterwards she engaged more in a wholesale trade, if not as a manufacturer of Spital Fields goods; and her mercantile transactions were not confined to a home trade, but even extended to places on the continent; as some debts due from her correspondents at Paris, and at Brussels, appear in her executors' accounts. It is believed that she continued to follow business for most part of her latter years, and she lived in the same frugal manner, if not in the same house as she had occupied with her husband in his life-time. Her expenses being very small, and her savings invested from time to time, in profitable securities of different kinds, her property, in course of years, accumulated to a considerable amount, without the world being at all aware of her prosperity. Of the exercise of her benevolence in her life-time, no particulars have been preserved, but we may feel assured, from the sentiments she left behind her in a letter to her executors, which is inserted at the end of this account, that she was not inattentive to the wants of the distressed.

When far advanced in life, Joan applied to a Friend, whom she knew, to come and assist her in making her will. To this request the Friend very readily consented; thinking that Joan might have (perhaps) a few hundred pounds to bequeath. When, however, he learned the amount of her funds, he shrunk from the responsibility of the task, and recommended her to call in three or four Friends of greater experience than himself. When the Friends met, they inquired of Joan how she wished to dispose of her property, to which she replied, "I got it by the rich, and I mean to leave it to the poor." This was probably a year and a half before her death. She died on the 29th of Ninth month, 1715, at the age of 84; and was buried in Friends' burial-ground, Bunhill fields.

The will is dated in 1714, and a codicil is added in the following year. By these documents she appoints John Freame, Samuel Waldenfield, and Silvanus Grove, and after-

wards (on the death of Samuel Waldenfield,) Peter Briggins, and William Wragg, as her executors; besides the following Friends,—"overseers" of her will; viz. George Whitehead, Thomas Cooper, Thomas Pitstowe, Thomas Gould, and Thomas Eccleston. Some of these were conspicuous characters in the Society of Friends, at that time.

Her whole property was somewhat above £9,000, which she bequeathed as under:

To her half-brother	£500
To five cousins	265
To nine executors and overseers	475
To one executor (lapsed)	100
To forty-two persons, whom she styles her friends, £10 each	420
To fourteen others, 5 to £100 each	295
To the poor of the parish of Shoreditch	30
To the poor of Spital Fields	20
To the poor of Bednal Green	20
To the poor of Whitechapel	20
Towards clothing the children of the parish school of Whitechapel, (two) years	20

She then leaves the remainder of her estate to her "loving friends"—her executors and overseers, or their survivors, to be disposed of as follows, viz.:

To the Women's meeting, Aldersgate street, for poor Friends	£200
Also an annuity valued at	400
To Friends' workhouse	200
To Devonshire-house Monthly Meeting for poor ancient Friends, £20 per annum, for five years	100
To same Meeting for putting forth poor Friends' children	50
To Bull and Mouth, Peel, Westminster, Ratcliff, and Southwark Monthly Meetings, half for the poor, and half for putting forth poor children, each £40	200
To Waltham Abbey, Barking, Hendon, Longford, and Hammersmith Meetings, each £10	50
To the Six Weeks' Meeting (which has the care of repairing the Meeting-houses in London)	100

After payment of these legacies, her executors and overseers were to dispose of £400 in their discretion, to poor necessitous Friends and indigent persons.

To five women Friends, for the like purpose, £100.

She then directs that the remainder of her estate, after payment of the foregoing legacies, should be laid out for a yearly income to be disposed of by her executors and overseers to such poor Friends in London, and elsewhere, as they, or the major part of them shall see meet; "without being accountable to any Meeting of Friends, or any person or persons whatsoever, for the same; and that, when any of the executors or overseers shall die, the major part of the survivors shall, from time to time, choose others in their room."

The overplus and remainder thus left, was invested in different securities, some of which have been, in course of years, advantageously changed for others, and the income so arising, (which is considerable) is distributed by nine trustees, as successors of those originally appointed; in sums not exceeding two pounds per annum, to one poor Friend, or family; and the trustees meet in London, once or twice a year, to check each other's distribution.

J. P.

The letter of Joan Dant to her executors, alluded to in the preceding notice, is as follows:

"Dear Friends;—It is the Lord that creates true industry in his people, and that blesseth their endeavours in obtaining things necessary and convenient for them, which are to be used in moderation by all his flock and family everywhere. The Lord is also rich and open-handed to all that love the Truth, and we are called of God, not unto speech only and profession of the Truth, but also unto good works, that as God has abounded in his providence unto us-ward, both spiritually and temporally, we also might evidence our thankfulness unto Him, in our liberality to those that want; for the poor that are faithful, are bone of our bone, and flesh of our flesh, in Him, who of one blood made all nations under heaven, whether they be poor or rich. And I, having been one that has taken pains to live, and have, through the blessing of God, with honesty and industrious care, improved my little in this world to a pretty good degree: find my heart open in that charity which comes from the Lord, in which the true disposal of all things ought to be, to do something for the poor—the fatherless and the widows in the church of Christ, according to the utmost of my ability: sincerely desiring that the hearts of all may likewise be opened for general good, that none may be oppressed for want: for though the Lord hath been merciful to many, in affording them much in this life of the things thereof, yet He has been pleased to suffer want unto some, that so charity, without which our faith is nothing, might shine forth in the church of Christ: which Church we are, if this virtue remain and abound in us in all manner of liberality, brotherly love, godly sincerity, and true charity. Oh Friends! God's presence is with us; his love is shed abroad in us; our hearts are melted therein, and our souls comforted with consolation unspeakable, through Jesus Christ our Saviour, through whom be praise and thanksgiving unto God, who is blessed forever!" She concludes her address in these solemn words—"And now, dear friends, unto the One Eternal and merciful God, and to his holy light and blessed truth, in which we have had comfort together, I do recommend you all with my own soul, desiring, that you may all live in that new commandment of love, and in the life of truth, that so when we have run our race and finished our course here in this troublesome world, we may enter into the fulness of that joy and peace and immortal glory; with the Lord forever! This is the desire of your loving sister,—signed this 8th day of 2d month, 1714."

Joan Dant.

In the presence of George Whitehead, Thomas Cooper, Thomas Pitstowe, Thomas Gould.

For "The Friend."

"*How much owest thou?*"

Go, take thy bill, and write fourscore,—
Then multiply the same,
By all the sands upon the shore;—
The sum thou couldst not name!

So neither canst thou here below,
E'er to the full conceive,
The vast, o'erwhelming debt we owe,
For mercies each receive.

Thou canst not count the stars above
Which decorate the sky,
Nor fathom half the boundless love,
Which all thy wants supply:

More than the hairs upon thy head,
Or sands beside the sea,
If numbered up, the blessings shed,
Since life's first dawn, on thee.

Then, what hast thou, oh man, to pay?
Go, bend thee at His feet,
And wholly give thyself away,
A sacrifice complete!

Then, let it not thy heart appal,
A debt so vast as this;
Thy Saviour's love will cancel all,
And add,—eternal bliss!

Philadelphia. —a.

THE FRIEND.

FOURTH MONTH, 5, 1845.

We publish to-day the Annual Report and the names of the officers of the Tract Association of Friends. A seasonable notice of the labours and wants of the managers, will also be found in our columns. Perhaps our correspondent has said nearly all that is requisite on the occasion, yet we may be permitted to add, that it is asking too much of the managers, who give their time and attention to the preparation of tracts, &c., to require them, when a little sum of money is wanted, to go from door to door soliciting it. The annual subscriptions became due from the time of the meeting, and we are willing to suggest to many who give two or three dollars, whether at the end of the year they would miss four or five. And so of those who contribute five and ten. It would greatly facilitate the operations of the managers, if they had only to consider the propriety of printing certain works, and not also whether money could be obtained for the purpose.

We ask for the report and the communication serious consideration.

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The agent of "The Friend," at Canton, Indiana, under date of the 8th of last month, writes:—"A vast quantity of rain has fallen recently. On the 4th of this month there was, I think, as great a day's rain as I remember to have seen; all the streams in our vicinity were powerfully swollen. A neighbour of ours, a young lad, in attempting to cross a small creek (Elk) with a wagon and two horses, narrowly escaped with his life; both his horses were drowned; he escaped by getting on some drifting logs or chumps. The stream, which in common is scarcely ankle deep, was supposed to be between fifteen and twenty feet at the time of the accident.

"We have a prospect of a very early spring. Grass and small grain look very promising, several weeks in advance of ordinary seasons. Some peach-blossoms were full-blown on the 4th instant."

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We have been requested again to remind Friends, that there is, under the care of a Committee of the Monthly Meeting of Friends of Philadelphia for the Northern District, a fund, of which $14 20 is applicable to the furnishing with clothing, any individual, of either sex, whether member or professor, who is about being placed apprentice, and who may need it. Further particulars may be obtained, by application at the office of "The Friend."

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The Philadelphia Association of Friends for the Instruction of Poor Children.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7½ o'clock, on Second-day evening, the 7th instant, at the committee-room, Mulberry street meeting-house.

JOSEPH KITE, Clerk.

Fourth month, 1845.

—

London Friend.

Subscribers to the above paper are informed, that the package containing No. 12, Vol. 2, has not been received, but is supposed to be lost, with the ship by which it was sent. If duplicates can be obtained, they will be forwarded to subscribers.

☞ It is proposed, after the current year, to have the numbers forwarded by the *steamers* directly to the subscribers. The undersigned will therefore charge *Two dollars* per year to subscribers, so as to enable him to pay the *two shillings sterling extra*, for the steamer postage, which must be prepaid. By this arrangement, the numbers will be received more than a month earlier, and generally within twenty days of their date by subscribers most remote from Boston. Prompt payment, (in advance,) unincumbered with postage, or unnecessary discount on notes, will be needful; and information of discontinuances must be given at least two months before the close of the year; otherwise subscribers will be held accountable for another year. It is hoped this will be satisfactory to all. Such as do not approve of it, will please signify the same, in time, to

GEO. W. TAYLOR,
No. 50 North Fourth street.

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A neat edition of Penn's "No Cross, No Crown," is passing through the press in this city, and will shortly be for sale at Friends' Bookstore, No. 84 Mulberry street; Nathan Kite's, Appletree alley near Fourth street, and Uriah Hunt & Son's, No. 44 N. Fourth street.

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Collins, Brother, & Co., Booksellers, No. 254 Pearl street, New York, have in press, and will publish next week, "No Cross, No Crown," by William Penn: a reprint of Kimber & Conrad's edition; 12mo., 320 pages, large type. Half-bound, with cloth backs, 45 cents; full muslin, stamped, 56¼ cents; sheep, 62½ cents.

They may be had at the bookstores of Henry Longstreth, No. 347 Market street; Uriah Hunt & Son, No. 44 North Fourth street, and at Friends' Bookstore, No. 84 Mulberry street.

New York, Third month 29th, 1845.

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Bible Association.

The Stated Annual Meeting of the "Bible Association of Friends in America," will be held in the Committee-room, Mulberry street meeting-house, on the evening of Second-day, the 21st of Fourth month, at 8 o'clock.

SAMUEL BETTLE, JR., Sec'ry.

Fourth month, 1845.

—

HAVERFORD SCHOOL.

The Public Examination of the Students at Haverford School, will commence on Seventh-day, the 5th of Fourth month, and be continued on the following Second, Third, and Fourth-days.

Parents and others are invited to be present.

—

Friends' Boarding and Day School for Boys, under the care of Germantown Preparative Meeting, Philadelphia county, Pa.

This Institution, pleasantly situated in the healthful village of Germantown, near the car-office, and a short distance from the Main street, occupying capacious and airy buildings, is believed to present desirable advantages, particularly to those who wish to place their children in the country for the summer season.

The course of study pursued embraces the usual branches of a general literary and mathematical education, and the Latin language, and free access is had to a library of selected books, connected with the school.

The proprietor having for several years been engaged in teaching, hopes, by diligent attention to the literary pursuits of his pupils, and a guarded care over their moral conduct, to be enabled to merit continued patronage, and give satisfaction to those who may commit to him this important and responsible trust.

Terms, per quarter of twelve weeks, payable in advance:

For boarding and tuition, (including washing,)	$35 00
For tuition in Latin and English, per quarter,	10 00
For tuition in English studies,	8 00
A Primary class has also been admitted at	5 00

For further particulars, apply to Charles Jones, at the school, or to either of the undersigned committee:

Abraham Keyser,	Thomas Magarge,
Samuel Johnson,	Samuel B. Morris,
Jonathan Robeson,	Alfred Cope.

Fourth month, 1845.

Apprentices Wanted.

A Friend, in a neighbouring village, wishes two apprentices, from 13 to 16 years of age, to learn the art of Turning.

A Friend, a Tanner, an apprentice to that business.

A Friend, a Potter, one for that trade.

A Friend, a Bricklayer, a lad aged sixteen years, as an apprentice to that business.

Situations Wanted.

A lad, 14 years of age, wishes a situation with a Tailor.

Three want situations in Commission houses.

One wishes a situation with a Conveyancer.

One, with a Farmer.

Three, with a Carpenter.

One, with a Carpenter or Cabinet-maker.

One, with a Carpenter or Wheelwright.

One, aged 15 years, with a Machinist.

Apply at No. 84 Mulberry street.

—

WEST TOWN SCHOOL.

The Committee to superintend the Boarding School at West Town, will meet there on Sixth-day, the 11th of Fourth month, at 10 o'clock, A. M.

The semi-annual examination will commence on Third-day morning of the same week,—and the Committee on Instruction meet at the school on Fifth-day evening, at half-past seven o'clock.

THOMAS KIMBER, Clerk.

Third month, 1845.

—

WANTED

At Haverford School, the ensuing session, commencing in the Fifth month next, Two young men as Assistants in the Mathematical and Classical Departments. Apply at the School, or by letter, addressed to

DANIEL B. SMITH,
West Haverford, Delaware co., Pa.

Third month.

—

MARRIED, on Third-day, Fourth month 1st, at Friends' meeting-house, North Sixth street, Philadelphia, NATHAN LEEDS, to SARAH ANN, daughter of the late Timothy Andrews.

—

DIED, on the 8th of Second month, at her residence in Hector, Tompkins county, New York, of pulmonary consumption, HANNAH W., wife of Aaron Mekeel, and daughter of Joseph and Elizabeth Tripp, in the 26th year of her age. From the commencement of the disorder she had an abiding trust that the Judge of all the earth would do right. Notwithstanding life was very desirable, she bore the wasting disease with much patience and Christian fortitude, saying, "Death had no terror to her, if she could only be favoured to feel a full assurance that she should be permitted to enter the pearl gate," which was mercifully granted a short time before her close. She then bade her surrounding friends separately an affectionate farewell, "hoping they would all meet her again in heaven."

——, at his late residence in Westfield, Hamilton county, Indiana, on the 17th ultimo, JOHN REEVE, in the 55th year of his age, after a protracted illness, which he bore with Christian patience and resignation, leaving the comfortable assurance that he is now enjoying the reward prepared for the righteous.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XVIII. SEVENTH-DAY, FOURTH MONTH, 12, 1845. NO. 29.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From Chambers' Edinburgh Journal.

Periodical work conducted by Lunatics.

Lunatics, who, fifty years ago, were dungeoned and whipped, are now treated to social parties and amusements, they conduct farms, and are admitted to public worship. A new feature has been developed in their treatment at the Crichton Institution, Dumfries: they there club their wits to prepare and issue a monthly periodical sheet. The first number of "The New Moon, or Crichton Royal Institution Literary Register," appeared on the 3d of December, in the form of a double leaf in quarto. It is sold to the public, but we are not informed at what price. In the prospectus, the fact of the exclusive management of the work by inmates is asserted; and the object is stated to be, a humble endeavour to lead persons of that class "to think aright on the chief subjects which should occupy their attention under present circumstances, so that they may leave the institution wiser and better men and women than they entered it."

Not only is the literary matter sane in its general tone, and rhetorically correct, but there is a positive merit in several of the little articles. For example, a gentleman signing himself Sigma, thus addresses Dr. Browne, the superior of the establishment, (and we would ask if many men under Thomas Moore could write in the same style more smartly:)

"I am sorry to learn you have got rheumatism,
Which is, I am told, a corporeal schism
Not very unlike what is called Puseyism;
If you take my advice, my kind friend, you wont follow
The cold-water cure of that Pluvius Apollo,
Who at Graefenberg cures old and young of the dumps,
By the magical aid of a couple of pumps.
Old Pindar, 't is true, as you very well know,
In the choicest of Greek has declared long ago,
'*Ariston men hudor*;' but, then, what of that?
The man was a pagan—so, *verbum sap. sat.*
Your *kids*, you will learn with much pleasure I know,
Are all as you left them, and in *statu quo.*
(This same is a classical phrase, else, though odd,
I would break Priscian's head, and write *statu* QUOD;)
Some mad as March hares, but a few like the Dane,
With a slight touch north-cast, yet otherwise sane.
* * * *
Mr. Sacre, that sage transcendental philosopher,
(I wonder if ever he read Alexander Ross over?)
As his use and wont is, has been blowing the balmy,
And looks, as a smoker should, really quite palmy,
He declares the debates are detestable stuff—
Not worth a cigar, or a pinch of Scotch snuff;
In truth, I believe that for once, *entre nous*,
He's not very far wrong— * *"

"J. C.," who from his style seems of clerical education, preaches to the following effect, and however trite the ideas, assuredly their arrangement here is as good as could be expected from any other quarter whatever:—"Although it is a proper, natural, and laudable wish to be splendidly and extensively useful, yet as every man is most delighted with the esteem, and interested in the good conduct and happiness of his domestics and friends, he ought to be the more careful to 'walk before his house with a perfect heart.' That such instruct their families and lead them in the ways of righteousness, is what is required of them. This is the province of which the care has been assigned to, and of which the improvement will be required at their hands; and he who exerteth himself in this, his station and sphere of action, however low or limited, is as meritorious in the sight of God, and likely to be as happy in himself, as he who, disengaging himself from all domestic ties and duties, gives a wider but more contingent range to his zeal and philanthropy, and encompasses sea and land to promote the improvement, reformation, and happiness of his fellow-men. But, above all, it certainly deeply concerns parents to set a good example before their children. This is equally beneficial to the public and to themselves; and the neglect equally fatal to both. If ever any real and substantial reformation of society is to be effected, this is the source from which it must flow; the sure foundation must be laid in the instruction, education, and moral training of youth."

We conclude with a short lyrical poem, which has, we think, absolute merits sufficient to entitle it to notice, apart from all consideration of the interest arising from the condition and circumstances of the writer:

"The harp so loved awakes no more,
Its chords are mute, its charms are gone:
The mind may joy not in its lore,
Where hope and happiness are flown.

For though it soothed in other days,
It cannot reach a woe so deep
As that which o'er this bosom strays,
To wake the pangs that never sleep.

The wind blows cold o'er glen and hill,
And nature all is worn and wan;
But nature's bosom bears no ill,
Like that which haunts the heart of man.

What though the torrents dash the steep,
And frosts her flaunting flowers deform,
And bids her lift her voice and weep,
In thunder, strife, and winter's storm;

The life remains that genial spring
Can still to wonted state restore,
And cause her wide her glories fling
O'er all that lay so waste before.

The wild bee hums around the flower
That opes so brightly on the brae;
The bird sings from the budding bower,
And cheers the wanderer on his way.

And far upon the moorland gray,
The plover seeks its summer home;
And sunshine crowns the scene of day,
As far as foot or eye can roam.

And thus are nature's charms replaced,
As if they had been ever new;
Her garlands blooming on her breast,
Her ringlets beaded with the dew.

But when, amid life's devious track,
Draws on the darkness of decay,
Oh, what to man shall e'er bring back
The charms that time hath swept away!

And if the young must oft deplore
The ills that curb their early glee,
Oh, what again shall joy restore
To my loved mountain harp and me!—J. R."

It might be asked, Supposing the writers of these extracts had been at liberty, and had been guilty of some capital outrage, would not such compositions have proved as strong proofs of their sanity, and, consequently, liability to punishment, as any that have been adduced in cases where punishment has been suffered, or, at best, narrowly missed, (that of Macnaughton, for instance?) and yet these persons are deemed fit inmates for a lunatic asylum, and actually are in such an asylum at this moment.

"For The Friend."

EDUCATION.

(Continued from page 220.)

"In advocating the doctrine of Authority, Force, Fear, and Pain, as the fundamentals of School Discipline, a mass of stubborn facts was to be disposed of.

"It is well known that many schools have been kept in this state, and elsewhere, without the aid of corporal punishment in any form. At several of the oldest and most numerously attended academies in the commonwealth, corporal punishment has been substantially unknown. The Westfield Academy was established in 1800, and has averaged 260 pupils a year, during all the intermediate time. In a public address delivered before its trustees, last August, it is said that corporal punishment had never been inflicted by any of its principals, nor by its assistants, 'except in a very few instances upon small lads.' I think, from the best information I have been able to obtain from all sources, that

one half, at least, of the teachers who have gone out from the Normal School at Lexington,—some of whom have now kept school for four years, and others for three,—have never used blows. Committees, also, in different parts of the state, occasionally report similar schools. But however it may be with boys, the flogging of *girls*, in most parts of the state, is an exceedingly rare occurrence. I never went to any but a district school, until I was sixteen years old; and I never saw a *girl* of any age, brought under the refining influences of cowskin or ferule, in any form, in my life. It is well known that there are institutions for the reformation of abandoned and outcast children, some of which have been governed for years, with very rarely the infliction of a blow; but by the joint force of an appeal to, and *an exhibition of*, those benign and lofty sentiments and principles, which the better portion of all heathen and savage nations even have reverenced. It is well known, that in Lunatic Hospitals, among that unhappy class of our fellow beings, whose reason,—that sentinel-power,—has been stricken down, and has left the passions to rush forth uncontrolled, like a menagerie of wild beasts, broken loose upon families and neighbourhoods;—it is well known, that these infuriate victims have been tamed and subdued, and brought to obedience and docility, by the power of wisdom and love. It is well known that the manifestation of a generous confidence, and an appeal to the higher nature, have governed sailors on board ships of war, and malefactors in prisons, and even the worst felons picked from among the worst felons, who for their crimes had been transported to penal colonies on the other side of the globe. Do not these 'practical educators' know, that the great penal colony of Britain, has also its penal colony;—that as England sends its most ferocious and diabolical spirits to Botany Bay, so the latter has sent the most untameable of the ferocious, and the most fiendish of the diabolical, to Norfolk Island. Hence the latter is the Botany Bay of Botany Bay,—the Tophet of Tophet. As most persons would have supposed, these picked villains from among picked villains, this aristocracy in the kingdom of diabolism, soon emulated and realized a Pandemonium upon earth. And so it continued, until the British government sent out Captain Maconochie as their governor, who came among them, and at once melted them by the kindness, and overawed them by the majesty of his spirit. He struck off the iron shackles and fetters of the convicts, and replaced them by the stronger bonds of sympathy and confidence. I commend to the Thirty-one the two works entitled, 'Thoughts on Convict Management,' &c., and 'General Views regarding the Social System of Convict Management,' &c., published by Captain Maconochie, at Hobart Town, in 1838 and 1839.

[The Secretary in his Report, described the 'Rauhe Haus' of J. H. Wichern, of Hamburg.]

"Hamburg having been, for a long period, a commercial and a *free* city, has been open to fugitives from justice, outcasts, and desperadoes, from all parts of Europe. Hence it has a comparatively small, but a most deplorably vicious class of population. Many of the children of this class are not abandoned to chance,—that would be a comparative blessing,—but they are actually trained to vice,—their horrible apprenticeship beginning the day they are born. Ten years ago, Wichern opened an institution for the temporal and spiritual [advantage] of these wanderers from the fold of Christ;—no, not wanderers from, for they were never sheltered within it,—they were born amid the darkest, the bleakest regions of suffering and sin; they were cast up upon the rocky shores of time, where no hand was outstretched to save, and no bosom was opened to warm them; their only lullaby was the ravings of intemperance and the blasphemies of human fiends;—these children, it was, whom Wichern gathered together; and, in almost every instance, he has succeeded in taming them into human beings, in implanting pure sentiments in their hearts, and in training them to exemplary lives and the habitual exercise of kind affections.

"But the example of Wichern, though an illustrious one, is only *one* of a glorious company. Let me give another, which I take from the last report of Seymour Tremenheere, late her majesty's Inspector for Schools in London,—just published. The school referred to is in New Pie street, Westminster,—one of the most debased parts in that great metropolis of human suffering and guilt.

"'This school for the destitute was opened in January, 1840. It is designed for the children of persons inhabiting the most wretched parts of Westminster, many of whom are professionally beggars; others get their bread by selling various articles about the streets, and it may be stated that three-fourths of them are probably deeply engaged in crime.'

"'A few persons hired a *stable*, by way of experiment, for three months; this was rudely fitted up as a school-room, when, to their surprise, no less than to their gratification, they had, in a few weeks, 120 children.' 'At the present time, the names of 200 and upwards are upon the books. The accommodation afforded in this building are of the humblest kind. The tiled roof remains without a ceiling; the floor is only partially boarded; no ventilation could carry off the exhalations inseparable from such a spot.'

"'The appearance of the children sufficiently denoted the class to which they belonged. Many were without shoes or stockings; almost all were of English parents; some were so ill clad, that their naked skin appeared through many parts of their tattered clothing; all were equally dirty, the effect of extreme poverty or domestic depravity, and therefore its correction was very properly left to time. They were ranged on forms for want of desks, of which the confined space does not admit of a sufficient number. The master stated, that "by talking kindly to the new comers, they became, after a little time, willing to learn." 'When they were able to read, they were glad to be allowed to take home a book to read to their parents. Some good results are said to have been traced to occasions of this kind.' 'No prizes, or rewards, no gifts of clothing, or bribes in any shape for attendance, were allowed; neither were punishments, except of the slightest kind, and those seldom, found necessary. The apparatus is scanty, consisting only of twelve Bibles, six copy-books, a few lesson-boards, and three slates. They had learned to sing by ear a few songs and hymns. The school is dismissed daily with a short, impressive, and appropriate prayer. On passing out of the school, many seemed pleased to exchange salutations with the master, and some advanced to him for a friendly shake of the hand. Christian instruction and Christian benevolence had awakened their sympathies, and led them to feel that the world and the world's law were not wholly against them. Some were the children of known thieves; some had themselves been habituated to thieving; others were orphans; and all belonged to the poorest and most destitute grade of life.' 'It is further stated, that before the school was opened, no fewer than eighteen children had been transported from families now sending children to it, but that, since it has been in operation, there has not been one.'

"To this, I would add, that in a tabular statement appended to Tremenheere's report, respecting this and other schools, the question, in reference to this one, 'Whether corporal punishments are inflicted?' is answered by an emphatic and radiant 'No.'

"Here, then, is a school of 200 children, under one master, without any assistant; kept in an unventilated, unceiled, and partially-floored stable,—without desks, because there was not room; with less than one reading-book to 16 children; with less than one writing-book to 33 children, and less than one slate to 66 children; the children themselves coming in filth and tatters, and belonging to parents, three-fourths of whom were 'probably deeply engaged in crime;' 18 of whose brothers or sisters had been transported to Botany Bay for crime; and yet these children had been drawn thither without 'gifts of clothing, or bribes in any shape;' and stimulated to learning without 'prizes or rewards,' and at last managed and governed, without flogging; delighted and daily attracted to the spot, by 'Christian instruction and Christian benevolence.'

"I must now make a remark which I know will be painful to some of my friends; but perhaps justice to my assailants requires it, and therefore it shall be made. I say, then, that I am not ready to renounce the use of corporal punishment, by all teachers, in all schools, and with regard to all scholars. The man who can keep school for years, without corporal punishment, and also without the expulsion of scholars, or the use of direct emulation between them,—either of which I think worse than corporal punishment;—the man who can do this, is truly a great man. He should be placed far higher in the scale of merit than a great philosopher, a great statesman, or a great poet. Such a man towers above 'Plutarch's men;' for he is good as well as great, and great not only in contemplation but in action. As yet, we have but a few such teachers. Every year, however, there are more such, and many, many more are striving

to become such ; a noble strife, one for which God will reward them, even if they fail. But they will not wholly fail, for there is immortal vigour in the desire of excellence. In the mean time, our school system must be continued ; and order and subordination must be preserved in the schools. To prevent positive wrong, punishment will sometimes be necessary, as a last resort,—but whether more or less, or none at all, will depend upon the talents and accomplishments of the teacher, rather than upon all things else.

" In my Report I said, that ' Though I saw [in North and Central Prussia and Saxony] hundreds of schools, and thousands,—I think I may say, within bounds, tens of thousands—of pupils, *I never saw one child undergoing punishment, or arraigned for misconduct. I never saw one child in tears from having been punished, or from fear of being punished.*'

" To annul the force of these facts, the ' Remarks' say :

" ' Should the Prussian Minister of Public Instruction, see fit to honour the schools of this country, with a visit, we presume he would not be shocked with a single exhibition of cruelty or anger. The teacher, we doubt not, would find other means of entertaining him. And even if some thoughtless pupil should need a word of caution, it might effectually be given, without appearing to a stranger, and especially to a *foreigner*, as an *angry* word. The mildest terms may portend dire consequences to the disobedient.'

" To see the evasiveness and tergiversation of the above, let the reader remember the statement,—that I generally went into schools, ' without guide or letter of introduction,' ' presenting myself at the door and asking the favour of admission,' ' as a private individual, and uncommended visiter.' Let him [refer to the] manner [in which] I visited the great establishments, at Halle, Leipsig, Potsdam, &c.,—in such a way as to exclude the possibility of punishments being concealed from me, had any been inflicted.

" But by what conventional rules, by what laws of custom and usage, in the thirty-one grammar and writing schools of Boston, has it come to pass, that the ' mildest' accents of gentleness and love,—and those intended to ' appear' such to a ' stranger,'—should shake the heart of a pupil with consternation, for the ' dire consequences' they ' portend ?' Whence this profanation of the words and tones of affection ; whence this hypocrisy, and this open, unblushing avowal of it ? Was the utterer of this sentiment unconscious of its baseness, or did he so far mistake the moral sense of this community, as to suppose it could pass without rebuke? Let me say, that it is doctrines on the subject of ' School Discipline,' like those contained in the ' Remarks,' and practices conformable to them, which, in so many places, have degraded the name of *school-teacher ;* and made that most intrinsically honourable of all appellations, a hissing and a by-word among men. And unless the views of the sneered-at ' humane,' and the ' modern philanthropists,' shall have wider prevalence, the true teacher will never rise to those honours and emoluments, to that social rank and consideration, to which the sacred trusts and responsibilities of his office, when duly fulfilled, so justly entitle him."

[Remainder next week.]

From the Athenæum.

EXPLORING EXPEDITION.

Narrative of the United States Exploring Expedition during the years 1838, 1839, 1840, 1841, 1842. *By* C. Wilkes, *Commander of the Expedition, M. A. Ph. S., &c.* 5 vols. Wiley & Putnam.

(Continued from page 218.)

Some account, also, is given of the ruins of Pachacamac :

" Pachacamac is one of the most interesting spots on this part of the coast, although it is said it will not compare with many others in various parts of the country, especially at Cusco. They left Callao on the afternoon of the 28th of June, and were at anchor about midnight abreast of the place. At daylight the surf was found so heavy as to render it dangerous to land in the whale-boat. By the perseverance of the officers, a raft was formed of the India-rubber mattresses and oars ; two balsas were also provided. Lieutenant Underwood made the first attempt, and paddled himself into the rollers, the first one of which threw him and the balsas end over end. Shortly after, the raft was seen bottom up, the oar broken, and the fragments sticking up in various directions ; but he was missing. He soon, however, made his appearance at some distance, and just as he reached the raft, a second sea broke over him, and he again disappeared, apparently much exhausted. When the third roller broke over him, he was considered for a few moments as lost ; and it was no small relief to see him crawling from the water up the beach, a short time afterwards. The raft was now pulled back to the tender by the line. In consequence of the ill-success of this experiment, it was determined to make a trial in the whale-boat, which succeeded without accident. Dr. Pickering and Lieutenant Underwood now proceeded to the temple. At the base of the hills, they found a few cabins of Indians, who stated that they had not chosen the proper place for landing. The temple of Pachacamac, or castle, as it is called by the Indians, is on the summit of a hill, with three terraces ; the view of it from the north is somewhat like that of the Pyramid of Cholula, given by Humboldt, except that the flanks were perpendicular. The whole height of the hill is two hundred and fifty feet, that of the mason-work, eighty ; the form is rectangular, the base being five hundred by four hundred feet. At the south-eastern extremity, the three distinct terraces are not so perceptible, and the declivity is more gentle. The walls, where great strength was required to support the earth, were built of unhewn square blocks of rock ; these were cased with sun-dried bricks (adobes) which were covered with a coating of clay or plaster, and stained or painted of a reddish colour. A range of square brick pilasters projected from the uppermost wall, facing the sea, evidently belonging originally to the interior of a large apartment. These pilasters gave it the aspect of an Egyptian structure. In no other Peruvian antiquities have pilasters been seen by us. On one of the northern terraces were also remains of apartments ; here the brick appeared more friable, owing to a greater proportion of sand ; where they retained their shape, their dimensions were nine inches in width, by six inches deep, varying in height from nine inches to two feet ; and they were laid so as to break joint, though not always in a workmanlike manner.

" The remains of the town occupy some undulating ground, of less elevation, a quarter of a mile to the northward. This also forms a rectangle, one-fifth by one-third of a mile in size ; through the middle runs lengthwise a straight street, twenty feet in width. The walls of some of the ruins are thirty feet high, and cross each other at right angles. The buildings were apparently connected together, except where the streets intervened. The larger areas were again divided by thinner partitions, and one of them was observed to contain four rectangular pits, the plastering of which appeared quite fresh. No traces of doors or windows towards the streets could be discerned, nor indeed anywhere else. The walls were exclusively of sun-dried brick, and their direction, north-east and south-west, the same as those of the temple, which fronted the sea. Some graves were observed to the southward of the temple, but the principal burying-ground was between the temple and town. Some of the graves were rectangular pits, lined with a dry wall of stone, and covered with layers of reeds and canes, on which the earth was filled in to the depth of a foot or more, so as to be even with the surface. The skulls brought from this place were of various characters ; the majority of them presented the vertical elevation, or raised occiput, the usual characteristic of the ancient Peruvians, while others had the forehead and top of the head depressed. Eight of these were obtained, and are now deposited at Washington. The bodies were found enveloped in cloth of various qualities, and a variety in its colours still existed. Various utensils and other articles were found, which seemed to denote the occupation of the individual : wooden needles and weaving utensils ; netting made in the usual style ; a sling ; cordage of different kinds ; a sort of coarse basket ; fragments of pottery, and plated stirrups. They also found various vegetable substances ; husks of Indian corn, with ears of two varieties, one with the grain slightly pointed, the other, the short and black variety, which is still very commonly cultivated ; cotton seeds ; small bunches of wool ; gourd-shells, with a square hole cut out, precisely as is done at present. These furnished evidence of the style of the articles manufactured before the arrival of the Spaniards, and of the cultivation of the vegetable products ; when to these we add the native tuberous roots (among them the potato) cultivated in the mountains, and the animals found domesticated, viz., the llama, dog, and Guinea-pig, and the know-

ledge of at least one metal, we may judge what has since been acquired."

ALGERINE MODE OF HOT BATHING.

The London Monthly Review, in a notice of a late work, "Algeria: Past and Present," cites the following passage:

"To recur to native matters:—there is an amusing account of the Algerine mode of hot-bathing, as experienced by our author, coinciding pretty nearly with what we have read of in other Eastern parts, a portion of which we cite. Having been undressed, and afterwards covered with two napkins, the one tied round him like a petticoat, the other upon his shoulders, he was led from a matted saloon, handsomely illuminated, into another chamber, which was agreeably warm, in order to prepare for the sudden excess of heat into which he was to pass. He next proceeded to the grand saloon of the bath, which was covered with a spacious dome, and paved with white marble, having several closets round it. Having been told to sit down upon a circular piece of marble, instantly he became sensible of a great increase of heat; afterwards, in the course of these multifarious preliminaries, he was conducted into a closet of a milder temperature, where, having had the napkins taken off, he was laid down upon a white cloth, and left to the operations of two naked, robust negroes:—

"'These men, newly brought from the interior of Africa, were ignorant of the Arabic spoken at Algiers, so I could not tell them in what way I wished to be treated, and they handled me as roughly as if I had been a Moor inured to hardship. Kneeling with one knee upon the ground, each took me by the leg, and began rubbing the soles of my feet with a pumice-stone. After this operation on my feet, they put their hands into a small bag, and rubbed me all over with it as hard as they could. The distortions of my countenance must have told them what I endured, but they rubbed on smiling at each other, and sometimes giving me an encouraging look, indicating by their gestures the good it would do me. While they were thus currying me, they almost drowned me by throwing warm water upon me with large silver vessels, which were in the basin under a cock fastened in the wall. When this was over, they raised me up, putting my head under the cock, by which means the water flowed all over my body; and, as if this was not sufficient, my attendants continued plying their vessels. Then, having dried me with very fine white napkins, they each of them very respectfully kissed my hand. I considered this as a sign that all my torment was over, and was going out to dress myself, when one of the negroes, grimly smiling, stopped me, till the other returned with a kind of earth, which they began to rub all over my body, without consulting my inclination. I was as much surprised to see it take off all the hair, as I was pained in the operation; for this earth is so quick in its effect, that it burns the skin if left upon the body. This being finished, I went through a second ablution; after which one of them seized me behind by the shoulders, and setting his two knees against the lower part of my back, made my bones crack so, that, for a time, I thought they were entirely dislocated. Nor was this all; for after whirling me about like a top to the right and left, he delivered me to his comrade, who used me in the same manner: and then, to my no small satisfaction, opened the closet door. I imagined that I had been a long time under their hands, but these servants are so quick and dexterous in these operations, that on consulting my watch, I found it had lasted but half an hour.'

From the Annual Monitor for 1844.

BRIEF NOTICE OF JOHN MATERN,

In connection with the first Boarding School for the children of Friends.

In the earliest times of the Society of Friends, many of its zealous ministers carried the message of the Truth to nearly every part of the world to which access could be obtained. In various parts of Europe, but especially in Holland, and some parts of Germany, they found a considerable number whose minds appear to have been measurably prepared to adopt the doctrines and the practices which they inculcated. There was, at that time, a state of mind prevalent in Germany, similar to that which existed in England, a deep sense of the want of a fuller knowledge of Christ as really ruling in the heart, and thereby assimilating it to himself. The spring of the desires which were then so prevalent, was not a curiosity to know more, intellectually, of the nature and designs of the Creator, nor any doubts in regard to the character of Divine revelation, in Holy Scripture, but it was a sense in the inmost soul, of the want of true peace, under the powerful influence of that Spirit which convinces the world of sin, of righteousness, and of judgment; and, as those early messengers who travelled abroad, calling men from a dependence upon forms and ceremonies, or mere human agency, in the great work of salvation, and inviting them to the living experimental knowledge of Christ as their Saviour and Teacher, had been led to the truths in which they found so much comfort, through deep inward conflict and prayer; so it was natural that wherever they met with these seeking minds, they should find a preparation for their ministry. Large, indeed, was the number, who, finding in the message delivered, that which was the answer to their prayers, and the road to that spiritual rest which they had been seeking, rejoicingly accepted it, labouring and suffering for the truths which they had embraced, with a faith and constancy worthy of the cause, and which not unfrequently appeared the means of converting their persecutors into their friends.

Among those who in Germany early accepted the Truth, as it was preached by the despised and persecuted Quakers, was John Matern, of whom, and of his connection with the first school of the Society of Friends, we purpose to give a brief notice in this place.*

John Matern appears to have been a man of learning, having been educated in the colleges of his country, and designed for the office of a priest. Whilst engaged in the strict performance of those things, to which he had been directed, and with a zeal for God endeavouring to direct others in the same way, he became sensible, that though he had got a form and literal knowledge of religion, he was destitute of the power, life, and spirit, and was in reality, blind and foolish,—dead in trespasses and sins, wandering as from mountain to hill, and from hill to mountain, dry, barren, and unfruitful, in the knowledge of our Lord and Saviour Jesus Christ. "But the Lord (he says) in his everlasting love and tender compassion, followed me, and found me, and revealed himself to me in my lost and undone condition, not knowing whither to go, or where to rest, till he opened and enlightened the eyes of my mind, in and through his heavenly light, which he commanded to shine out of darkness, by which I came to see and to know myself, and Him whom I had often pierced with my sins and iniquities, unto which the enemy of my soul did lead me captive at his will, till the good Shepherd and Bishop of my soul did unstop my ear, that I could hear his voice and knockings at the door of my heart: then I came to behold Him whom my soul loved, not afar off, but near in me, in and through his holy, heavenly, quickening Spirit, by which my soul was quickened, and turned from darkness to light, and from Satan's power to his pure and holy power, grace and truth in my inward parts, in and through which he taught and enabled me to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present world. Glory and honour be to his name forevermore."

Thus he was made willing to deny himself in every respect, as to the honour and preferment of this world, whenever it interfered with what he believed to be his duty to God. And finding the office which he held as a schoolmaster, required a conformity in religious matters, which he could not conscientiously comply with, he freely gave up his post, trusting in the Lord, that he would not leave nor forsake him, if he faithfully followed him in the regeneration; and counting all his former knowledge as nothing, for the excellency of the truth and knowledge of his Lord and Saviour Jesus Christ.

Nor was he altogether alone in his feelings. Several members of his own family appear to have participated in them, and he says, "The Lord raised a desire in my father-in-law, who was a priest, to go to the people of the Lord, whom he had raised in England, to enjoy his holy, living, powerful presence, in their meetings, and to partake of the quickening and refreshing virtue of the life and love of the Lord, in his light, where the saint's communion stands; and as soon as he made it known to us, his wife and children, we found the same

* The chief part of the information conveyed in this article, is taken from a small and very scarce work entitled, "A Testimony of that dear and faithful man, John Matern, who had lived six years, and faithfully served the Lord in his vocation, in the family of C. T., now dwelling at Edmonton, in Middlesex; also other blessed Testimonies concerning him of the Truth itself, &c., &c. Printed 1680."

willingness and freedom also in us to go out from our father's house and kindred, not consulting with flesh and blood, what would become of us. And after we had made known our desire and intent to some of our dearest friends, who several times did write to us on the behalf of Truth, and we understood that they were willing to receive us in the love of the Lord, we left all for the love of Truth; and in all our journey, the Lord was with us, and brought us safe and well, with joy and gladness of our souls to his beloved people here in England, where I now have been these six years employed, according to the Lord's good-will and providence, amongst tender children, to instruct them in languages, and and other necessary sciences appertaining to this outward life. What troubles and exercises, within and without, I have met withal, I willingly pass by, as being light and momentary, in comparison of that inward comfort and blessing of my soul, which I have received of the Lord."

It was in the year 1674, that John Matern came into England, and the situation to which he refers in the preceding passage, was in the school at Waltham. George Fox had advised the setting up of this school in the year 1667, and, it is probable, that it was soon after established. The master of it was Christopher Taylor, a man of learning and piety; and it was designed to embrace in its course of instruction, every thing "civil and useful in the creation." Its primary object, however, was the training up of good men; and in this, as well as its other objects, John Matern proved a most valuable helper.

This will be seen by a few extracts from a paper written by him in the year 1680.

"The Lord in his endless love and mercy, hath, in very great measure, satisfied the travail of my soul, and answered the earnest desires and breathings of my spirit, for the children of our family, that he, in his goodness, would be pleased to appear unto their souls, and to manifest himself in his holy, everlasting power, by which they might feel their hearts melted, tendered and broken before him, the Almighty God, their Creator, to fear and dread him in their youth; that, at length, that rough and perverse, disobedient and stubborn spirit, which reigned in some of them, to the grief and sorrow of our hearts, might be wrought out, and a meek, low, and humble spirit, might be created in them, through the Spirit of our Lord Jesus Christ,—which we also, in the Lord's time, have seen brought to pass, in and through the almighty, heavenly, blessed appearance, and powerful operation of his heavenly Spirit, in our family meetings, whereof we have formerly borne our testimony, and do bear the same at this present time."

The testimony here referred to, is the account of an extraordinary prevalence of religious impression which took place in the school, in the year 1679, and of which John Matern gives the following particulars:

"In the sense of the great love and tender mercies of the Lord God, who hath so often graciously visited, and livingly refreshed my soul in our evening or family meetings, I can and do bear this living and faithful testimony,—that, at a meeting the 23rd of the Fourth month, 1679, in the evening, the great God and Father of mercy, in a special and wonderful manner, did abundantly pour forth of his good and holy Spirit of life and grace, upon our spirits through Jesus Christ our Saviour, by which our souls and spirits were broken and melted before him. I, myself, was so overpowered with this heavenly life, virtue, and power of God, that I did shake and tremble before Him, the mighty God of heaven and earth, who, by his quick and powerful voice, shaketh the wilderness, and breaketh the cedars of Lebanon; at whose appearance and look, the earth trembles, and at whose touch, the hills smoke.

"This his great love and powerful operation upon my heart and spirit, being livingly refreshed and comforted by it, did cause my soul to magnify the Lord, and my spirit to rejoice in God my Saviour, singing and making sweet melody in my heart to tho Lord, because he did so graciously answer the desire of our souls, and powerfully break in upon the hearts and spirits of our children, revealing himself in his great and almighty power among them, in and through which, their hearts were broken, their spirits melted, and their souls humbly bowed before him as the alone Searcher of the heart, and Tryer of the reins; making known to every one his state and condition, and bringing to light the hidden things of darkness, and counsels of the heart, which brought sorrow and trouble upon them, and caused many of them to lament and cry out before the Lord. Oh, who can appear and stand before the great Judge of the quick and dead, and not tremble at his word, and not mourn and cry, as under the sense of his judgments, till they be brought forth unto victory, and the soul comes to feel redemption from sin and iniquity, through the blood of Jesus Christ!

"We are living witnesses of this great and powerful work of the Almighty God, in, and amongst the children of our family, by which he hath begun to work out their salvation with fear and trembling, and to turn their minds from darkness to light, and from the power of satan to himself, that they may receive forgiveness of sins, and inheritance amongst them which are sanctified by faith in Christ Jesus, to the great comfort and satisfaction of our souls; for my soul has often been poured out before the Lord on their behalf, that he would be pleased to reach unto their hearts in his heavenly quickening power, that at length they might come to experience in themselves, what hath often been declared to them by others—that so in the sense of this heart-breaking power, they will learn to fear him, their Creator, in the days of their youth, and their souls might be engaged, and constrained to love and obey him.

"What shall I say of the next following meeting? I am not able to express the sweet refreshing life, virtue, and power of our heavenly Father, arising in us with healing under his wings. For as the evening before fearfulness and trembling came upon many, and horror overwhelmed them, so now, at this time, the sweet love of a most tender and merciful Father, embracing their spirits, did sweetly and livingly refresh and comfort their souls: he healed the broken in heart, and bound up their wounds, with the balm of his heavenly life, virtue and power, to the great comfort and satisfaction of our souls, who partook of the water of life, that the Lord poured forth, and made us to drink of, in and through whom, the spirit of the humble was quickened, and the heart of the contrite ones revived.

"Now as the Lord, in these two meetings, hath appeared and revealed himself in and to us, in a most special, gracious, and powerful manner, so his sweet and heart melting love, and tender mercies, have hitherto followed us from meeting to meeting, sensibly and livingly refreshing, comforting, strengthening, and confirming our souls, in his love, life, virtue, and power, to this very day. Praises, praises, glory and honour be to our God, henceforth, and forever and ever."

Rather more than a year after this statement was made, John Matern, with reference to it says, "The Lord has not been with us as a stranger, that stays but for a night; but we can say it of a truth, that he hath hitherto made his abode with us, the blessed effects upon the hearts and spirits of many confirm it. For instead of the thorn comes up the fir-tree, and instead of the briar, comes up the myrtle tree, in as many as have subjected their souls unto the power of God, bearing fruits of sobriety, righteousness, meekness, and godliness, in and through the blessed operation of his Holy Spirit, which he hath blessedly poured forth; and is pouring forth upon them, to the glory and honour of his name, and for an everlasting sign that shall not be cut off.

(To be concluded.)

From the London Friend.

STANBURY YEARLY MEETING.

In the early times of the Society, Friends were in the practice of holding public meetings for worship once in the year in different parts of the kingdom. One of the places thus visited was the village of Stanbury, a few miles S. W. of Keighley, in the West Riding of York, not far from Skipton, where David Hall resided.

The following correspondence took place relative to the disorderly conduct of many [not Friends] who were in the habit of attending the meeting. The zeal, and especially the fervent charity which characterise the letters of W. Grimshaw, make his name worthy of being held in honourable rememberance. Those from David Hall in reply to him have not been so carefully preserved; we are only able to give a part of one letter. The excesses complained of by the clergyman, doubtless, occasioned the discontinuance of the meeting, as was the case with others of the same kind; nothing seems to be heard of any of those meetings after the date of the last letter in the correspondence.

TO THE PEOPLE CALLED QUAKERS AT THEIR ANNUAL MEETING AT STANBURY.

11th of Fourth Month, (1749?)

DEAR FRIENDS,—Your meeting annually

On this day at Stanbury is doubtlessly well designed to the glory of God, and the edification of your souls. Wherefore my sincere prayer is, that the Holy Spirit may be in the midst of you, particularly this day, teach you, and fill all your hearts with the wisdom, power, and love of God. But, dear Friends, I trust you will indulge me the freedom to advise you of one thing, which I am persuaded you are not utterly insensible of, I mean the evils, which, though not intentionally on your part, yet continually follow the meeting. There are, you know, great numbers of carnal, careless people, young and old, who under pretence of coming to hear you, make no more of it than a mere rendezvous of vanity and wickedness; drunkenness, cursing, swearing, fighting, revelling, &c., abound; and this with many, not only the remainder of the day, but commonly all the night, and most of the day following, if not longer. This has obliged me these seven years past, as constantly on this day with our church-wardens, to go amongst them, and endeavour the suppression of the disorder, though but with little success; therefore being now almost tired with the trial of this expedient, I determined with myself to make my application to you, who I am satisfied, are as far as I can be, from countenancing, or in any wise encouraging such immoralities. Nor do I see any other way of suppressing them. The most likely expedient, permit me to intimate it, is either that you would meet oftener, or totally suspend it. By the former, [curiosity] would cease, and therewith these evils; by the latter, the effect will be the same. I wish you would take the matter however into serious consideration, and cordially concur with me in a speedy and effectual endeavour to put an end hereto. I hope you are not so tenacious of your present annual custom, though the blessings experimentally attending your meeting are never so weighty and precious to your own souls, as not seriously to consider, and industriously to prevent such a train of evils as may tend no less to the dishonour of God, the contempt of religion, and the eternal damnation of others, yea, and deeply enhance your own souls in the same destruction; forasmuch, as we must own it is righteous with God to charge the mischiefs incident to others upon you and me, which we might have prevented, but did not. This is my casuistry.

May our dear Lord bless you daily more and more unto the perfect day; may his grace, love, and truth abound, and shine forth in your hearts, lips, and lives; and may you, and I, and all men, be steadfast, immovable, and always abounding in the will and work of the Holy Spirit, till we all come to appear before him in glory, and to rejoice forever together in his presence, where there is fulness of joy, and at whose right hand there are pleasures for evermore. The Lord bless you this day. I am, your respectful friend,

WILLIAM GRIMSHAW.

From DAVID HALL to WILLIAM GRIMSHAW.

MUCH ESTEEMED FRIEND,—Though at present personally unknown, the good character thou hast borne for these several years with regard to thy concern and endeavours for the suppression of vice, and promotion of virtue and piety among mankind, without a rigid bigotry to any one set of men, has some years ago raised in me a desire to write to thee by way of encouragement therein, and approbation thereof, but hitherto one thing or other hath letted me. But upon perusing thy friendly and Christianlike Epistle to the people called Quakers at their Annual Meeting at Stanbury, dated the 11th instant, I can no longer well omit giving thee a few lines, whereby I do assure thee, thy said Epistle was and is well taken by our Friends; and though I perceive it came rather too late for a suitable and general perusal before the meeting, yet care was taken to answer part of the contents thereof, by giving a very close charge or caution at the close of the meeting, that all young people and others should be careful to depart soberly and in good order, and that none should by any means behave themselves amiss in ale-houses or elsewhere; and the inn-keepers (near the place especially) were earnestly desired not to fill liquor to any beyond the just bounds of moderation, &c. Some inconveniences and disagreeable things attending these anniversary assemblies heretofore at Stanbury, have not escaped the notice of and consideration of divers of us, with strong desires that the same might be redressed. The two expedients thou proposest, and perhaps some others, for remedying these said grievances, I believe will be taken into the consideration of our Friends. May God Almighty crown thy well-intended endeavours. * * * *

Farewell, saith thy cordial, well-affected, and sincere friend, in much brotherly kindness and charity, DAVID HALL.

Skipton, 24th of Fourth Month, 1749.

David Hall wrote again to William Grimshaw the 3rd of Sixth Month, (August,) 1750, to which he received the following answer:—

Haworth, July 16th, 1750.

DEAR AND ESTEEMED FRIEND,—I am much obliged to you for your kind letter of last year, and had designed to have answered it in season, but must own, through multiplicity of business partly, and partly through negligence when leisure was given me, I postponed to this time, and therefore now do myself the favour to answer both yours in this. As to the affair of Stanbury Meeting, as I do assure you I had no design in writing to Friends last year, but the glory of God and the welfare of souls, without the least intention to interfere in any wise with Friends' good design in keeping up their Annual Meetings; so I desire my sincere love and respects to them for taking my letter in good part, with this farther assurance from me, that from year to year I shall be ready to confer and concur with them in any measures that may be deemed best for keeping up the meeting, and totally preventing those disorders, which my dear Friend, on Friends' part, I own are not designedly, but eventually occasioned. I am still of the same mind, that if they would either entirely drop it, or meet at least once a month at Stanbury, or on any other day rather than a First-day, the eventual evils would then be suppressed. Permit me to make a proposal to you, and by you to Friends. If they will make trial by coming one half-year, monthly, to Stanbury to hold a meeting, I will think it a pleasure to make the speaker and his horse welcome at my house on a First-day. I am persuaded the rabble will soon cease coming, and the meeting will consist of none but serious souls. I do assure you the partition-wall of party and religious denominations are long ago utterly fallen down in me. I love all denominations, and so far (and my own no farther than) as I find them endued with the Holy Spirit, to be taught of God, and worshipping him inwardly and outwardly, in spirit and in truth, adorning every circumstance of life with all holy conversation and godliness. I want us all to be taught of God alone, and to glorify Him alone in the Spirit of Christ Jesus my dear Saviour. For this I am invariably and solemnly determined to spend and be spent all the days of my appointed time, till my change come, through the grace of God; and I shall be glad, I trust at all times, to give any man, of what profession soever he be, the right hand of fellowship, in promoting the profession of truly vital and spiritual Christianity. Sweet Jesus by his all-sufficient Spirit bless you richly with all spiritual grace in your own soul, and out of the fulness of God and the abundance thereof in your own heart, open your mouth to communicate what he has given you to others.

Yesterday, and not before, I read over your manuscript, like it well, and would be so much a friend to the benefit of my country as to wish you would publish it. 'Tis certainly a word in season, and might do much good in awakening a people dead in trespasses and sins. I like the postscript well, and should be glad, if you would make it public, to write a Preface to it. I herewith return it. I desire you'll excuse haste and errors; desiring to be your unfeigned and affectionate Brother till death,

WILLIAM GRIMSHAW.

Several years afterwards W. G. again addressed Friends in the following manner:—

Haworth, July 9th, 1754.

DEAR FRIENDS,—May the Divine Spirit of God manifest himself in the midst of you this day; and may your hearts be filled with his Divine presence, that the Lord may be glorified, and your souls greatly edified with his grace and love. This is my hearty prayer for you and all your friends who are in the Spirit, and desire to bring forth the fruits of the Spirit in all holy conversation and godliness.

My desire is, that you will, as the Lord shall enable you, give the young people an exhortation to seek the Lord, and be obedient to his convictions, to repent and turn to him with all their hearts in this day of their visitation; particularly charge them and all others to retire home with all convenient speed after the meeting is ended. Once more, may the Lord bless you all. I am your sincere and respectful friend,

WILLIAM GRIMSHAW.

Religion will cost us something, but the want of it infinitely more.—*Cecil.*

For "The Friend."

FAITHFULNESS.

The faithful discharge of duty not only redounds to the praise and glory of the Fountain of inexhaustible strength, and the growth of the obedient soul in the Truth, but often contributes to the reformation of others, and cheers fellow-pilgrims on their way. Let every one then keep upon the watchtower, waiting to hear what the Lord will say unto him, and to receive wisdom and courage to do the work he is called to. To the notice of such the following lines are recommended:

"'The whole head is sick, and the whole heart faint,' cried the mournful prophet! but such prophets in such times are deemed but as fools, and the spiritual man mad. Thus satan contrives by one specious device or another, to block up the way of return, and to render void the reiterated efforts, the patient exercises of 'the preserved of Israel' and the Lord's 'hidden ones,' for the furtherance of that work of reformation, which will yet ultimately be the total and eternal downfall of the kingdom of darkness. The writings of the ancient prophets, being mainly designed both to rally and to warn backsliding Israel, are full of consolation and encouragement, of denunciation and judgment also, adapted to a decrepid, weekly, morbid state of things; and the work which some of them had to do, was to rouse up and stimulate the fainting energies of those sincere in heart, who were ready to say, 'My strength and my hope is perished from the Lord.' Among these, how beautiful, how animating to the drooping courage and fainting spirits of such, is the language of the prophecy of Zechariah, in various parts! and how desirable to have faith to appreciate what belongs to us and to our children therein, and which was written for our instruction, 'upon whom the ends of the world are come,' 'that we through patience and comfort of the Scriptures might have hope.'

"'Turn ye unto me, saith the Lord of hosts, and I will turn unto you.'

"And when the inquiry went forth, 'How long wilt thou not have mercy on Jerusalem and on the cities of Judah?' the condescending answer was conveyed 'with good words and comfortable words.'

"'I am returned to Jerusalem with mercies.'

"'My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.'

"'I will be unto her a wall of fire round about, and will be the glory in the midst of her.'

"'I will save you, and ye shall be a blessing: fear not, but let your hands be strong.'

"'Turn ye to the strong hold, ye prisoners of hope.'

"Those who desire in uprightness to have a part in such 'good things to come,' assuredly must be made willing to labour for an entrance into this promised 'rest' and 'refreshing;' since it is 'the willing and obedient,' and they alone, who 'shall eat the good of the land.' Although it be written, that 'except the Lord build the house, they labour in vain who build it;' yet we may remember for our encouragement, it is also written, 'The God of heaven, he will prosper us, therefore we his servants will arise and build,' and, on the other hand, for our warning, 'By much slothfulness the building decayeth, and through idleness the house droppeth through.' That was a beautifully clear and simple assertion, uttered by Ezra and his fellows before the king, the undeviating truth of which they knew full well, as the servants of the Most High have ever found,—'The hand of the Lord is upon all those for good that seek him.' It was not however enough, that, on that memorable occasion, these exemplary reformers mourned, and fasted, and even 'sat astonished,' in the view of abounding desolations, and also entreated the Lord for the revival of that good work, which he himself had stirred them up to set their hearts towards; they were instructed of him to set their own hands to it in his fear, and with an eye to his aid and blessing. They were given to see not only what they were to do, but what in various respects they were to undo and to forbear to do; in effect, 'ceasing to do evil,' while learning and attempting 'to do well,' honestly and utterly refraining from everything with which the Lord had a controversy, under that dispensation, even from 'all appearance of evil.' And surely, in our day of greater privileges, a similar engagement of mind should rest upon those who would build up Zion, who 'take pleasure in her stones, and favour the dust thereof.'"

From the London Friend.

THE GREY KANGAROO.

This is one of the larger species of the Marsupial tribe,* and like all the rest, is a native of New Holland. In a letter lately read before the Zoological Society, written by a naturalist named Gilbert, is the following account of this interesting creature.

"This animal is tolerably abundant in Western Australia, where it frequents the hills, gum-forests, and open plains, especially the latter. As many as five hundred were seen by the writer in a troop, on one occasion.

"The large full grown male, is termed a buck or boomer, and attains a great size, when he becomes a most formidable opponent to the best dogs in the country, few of which will ever run a large boomer. It is not by their greater speed that they are enabled to escape; on the contrary, their great weight in some measure incapacitates them for running fast, or to any great distance; so that almost any dog may overtake them; instead, therefore, of running away, the boomer invariably turns round and faces his pursuers, erecting himself to his full height, if possible, with his back against a tree, and thus awaits the rush of the dogs, endeavouring to strike them with his powerful hind-toe, or catching them in his fore-arms, and while thus holding them, inflicting dreadful, and often fatal wounds with his foot. Old dogs, well broken in, and accustomed to hunting the boomer, will keep him at bay by their barking till the hunter comes up, who is generally furnished with a short heavy stick, and with a blow or two on the head, brings the animal down. Even the hunter often runs a hazard, for a boomer will frequently, on the approach of man, leave the dogs and attack his new opponent most fiercely; and at times it is no easy matter to avoid being severely cut in attempting to kill it. When closely pursued, it takes to the water, and as the dogs approach, catches them in its arms, and holds them under him till drowned. If the water he too shallow for drowning them, it has been known to catch one dog, and place it beneath its feet, while courageously waiting the approach of a second.

"The swiftest runner is the female of the first year, before having young, and of the second year with her first young; at this age her speed is so great, that she is termed the 'flying doe.' If she obtains anything like a fair start, she will give the fleetest dogs a long and severe run, and will frequently succeed in outstripping them; upon finding herself too closely pressed, she attempts to evade the dogs by making a sudden leap, almost at a right angle with her course; and the dogs not unfrequently, when very close to her, and at full speed, bound past her to such a distance, that by the time they regain the track, the kangaroo has gained so much ground, as to get fairly away. But this stratagem often accelerates her death, for in turning off so suddenly, the whole weight is thrown upon one limb; the leg is consequently sometimes broken, the animal falls, and the next moment becomes an easy prey. Even large bucks are sometimes taken in this way: in their flight and anxiety to escape the dogs, they often run against a stump or a tree, with such violence as to be killed on the spot.

It would scarcely be supposed, from seeing this animal in confinement, where it appears so quiet and harmless, that it can be excited to rage and ferocity. However, upon finding itself without a chance of escape, it summons up all its energies for a last struggle, and would often come off victor, if it had dogs alone to contend with. The moment it sees the approach of man, it appears to know instinctively that he is its most formidable opponent; its lips are then curved and contracted; its eyes sparkle with rage, and seem ready to start from their sockets; its ears are in rapid and constant motion; and it utters its peculiar, though not loud voice, a sort of smothered grunt, half hiss or hard breathing; its attention is totally withdrawn from the dogs to its new enemy; regardless of their rush, it loses its former advantage, and the dogs having once fairly got hold, the animal is easily brought down.

If a female with a tolerably large young one in the pouch, be pursued, she will often, by a sudden jerk, throw the little creature out; the dogs pass on without noticing the young one, which in general crouches in a tuft of grass, or hides itself among the scrub, without attempting to run or make its escape;

* So called from the Greek word *marsupion*, which signifies a purse or bag, and is applied to this animal on account of the pouch by which the genus is distinguished.

the mother, if she eludes her pursuers, doubtless returns to her offspring.

The kangaroos inhabiting the forests are invariably much darker, and have a thicker coat than those of the plains; the young are at first of a very light fawn colour, and get darker until two years old; from this age they again become lighter in colour, and the old males become of a very light grey; the coat being in the summer thin and hairy, and in the winter, of a more woolly character. It is no unusual occurrence to find them with white marks on the head, particularly a white spot between the eyes, or on the forehead; in one instance I observed the whole of the throat, cheeks, and upper part of the head spotted with yellowish white. Albinoes have been frequently met with. The largest and heaviest kangaroo of this species, of which I have any authentic account, was killed at the Murray, and weighed 160 pounds.—*Annals and Magazine of Natural History*, Twelfth month, 1844, pp. 448-450.

For "The Friend."

WILD FLOWERS.

How sweet they are in their simplicity
And native freedom! In sequestered woods,
In the green valley by the playful brook,
On snow-clad summits of the eternal hills—
And by the margent of the solemn sea;
On ocean's farthest isles, in deserts lone—
Wherever earth is tenanted by man,—
He meets the smile of the endearing flowers.
And whoso listens to their song, may hear
Of meekness and humility,—of gratitude
That ceaseth only with their fragrant breath,
Of holy trust in Providence, who sends
To the cold turf the vivifying ray,
And nightly decks them with refreshing dews.

O! were the heart of thoughtless man attuned
To Nature's pure and constant ministry—
Her gentle teachings would his steps allure,
And life's way-faring be the road of wisdom.
Bereft of Paradise, man's clouded eye,
Sees not the Paradise around him still;
And therefore to attract his wand'ring thought,
Even as a page inscribed—his transient home,
This visible universe,—is written o'er
With majesty and love, with beauty, power,
And goodness infinite;—all that can appeal
To an immortal spirit! Hence the flowers
Are not dependent on forgetful man.
The garden, it is true, rewards his care,—
But nature's self protects their fragile forms,
And their fair hosts, at her command, come forth,
Like thickly-clustering stars in night's domain;
That wheresoe'er the eye of man may rest,
Upon the vast, or pensive at his feet,
He reads the glorious prophecy of Nature.

Hail! eloquent teachers of celestial truth,
Meek Wild Flowers! not like the prophet's scroll
Is yours, written with lamentation,—
But with immortal hopes, with beauty, love,
And promises of never-fading joy!

E.

THE FRIEND.

FOURTH MONTH, 12, 1845.

"EE" next week.

The number of the London Friend for Third month has reached us. It contains a variety of good matter, and several of the articles we have marked for transfer to our pages, as opportunity occurs. The following instance of Christian regard and care by Friends in England, towards a few under our name in a remote corner of Europe, will be interesting to Friends here:

"*Friends in Norway.*—It will be a source of gratification to our readers to know, that the Meeting for Sufferings has prepared a memorial to the legislature of Norway, on behalf of Friends of Stavanger. It is addressed to the Representatives of the Norwegian Kingdom in Storthing assembled; and commences with a succinct view of the rise, progress and persecutions of the Society in England. It next proceeds to show how the upright and peaceable conduct of Friends was the means at length of obtaining a relaxation of the severe laws against them, and refers to the several acts of parliament by which the immunities they now enjoy have been secured to them. The connexion which subsists between the Society in England, and the little company of those who profess with us at Stavanger, &c., is stated, and that the latter have been for some time subjected to persecution, from which they still continue to suffer; and the memorial concludes with requesting the legislature to grant to them the like relief and liberty of conscience which Friends are in the enjoyment of in this country.

"The memorial is about to be presented through the Foreign Office."

The following valuable works, among others, are for sale at Friends' Bookstore, No. 84 Arch street. The attention of Friends in the city, as well as those in more remote places, is invited to this list. Orders from a distance, post paid, and enclosing the money, with particular directions how the books may be forwarded, will be promptly attended to.

As the opportunity of procuring many of these excellent works may not soon occur again after the present editions are exhausted, Friends desirous to obtain them would do well to forward early orders.

George Fox's Journal, one volume,	$1 00
" " fine,	1 25
" " two volumes,	1 25
Barclay's Apology,	1 00
" " German,	75
" Catechism,	25
" Treatise on Church Government,	15
Friends' Family Library, seven volumes,	4 50
Friends in Scotland, by John Barclay,	75
Penington's Letters,	75
Extracts from Penington,	12
Historical Memoirs of Friends,	75
Memoir of Abel Thomas,	12
Conversations for Youth,	25
Dymond on War,	12
Memoirs of Daniel Stanton,	37
" Louisa Maw,	12
" Elizabeth Sterredge,	20
" Margaret Jackson,	25
" Elizabeth Collins,	20
" John Roberts,	12
" Richard Davies,	31
" Sarah Knight,	12
" William Lewis,	20
" Samuel Neale,	20
" William Grover,	20
A Short Account of George Fox, prepared for Children,	12
George Whitehead's Memoirs, two volumes,	75
Kendall's Letters,	62
London Epistles,	60
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" Baptism,	20
Memorials, 1832,	20
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Power of Religion on the Mind, by Lindley Murray,	50
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Shackleton's Letters,	50
Thorp's Letters,	50
Sewel's History,	2 50
John Woolman's Journal, English edition,	50
Wood and Williamson's Argument,	12

Friends' Boarding and Day School for Boys, under the care of Germantown Preparative Meeting, Philadelphia county, Pa.

This Institution, pleasantly situated in the healthful village of Germantown, near the car-office, and a short distance from the Main street, occupying capacious and airy buildings, is believed to present desirable advantages, particularly to those who wish to place their children in the country for the summer season.

The course of study pursued embraces the usual branches of a general literary and mathematical education, and the Latin language, and free access is had to a library of selected books, connected with the school.

The proprietor having for several years been engaged in teaching, hopes, by diligent attention to the literary pursuits of his pupils, and a guarded care over their moral conduct, to be enabled to merit continued patronage, and give satisfaction to those who may commit to him this important and responsible trust.

Terms, per quarter of twelve weeks, payable in advance:

For boarding and tuition, (including washing,)	$35 00
For tuition in Latin and English, per quarter,	10 00
For tuition in English studies,	8 00
A Primary class has also been admitted at	5 00

For further particulars, apply to Charles Jones, at the school, or to either of the undersigned committee:

Abraham Keyser, Thomas Magarge,
Samuel Johnson, Samuel B. Morris,
Jonathan Robeson, Alfred Cope.

Fourth month, 1845.

MARRIED, at Friends' meeting-house, Arch street, Philadelphia, on the 20th ultimo, THOMAS SATTERTHWAITE, of Falls, Bucks county, to PHEBE H., daughter of John Fletcher, of this city.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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GEORGE W. TAYLOR,

No. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

"For The Friend."

EDUCATION.

(Concluded from page 227.)

"In my Report, the subjoined passage occurs; which the 'Remarks' copy as far as the italics. The italicised portion they omit.

"'Take a group of little children to a toy-shop, and witness their outbursting eagerness and delight. They need no stimulus of badges or prizes to arrest or sustain their attention; they need no quickening of their faculties by rod or ferule. To the exclusion of food and sleep, they will push their inquiries, until shape, colour, quality, use, substance, both external and internal of the objects, are exhausted; and each child will want the showman wholly to himself. *But in all the boundless variety and beauty of nature's works; in that profusion and prodigality of charms with which the Creator has adorned and enriched every part of his creation; in the delights of affection; in the extatic joys of benevolence; in the absorbing interest which an unsophisticated conscience instinctively takes in all questions of right and wrong;—in all these, is there not as much to challenge and command the attention of a little child, as in the curiosities of a toy-shop?*'

"After quoting that portion of the above extract, not printed in italics, the 'Remarks' proceed thus:

"'This may be quite pretty while the novelty lasts. But how can each child have the showman wholly to himself? Indeed, it would not be strange, considering the peculiarities of children, even those of a large growth, if each should want the prettiest *toy* to himself. We should pity the hapless wight, whose office it might be to decide the momentous question of preference between them, especially if they had never learned anything but how to be amused.'

"Not a perversion of my language or meaning, in any part of the 'Remarks,' has given me such painful emotions as this. Here is proof of an intellectual and moral incapacity to appreciate what it was my design to set forth. I imagined the scene in the toy-shop merely to illustrate the curiosity which God has so benevolently implanted in the nature of a child; and then, without any express words of comparison or transition,—for I never conceived that any rational being could fail to understand my meaning,—I referred to that exuberance and prodigality of beauties and excellences, of glories and delights, with which the great Creator has compacted the universe. So boundless, so exhaustless, are the marvels and wonders of the material and spiritual worlds, that the longest life and the severest application of the greatest mind, are insufficient for the exploration of a single realm in the vast and varied domains of nature. The greatest men who have ever sought to enter this many-mansioned temple of God, have felt, after a life of labour, that they were dying on its threshold. After weighing the planets, as in a balance, and marshalling the hosts of heaven in their order, did not Newton say, that, as yet, he had only been gathering a few pebbles upon the shore of that ocean of knowledge, whose depths and whose expanse were still unknown? 'We walk amidst wonders,' says Sir John Herschell; and I may add, that every wonder is fitted to excite devotion in our hearts, and to give us the delight of a new-born joy. Amidst riches that are unfathomable and unsearchable, we have the ever-present proofs of an Infinite Author. These were the resources to which I pointed the teacher, as the means of arresting the attention, of delighting the curiosity, of forming, refining and elevating the character of children."

"But again, the Thirty-one ask, with an air of triumph; 'How can each child have the showman wholly to himself?' And again, they say; 'It would not be strange'—'if each one should want the prettiest *toy* to himself.' Then I say, let the teacher be a showman to one and all; and let one and all have the prettiest *toy* to himself. For, such is the infinitely multiplicable power of truth, that *all*—thousands, millions, the whole race,—can share its bounties as easily as one. Suppose 'the prettiest *toy*' to be, the geometric architecture of bees, the final cause of the expansion of freezing water, the velocity of electric currents, the equal gravitation of a feather and of lead, the untwisting of a seven-coloured thread of light, or the apparent aberration of fixed stars;—cannot the teacher give it as easily to five hundred as to one? Enter what department of material or spiritual nature you please,—the land, the sea, the heavens;—take the marvellous adaptations of the human frame; the laws, habits, instincts, of birds, beasts, fishes;—take sound, motion, colour; the wonders of art; the treasures of literature; the revelations of science; the history of man, the pathos of his sufferings, the nobleness of his virtues;—go where you will, and just stretch out your hand, and open your eye, if you have an eye, and lo! you are encompassed with the witnesses of Almighty power and love. Some glorious fact, truth, event, principle, rises up to claim your admiration; and this fact, truth, event, principle, can be multiplied by the number of minds that can learn it, and thus be made the indefeasible property of each. In the munificence and profusion of God's works, these things were never made to be monopolized by one. They are the common inheritance of every rational soul; and it is the teacher's commission to see that each child succeeds to his patrimony of grand and noble thoughts; and unless the teacher does this, he is not worthy the sacred name of teacher, but is a hireling."

"This is in part what I meant, when, under the feeble similitude of a group of delighted and wondering children in a toy-shop, I referred to the resources of a teacher, when opening to his pupils, one after another, a few of the interminable realms of knowledge and beauty and truth. But, of course, I referred to teachers who had something besides 'a beggarly account of empty' heads, wherewith to satisfy the cravings of a child's curiosity. I was thinking of that wilderness of glories into which we are born, and not of mere 'tops and whistles.' I entered the toy-shop in the street, to pass from that to the great temple of the universe. The Thirty-one followed me into the toy-shop; and there, as it appears, they remain still,—holding on to a text-book with one hand, from which to *read off* their explanations; and, with the other hand, flogging the children, through lack of 'novelties, to occupy and delight them."

"I have replied to the principal allegations of the Thirty-one. Considering their wanton and unparalleled provocations, I have done it with a forbearance that belongs to my own lenity, rather than to their demerits. I have confined myself as strictly as possible to a defence against their allegations. I have not made a foray into their territory. I have not carried the war into Africa; though had I done so, I would have said with Scipio, '*Teneo te.*' If they are moved to a rejoinder, I shall answer it, or pass it by, as my own judgment, enlightened by the counsels of my friends, shall dictate. But my desires are for peace and harmony with the Thirty-one, and for co-operation with them while we continue in our present relations to the public schools of the city. Why should we spend time and strength in contention, when such illimitable fields of useful exertion lie open before us? It is related of two hamlets on the skirts of Etna, that when an eruption of the mountain

was pouring down a river of lava, which threatened to sweep over them, in its path, the inhabitants rushed forth to dike out the fiery torrent, and turn it aside; but, falling into a quarrel, they converted the implements which they had brought forth to arrest the current, into weapons of attack against each other. Let us beware of such infatuation. Moved by this feeling, I here proffer peace,—a solid and enduring peace with the Thirty-one. As to the past, I will pour the waters of oblivion over that part of my soul, where the record of their wrongs is inscribed. As to the future, I will, if that be possible, be more vigilant than ever, to give them neither cause nor shadow of offence. Some of the topics which this unhappy controversy has brought into view, are proper for discussion, and highly worthy of it. Let them be discussed, in a generous spirit, and with a philosophic sobriety. If the Thirty-one have anything further to say upon them,—then, at any time, at all times, the pages of my Journal are open for the purpose. There, I welcome them; and there I will treat them as a gentlemanly host treats gentlemanly guests. Peradventure we may differ; yet, believing that all truth is *one*, and that it only seems diverse to us, because we see it in diverse aspects, or because we see only fragments of it, we will agree to differ, and thus differ in peace. If there is one divine injunction which I more ardently desire to obey than any other, it is, inasmuch as in me lieth, to live peaceably with all men,—as seven years of silence, under the gravest as well as the falsest imputations, from certain quarters, upon my official character and conduct, may sufficiently attest."

We have now reached the closing remarks of this noble-hearted man. May they not have been penned in vain.

"To aid me in sustaining the burdens, and in carrying out the measures of this great cause, I have had the constant upholding sympathy and encouragement of a few men. A number still fewer, have contributed pecuniary assistance. Towards these my gratitude flows out like a river. But the majority of the more influential classes of the community,—the opulent and the educated,—those who are supposed to have the largest stake in the well-being of society, and therefore in what constitutes the only elements of that well-being,—the intelligence and morality of the masses,—the great majority of these classes have regarded, and do regard, the general education of the people, with what seems to me, an astonishing indifference. Certainly they do not see, as I see it, the indissoluble connection, which, under our political and social institutions, exists, between the cultivation and competence of the *whole people*, and the security of their own property, reputation and lives. Certainly they do not realize, that all constitutional and legal guaranties are weaker than the spider's thread, as barriers against the insurgent passions of an ignorant and unprincipled populace. Certainly they do not see, that it is only Duty and Knowledge which can convert the otherwise imaginary line between Mine and Yours, into an impassable boundary. Hence they wait for more tangible and effective arguments than have yet been adduced in favour of a generous, a mind-expanding, a Christian education, of the whole people. They wait, until more Philadelphia riots shall have sped the death-shot and kindled the conflagration. Good and pious men wait until delusions more insane than Millerism, and more fanatical and licentious than Mormonism, shall have overspread the land, and generated their broods of scoffers and atheists. The influential, the wealthy, the learned, the pious, are waiting, until the combustible and explosive materials of prejudice and ignorance and sensuality, shall have been scattered more profusely through our country, and heaped together in greater masses in our cities, to be kindled by the torch of some political or fanatical Cataline. When the leading men in our community awaken to a sense of their danger, may it not be too late to avert it!

HORACE MANN."

"Boston, October, 1844."

These disjointed extracts are very far from doing justice to the force and eloquence of their author. To bring them within reasonable bounds, many striking passages have been curtailed of their fair proportions, and in some instances the omission of intermediate parts has broken the original connection, and rendered the transitions from one subject to another abrupt. But the design in making them was not to exhibit his power as a writer, or the completeness of his vindication, so much as to assist in disseminating the elevated sentiments and valuable facts, in reference to the education of children, with which this production abounds.

HOUSTON'S TEXAS.

"*Texas and the Gulf of Mexico; or Yatching in the New World.*"

(Continued from page 219.)

On the 13th of Twelfth month, they left New Orleans, and on the 18th, when nearing Galveston, in the Gulf of Mexico, the journal continues,—

"Sounded all the morning—ten fathom, then eight—seven,—and five, in quick succession. This did not seem to me very agreeable, from the lowness of the island, and the circumstance of the wind blowing on shore; there was a very thick sea-mist too, and we could scarcely see the length of the ship ahead. From time to time the fog, however, rolled suddenly away, and during one of these intervals, the man at the masthead sung out, 'Land on the weather bow.'

"This was at eleven o'clock, A. M. The wind had freshened considerably, and there was a disagreeable drizzling rain falling, when at a distance of three or four miles from Galveston we shortened sail, and at noon distinctly made out the town of Galveston. I beg its pardon, I am aware that 'city' is the correct term for so important a place.

"The fog and mist had by this time considerably lessened in density, and we could distinguish a few gray looking houses, a church or two, and some masts of vessels, but the latter were neither numerous nor imposing. Allowance must be made for this poorness of appearance, when we remember, that we saw all these things through an incessant rain, which made them, and indeed the whole prospect, look cheerless and forlorn.

"Before our arrival we had heard much of the dangers attending an entrance into the harbour. The small depth of water on its bar had always been held up to us *in terrorum*, and as a reason for avoiding this part of the coast in the Dolphin altogether. All these recollections made us naturally anxious for the appearance of the pilot, for whom we made a signal immediately after shortening sail. As he did not make his appearance, we stood off again, and waited with some degree of impatience, in hopes of seeing his boat leave the shore.

"We spent at least three hours in this manner, shortening the time as well as we could in abusing all the government authorities indiscriminately, and pilots in particular. At length, however, to our great relief, a large steamer, the New York, which we had observed some time previously occupied in getting up her steam, was seen coming towards us; her high-pressure engine was puffing and blowing, like some huge elephant out of breath, and her deck covered with curious passengers.

"When she had arrived within speaking-trumpet distance, the captain hailed us through this instrument, which is still in general use in American ships, and gave us the welcome information that he had a pilot on board. We were delighted; as we now saw some chance of coming to an anchor that day; the prospect of spending another night standing off and on, was by no means agreeable.

"Before taking leave of us, the captain, in a true Yankee spirit of 'making an operation,' offered to tow us over the bar. This was on his own account, and for this piece of civility, and trifling assistance, the performance of which would have occupied him half an hour, he demanded one hundred dollars!—of course, the offer was declined; however, as it was made civilly, hats were mutually raised in token of amity, and the New York puffed back to her station in the harbour.

"We had now received the pilot on board. He was an Englishman, and a good sailor, as well as a safe and experienced pilot. There is at present a great want of these useful individuals at Galveston; and also,—as our own pilot informed us,—an insufficiency of buoys; a few rotten barrels being placed here and there, often in wrong places, and, not seldom, being removed by accident or malice.

"A strong northerly wind had prevailed for some days, and a considerable quantity of water had in consequence been blown out of the harbour; the bar was thus less covered even than usual, and it became necessary to *trip* the vessel. This operation consists in running the guns forward, and shifting the ballast; thus she was put on an even keel, and the chances of her bumping (as it is called) on the bar are considerably lessened. The crossing this formidable impediment was a moment of great excitement. The lead was

thrown into the sea without intermission; it was 'by the mark four'—'quarter less three'—'by the mark two'—'quarter less two,' called out rapidly one after another, by the man in the chains. Now was the trying moment; even the pilot looked anxious, and we every moment expected to feel the bottom. After the suspense of a minute, or indeed less, the pilot drew a long breath, and exclaimed, 'all safe, sir, now,'—the guns were run aft again with all despatch, and we were steering straight into the harbour.

"After crossing the bar, there is an extremely narrow channel through which vessels must necessarily pass before they can arrive at a safe anchorage. In this channel we felt the bottom, or rather side, but it is of soft mud, and there is no danger in the contact.

"In another half hour we found ourselves safely anchored in Galveston harbour, within a hundred and fifty yards of the strand, in four fathoms water. After dinner we were agreeably surprised by a visit from Captain Elliott, her Britannic Majesty's Chargé d'Affaires in this republic. We had heard, much to our regret, that Captain Elliott was at Washington, the present seat of government, and had such been the case, we should have lost much useful information, as regards the republic, and infinite amusement and enjoyment personally.

"Previously to my arrival I confess to having known but little of Texas, its position, its resources, or its extent. It is just possible that my ignorance in this respect may be shared by others, and if so, some account of the republic may not be unwelcome.

"Texas is bounded on the north, by the Red river, on the south by the Gulf of Mexico, on the east by the Sabine river and Louisiana, and on the west by the Rio grande del Norte. Comprising within these limits an area of nearly five hundred thousand square miles. It has more than three hundred miles of territory bordering on the Gulf of Mexico, its coast lying nearly N. W. and S. E. Supposing Texas to have an average breadth of between three to four hundred miles, and extending in a northwesterly direction for about seven hundred, its surface may be said to present an inclined plane gradually descending towards the sea. Towards the northwest is an elevated range of hills, (spurs of the Rocky Mountains,) from whence several rivers take their source, flowing towards the Gulf of Mexico, in a direction nearly parallel to each other, and about sixty miles apart.

"Texas has three divisions of country differing from each other to a remarkable extent, not only as regards its surface and soil, but also its climate. These are termed respectively, by its inhabitants, the Low, the Rolling, and the Hilly Country. The first of these, bordering upon the Gulf of Mexico, and along the whole line of coast, is a perfectly level low tract, extending about sixty or seventy miles. To these lowlands, which are certainly not healthy, but wonderfully rich and productive, succeed the beautifully undulating Rolling Prairies; nothing can surpass this portion of Texas in natural attractions: its ever-verdant prairies resemble our most beautiful parks; magnificent clumps of timber are scattered over its surface, and its valleys are watered by quick-running limped streams. The third division comprises the high, broken, mountainous tract more to the north, at a distance of three or four hundred miles from the sea-coast; here are said to be table-lands, with a soil scarcely inferior to the former divisions, and fully equal to either of the others in beauty and climate. This country, as also the entire tract to the northward, has not yet been sufficiently explored to form any very accurate judgment of its merits.

"The principal rivers, commencing from the eastward, are the Sabine and the Neches, both flowing into the Sabine Lake, out of which there is a narrow inlet to the Gulf, with a bar across the channel, having only six feet of water; this is the only mud-bar on the coast, those of all the harbours westward being of hard sand. The Trinity flows into Galveston Bay, the Brazos directly into the Gulf, with a most dangerous bar at its embouchure, having not more than five or six feet of water.

"The Colorado flows into the Bay of Matagorda, which, like the Bay of Galveston, and almost all the other bays on this coast, is only separated from the Gulf of Mexico by a narrow strip of land rarely more than a mile or two in breadth.

"The bay is nearly forty miles in length, and has a bar at its entrance with seven feet of water. The Gaudaloupe, St. Antonio, and Neches, are inferior in size to those I have previously mentioned, but, like them, flow into similar long narrow bays, separated from the sea by a sandy ridge of a mile or more in breadth. The Bay of Aransas, which receives the Gaudaloupe and San Antonio rivers, is connected with the sea by an extremely narrow channel, with six feet and a half of water over its bar. The Rio Grande del Norte, forming the western boundary of Texas, rises in the Rocky Mountains; it is said not to be navigable, on account of its rapids, till within two hundred miles of the sea, near the town of Loredo; thence, to the Gulf, it is described as a noble stream, three or four hundred yards wide, and of considerable depth.

"The Republic of Texas most undoubtedly owes its origin to Moses Austin, who first conceived the plan of establishing a considerable colony in that country. This was eventually effected by his son, Stephen Austin, assisted by Mr. Williams; both Americans by birth, and men of distinguished talent and enterprise. With the latter we had the good fortune to become acquainted in Texas, and had to thank him for a great deal of valuable information regarding the country and its history. Previous to the year 1821, the central part of Texas appears to have been only frequented by roving bands of Indians. There were a few settlements on its eastern frontier, bordering upon Louisiana; and the Mexicans, to the amount of four or five thousand, were established in the neighbourhood of San Antonio de Bexar, and Goliad, or La Badia.

"Moses Austin received his original grant in the year 1820, when Mexico was under the rule of Spain, and died soon after in the United States, whilst preparing to put his plans for colonization into effect. Soon after his father's death, Stephen Austin started with a small body of settlers from New Orleans, and after arriving in Texas, having carefully explored the country, selected, as the lands most desirable, a tract of country lying between the Brazos and the Colorado river, at about seventy miles distance from the sea. After a short period, he again returned to the United States, and made arrangements for colonizing on a more extended scale.

"In the mean time, Mexico had finally succeeded in throwing off the yoke of Spain. On Austin's return, therefore, to his colony, in 1822, what was his mortification to find that, before he could proceed with the distribution of lands, it would be necessary for him to proceed to Mexico, to solicit from the new government a confirmation of the grant made to his father! It was at this period, and whilst the Cortes were debating upon Austin's petition, and also other applications of a similar nature, that Iturbide overthrew the existing government, and proclaimed himself Emperor.

"Austin had no difficulty in obtaining the object of his visit. Mexico has always been too weak to govern her distant provinces, and, at this period, being utterly unable to protect her settlers in Texas, and indeed, her own frontiers, from the ravages of hostile Indians, she was only too glad to avail herself of any offers made by foreigners to colonize and settle in the rich plains of Texas. This seems to have continued to be the prevailing feeling of the successive governments in Mexico, from 1822 till the year 1830; and, in that interval, almost the whole of Texas was granted to different individuals, who were called impresarios, or contractors. The contract was, that they were to introduce into the country, and settle a stipulated number of families, in order to be entitled to the land granted by government. To return, however, to Stephen Austin.

"Scarcely had Iturbide granted his petition, when the Emperor was himself dethroned by Santa Anna, who immediately annulled all grants of land made by his predecessor in power. Thus, Austin had again to solicit from the Cortes a confirmation of his former grant. This he at last succeeded in obtaining, and soon after returned to Texas. There he had to struggle with a variety of difficulties. His infant colony, now consisting of about three hundred families, was to be governed without any controlling power, unless we except the moral influence which his superior mental qualities enabled him to exercise over the rude settlers. The population was now rapidly increasing. In the year 1825, nearly the whole of Texas had been granted away to impresarios, and in 1830, we find that settlements had sprung up in every part of the country."

(To be continued.)

Unsatiable desires in temporals make a man poor in spirituals. A right Christian is only rich in outward things, when he is contented with what he hath.

For "The Friend."

How oft a covenant's renewed and broken;
Nought of the promise in our strength and pride,
We made at morn, remains, but memory's token,
And we are desolate at even-tide.

With resolutions formed in our own will,
The path of pleasure or of gain is sought,
And the small voice, in tones distinct and still,
Whispers at eve that all is dearly bought.

Yet heeding not monitions deep and clear,
Again that fearful path we seek at morn:
But oh, may not the solemn tones we hear,
Neglected still, be finally withdrawn?

But if we would the blessed presence know
Of Him, who came to seek and save from sin,
His Spirit's impress on our spirits glow,
The work in self-abasement must begin.

Armed with that faith the world cannot subdue,
Oh, may our footsteps the remembrance bear
Of every act in love—and in our view
The precept keep, be constant still in prayer.

E'en in the humblest path by duty trod,
How various are the wiles our souls to win;
But with a firm reliance on our God,
This truth we know—temptation is not sin.

Selected for "The Friend."

ON THE DEATH OF TWO FRIENDS.

Mournful daughter of Zion, oh, why art thou weeping?
Thy princes and prophets to glory are gone;
The redeemed and the ransomed in Jesus are sleeping,
The conflict is past and the victory won!

Dost thou weep for the Church? lo! in freshness anointed,
Other sons rise around her for priests of the Lord;
Other judges to Zion's chief seats are appointed,
And Jehovah's high name is proclaimed and adored!

Dost thou weep for the world and its dark desolations,
Where like beacons they shone and illumined the night?
Lo! the bright morn of Salem spreads far o'er the nations,
And their nobles bow down at the blaze of its light.

Does thy love in its flow prompt thy heart to deplore them,
As thy fathers in Christ and the friends of thy way?
Behold! greater love than was thine is spread o'er them,
And a love beyond theirs is thy guardian and stay!

Weep not for the just! for their lamps were kept burning;
They were pilgrims with meekness and mercy endowed;
They were called from a pathway of dimness and mourning,
To a land without sorrow, a day without cloud.

Weep not for the faithful, their warfare is ended;
Their sabbath eternal—unsullied their rest;
And their purified spirits in brightness ascended,
Communion to hold with the sainted and blest.

Arise then, and cast off thy sackcloth and sadness,
Anoint, and thy beautiful garments put on!
Tune thy harp to the sweet songs of praises and gladness;
For the grave is subdued and the victory won!

Be natural; love one another; and remember, that to be void of natural affection, is a mark of apostacy set by the apostle, 2 Tim. iii. 3. Let not time, I charge you, wear out nature; it may kindred, according to custom, but it is an ill one, therefore follow it not. It is a great fault in families at this day. Have a care of it, and shun that unnatural carelessness. Live as near as you can, visit often, correspond oftener, and communicate with kind hearts to one another, in proportion to what the Lord gives you; and do not be close, nor hoard up from one another, as if you had no right or claim in one another, and did not descend of one most tender father and mother.—*Penn.*

From the Annual Monitor for 1844.

BRIEF NOTICE OF JOHN MATERN,

In connection with the first Boarding School for the children of Friends.

(Concluded from page 229.)

John Matern concludes the document from which we have been extracting, with the following prayer:

"O Lord! I humbly beseech thee, bless our godly undertakings, and endue us with thy heavenly wisdom, that we may bring them up [the children] in the nurture and admonition of thee. O, bless this family here, and the families of thine inheritance every where, with heavenly and spiritual blessings in thy Son Christ Jesus! O Lord! keep and preserve me, and every one of us, that have tasted the sweet love and heavenly power by which our souls have been reached, convinced, and converted, faithful unto thyself. Keep us always in a living sense of thy manifold mercies, and tender love to us, that we may live in thy holy fear, and never return to folly any more, but walk low and humble with thee our God, and tender Father in Christ Jesus. O Lord! establish our hearts with thy truth, that we may never depart from thee. Season our souls with thy holy powerful word of grace, that all our words and works may be savoury and good for the use of edifying. Strengthen our inward man with might by thy Spirit, that under the banner of love, we may fight the good fight of faith, and keep a good conscience, and finish our course with joy, and receive the crown of righteousness, which is laid up for all who love thy appearance in thy heavenly light. So, O Lord, for all thy goodness, and mercies, and benefits, both temporal and spiritual, bestowed upon me and our family, my soul praises and glorifies, exalts and magnifies, thy holy name. Glory and honour, wisdom and power, be unto thee who art God over all, blessed forever and forevermore, Amen!"

Such is the sketch of John Matern's character, which we are able to draw from his own "testimony," recounting the mercies of the Lord to him in his own country, and in his connection with the school at Edmonton. This document is dated the 24th of Sixth month, 1780, and at his request was read to the scholars. On the same day he was taken ill of a fever, which terminated his life in about seven days.

It may truly be said of John Matern, that he continued to teach on his dying bed; of this scene, some interesting particulars are given by Christopher Taylor, and also by Alexander Paterson, who speaks of John Matern as his "most loving and endeared friend and colleague." The statement of the latter being the most full, we shall here insert it.

"About four hours before he departed, we kept our family meeting in the room where he lay, it being his desire; and there, lovingly together, we enjoyed one another in the Lord, to the melting and tendering of, I believe, the hearts of all that were present. In the time of the meeting, he was filled with Divine praises and heavenly hymns, and a heavenly presence was felt supporting his spirit all the time of his sickness, but more especially during the time of the meeting; so that he was first exercised in singing praises to the Lord, and in magnifying his great power, evidenced in himself and in this family. His cries were strong, that the Lord might carry on his blessed work begun in his family, and he besought the Lord to prosper his Truth daily more and more, everywhere, till all were subjected thereunto; which he declared should come to pass.

"He likewise confessed the many singular favours he had partaken of in this family; and, as it were, with regret, bemoaned his absence from it so long; that he should have so long wandered, not knowing his place and service in the body.

"When the children were all sitting round about him in the meeting, his heart was open and large towards them, in exhorting and beseeching them to persevere and to go on in the name and authority of the mighty God; and that they might be faithful to him in their measures, and not despise the day of small things; but as they were faithful in a little, more should be added."

It is evident from various sources, that John Matern died as he had lived, in the faith and hope of the gospel.

Christopher Taylor, after speaking of John Matern as one who was very zealous for God's glory, and whose aim was at eternity, and who missed not of it, says:

"I dearly loved him, because of his simplicity and lowliness of mind, his faithfulness and diligence in his place, and because his heavenly care was entirely to do good. When I remember his dear simplicity, how like an innocent child he was in his place, my soul breaks within me, and I am melted even into great tenderness and love unto him, more than can be uttered. He was a very wise and learned man as to outward learning; but how he denied himself, and how humbly he behaved himself, and how free he was from priding himself because of his great parts and natural endowments as a man, I can say, according to my judgment, he went before many."

Several very remarkable testimonies are borne by scholars in the Edmonton school, to the character of their master as a literary teacher, and as a truly Christian caretaker. One of them, William Pennington, aged fifteen, says, "He was a man that truly feared the Lord, and was an instrument in his hand, in his day, for the help of others. He laboured daily for us, his scholars, and both for our souls and bodies. He taught us with diligence; that we might not frustrate the intent of our coming to the school, as to our learning; and prayed continually to the Lord, that we might be edified as to our inward condition."

Thomas Green, sixteen years old, says:—"He was a man that feared God with the uprightness of his heart; and his great travail

was, to do the will of God, making it manifest amongst us, and telling us what the Lord would have us to do; and exhorting us to leave off the evil of our doings, and to follow the Lord, and to fear him; and it was his greatest joy, if he saw any of us bring forth a testimony for the Lord. Oh! how it would refresh him; yea, that he could not forbear, but must praise the Lord before he went out of the meeting; and if there were any that did grieve the Lord's Spirit, and rebel against him, then he would be so grieved and troubled, that he could scarcely take his rest upon his bed. I can truly say, that he was a man that sought the welfare of our souls and bodies too; and he taught us with all the might he had, and that faithfully; and if there be any that have not improved their time, I can truly say, the fault is theirs, and not his; for he did as much as he could for us: and when he was upon his death-bed, he exhorted us to fear God; and he praised and glorified the God of heaven unto the last breath; so that the Lord has taken this good man out of this world, and he is gone to his rest in peace, with the Lord Jesus Christ, where is joy forever and evermore."

Similar testimonies are borne by several other scholars. One of them says: "He was a blessed man indeed; for in his lifetime, it was his greatest joy to see any of his scholars grow up in the fear of the Lord; and if, at any time, he saw the enemy to prevail over any, he would, with grief of heart, admonish them to return and repent, that they might find mercy with the Lord, and beseech them to have a care lest the enemy should prevail again. He also was greatly exercised if any of his scholars did not mind their business and learning as to the outward, and would encourage them that minded the same. Assuredly, he preached righteousness in his life and conversation, and made his calling and election sure."

Such are the testimonies to the character of this faithful schoolmaster: a character which may truly be said to be worthy of double honour.

This first school of the Society of Friends, established under the auspices of George Fox, was opened at Waltham about the year 1667, and was subsequently removed to Edmonton, where it was carried on at the time of John Matern's death.

In the early part of the school, it appears that the managers had considerable trial with the family; but persisting Christian labour and exercise of mind, before the Lord, were at length availing: and the pious care-takers had to rejoice in the prevalence of religious feelings and principles. Of this state of things, there is a striking report in the work from which we have already drawn so much valuable matter, given by Frances Taylor, the wife, we presume, of Christopher Taylor, the head-master of the school. It shows clearly how heartily united were all the principal members of this Christian family in the great object of education.

"It is upon me," she says, "to relate something of my exercise, which I have gone through since the Lord did put it into our hearts to take upon us the exercise of educating of children; and, indeed, the very first step into it was with fear and trembling: but though I was very tender, the Lord hath called me to a blessed work, and hath blessedly assisted us by his mighty power and outstretched arm, to this very day. Oh, the days of sighing and mourning that I have gone through, amongst disorderly servants and children, that sometimes I did not well know how it was with me, or whether I went backwards or forwards in my condition. Oh, the travail that was in my way to Zion; that, indeed, I was almost ready to despair; but it did please the Lord sometimes to arise in his mighty power, to strengthen, and encourage, and uphold me in his blessed work; and when his glorious light shone around me, I girt up the loins of my mind, and was encouraged to walk in his way, and then I thought I should run swiftly. When exercises came again, and when the fogs and mists did arise again, and the sun was darkened again, that I could not see which way to go, then did I cry unto the Lord, that he would be pleased to keep me in the measure of his blessed Truth; for I said in my heart, that it should be my resolution that I would never turn back again to folly.

"Thus I passed on through much difficulty, and the Lord did mightily uphold me, but sometimes I knew it not; and, indeed, when I have beheld others eating of the dainties of God's house, I have been ready to murmur, and say, O Lord, why do I fare so hardly? my meat being bitter herbs of unsavoury taste.

"Thus I travailed in sorrow, through a long winter, and in the Lord's blessed time he was pleased to arise with healing under his wings, and did scatter the clouds by his mighty power and outstretched arm. And what we have been travailing and labouring for amongst children, of that we have seen a blessed increase; and I can truly say, it is God's heavenly interest. Praised be his name forevermore. For he hath made his work pleasurable, easy, and delightful to us, for his arm is about us day and night, and his sun is arisen upon us; and our days are very sweet to us, and we can look back upon our exercises and dark places, where we have stuck, and behold them with delight; for the Lord hath been, and is abundantly kind unto us.

"And when the work of our day is pleasantly spent, in the fear of the Lord at evening tide, when Shiloh's brook runs softly, as it is our wonted practice, we do assemble together before the Lord, with our family and children, to magnify his power, and speak well of his name, and to crave a blessing upon us and his tender plants; and then he arises in his mighty power, and his bedewings descend, and his fatness drops from heaven, and overcomes our hearts, and enlivens our souls and bodies, that every member may magnify his holy name. Oh, what shall we render unto thee, Oh Lord! for thou art worthy of all honour and praise, and with all that we have and are, we give the glory unto thee forever and evermore."

It will be evident, we think, from the preceding extracts, that there was in active operation at the Edmonton school the three most powerful means by which good men have been enabled to promote the work of grace in others,—namely, example, precept, and prayer.

Glass.—It is difficult to foresee to what perfection the manufacture of glass may be brought, and to what purposes the article may yet be applied. The balance-spring of a chronometer is now made of glass, as a substitute for steel, and possesses a greater degree of elasticity, and a greater power of resisting the alternations of heat and cold. A chronometer with a glass balance-spring was sent to the North Sea, and exposed to a competition with nine other chronometers, and the result of the experiment was a report in favour of the chronometer with the glass spring. In a manufactory in France, they are now making glass pipes for the conveyance of water, which cost nearly thirty per cent. less than the iron pipes now used, and will bear a far greater external pressure.—*Late paper.*

For "The Friend."

STATE OF SOCIETY.

A few lines which I lately met with appear descriptive of the present state of the Society. They were penned, as I suppose, by one remarkable for the suavity of his spirit and manners, and a most uncompromising advocate of our primitive Friends, and their expositions of Christian doctrine. The quotation which he makes from another writer, who was deep in divine knowledge, seems also prophetic of the trials which many humble, devoted servants of Christ are now passing through, on account of the difficulties thrown in the way of their religious service, and of the degeneracy that has overtaken even active members of the visible church.

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Leaning to their own understandings, and the strength of their own spirits, rather than waiting to receive "the spirit of wisdom and revelation," to enlighten "the eyes of their understandings," what wonder if, like some of old, many are in degree blind to the things of the kingdom, to that which goes to make up the excellency and simplicity and purity of the truth as it is in Jesus? Instead of being prepared to adopt the petition, "That which I see not, teach thou me," they are in danger of the woe which attaches to those that are wise and prudent in their own sight; preferring to be their own masters and their own judges in religious matters, is it marvellous, if the language should be found written against them as upon their stout walls, and high towers, and even upon their very altars, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God?" These love to gather to their own heap, and "sacrifice unto their own net:" they cannot rightly "pray for the peace of Jerusalem," for they know not that "quiet habitation," where every man sits un-

der his own vine, and drinks water out of his own cistern; but rather seem to delight to look upon Zion in her defiled or beclouded condition, in a state of comparative stripping, of scattering, and of shame. Aha! Aha! our eye hath seen it! Ah! so would we have it."

With regard, however, to a small, but chosen, and increasing band, whether avowedly belonging to our religious denomination or not, who are little in their own eyes, poor in spirit, trembling at the presence of the Most High, yet loving and looking for the spiritual appearing of Jesus Christ, both as the evidence of his mercy towards them, and as the earnest of their inheritance in him,—with regard to such as these, wherever and however situated, who have of late been strongly drawn towards each other in the Lord,—they will be far otherwise minded: they well know, through much anguish, weariness, and wading of spirit, how to estimate whatever in the slightest or simplest manner genuinely tends to the exaltation of our blessed Redeemer's kingdom of righteousness, peace, and truth in the earth. These sigh for the times of more ample reformation in the church, the more perfect restoration of her ancient lustre, dignity, strength, and dominion over the man of sin; and to them nothing is immaterial, or of little worth, nothing is burdensome, which may tend, as the cup of cold water, to the reviving of the hearts of the Lord's heritage.

It is for the sake of this class, both among his fellow-professors, and others of a retired, seeking, contrite description, who have been the more attracted towards our Christian principles, in consequence of the calumnious outcry raised against them, that the author is induced, before he lays down the pen, to spread before his friends a deeply important quotation from a writer, who was far more worthy than he is, and better qualified to address the churches in "a day of trouble and of treading down, and of perplexity," of rebuke and of blasphemy" also.

"'The church is called the body of Christ.' 'Christ is called the head of the church.' 'The church is called the pillar and ground of the truth. Thus the church hath a name that is sacred, and the necessity of keeping this name holy, appears evident. For where a number of people unite in a profession of being led by the Spirit of Christ, and publish their principles to the world, the acts and proceedings of that people may in some measure be considered as such which Christ is the author of.

"Now, while we stand in this station, if the pure light of life is not followed and regarded in our proceedings, we are in the way of profaning the holy name, and of going back toward that wilderness of sufferings and persecutions, out of which, through the tender mercies of God, a church hath been gathered. 'Christ liveth in sanctified vessels,' and where they behold his holy name profaned, and the pure Gospel light eclipsed, through the unfaithfulness of any who by their station appear to be standard-bearers under the Prince of Peace, the living members in the body of Christ, in beholding these things, do in some degree experience the fellowship of his sufferings. And as the wisdom of the world more and more takes place in conducting the affairs of this visibly gathered church, and the pure leadings of the holy Spirit are less waited for and followed, so the true suffering seed is more and more oppressed.

"My mind is often affected with a sense of the condition of sincere-hearted people in some kingdoms where liberty of conscience is not allowed, many of whom being burdened in their minds with prevailing superstition joined with oppressions, are often under sorrow. And where such have attended to that pure light, which hath in some degree opened their understandings, and for their faithfulness thereto have been brought to examination and trial, how heavy are the persecutions which in divers parts of the world are exercised upon them! How mighty as to the outward is that power, by which they are borne down and oppressed!

"There have been in times past severe persecutions under the English government, and many sincere-hearted people have suffered death for the testimony of a good conscience, whose faithfulness in their day hath ministered encouragement to others, and been a blessing to many who have succeeded them. Thus, from age to age, the darkness being more and more removed, a channel at length, through the tender mercies of God, hath been opened for the exercise of the pure gift of the Gospel ministry, without interruption from outward power; a work, the like of which is rare, and unknown in many parts of the world.

"As these things are often fresh in my mind, and this great work of God going on in the earth has been open before me, that liberty of conscience with which we are favoured has appeared not as a light matter. A trust is committed to us, a great and weighty trust, to which our diligent attention is necessary. Wherever the active members of this visible gathered church use themselves to that which is contrary to the purity of our principles, it appears to be a breach of this trust, and one step back toward the wilderness, one step towards undoing what God in infinite love hath done through his faithful servants in a work of several ages, and like laying the foundation for future sufferings.

"I feel a living invitation in my mind to such who are active in our religious Society, that we may lay to heart this matter, and consider the station in which we stand: a place of outward liberty, under the free exercise of our conscience towards God, not obtained but through great and manifold afflictions of those who lived before us. There is gratitude due from us to our heavenly Father, and justice to our posterity:—can our hearts endure, or our hands be strong, if we desert a cause so precious, if we turn aside from a work, under which so many have patiently laboured?

"May the deep sufferings of our Saviour be so dear to us, that we may never trample under foot the adorable Son of God, nor count the blood of the covenant unholy! May the faithfulness of the martyrs, when the prospect of death by fire was before them, be remembered! And may the patient, constant sufferings of the upright-hearted servants of God in latter ages be revived in our minds! And may we so follow on to know the Lord, that neither the faithful in this age, nor those in ages to come, may ever be brought under suffering, through our sliding back from the work of reformation in the world.

"While the active members in the visible gathered church stand upright, and the affairs thereof are carried on under the leadings of the holy Spirit, although disorders may arise among us, and cause many exercises to those who feel the care of the churches upon them; yet, while these continue under the weight of the work, and labour in the meekness of wisdom for the help of others, the name of Christ in the visible gathered church may be kept sacred. But while they who are active in the affairs of this church continue in a manifest opposition to the purity of our principles, this, as the prophet Isaiah expresseth it, is as when a standard-bearer fainteth. And thus the way opens to great and prevailing degeneracy, and to sufferings for such, who through the power of divine love are separated to the Gospel of Christ, and cannot unite with anything which stands in opposition to the purity of it.

"The necessity of an inward stillness hath under these exercises appeared clear to my mind: in true silence strength is renewed; the mind herein is weaned from all things, but as they may be enjoyed in the divine will. Where the fruits of that spirit which is of the world, are brought forth by many who profess to be led by the Spirit of Truth, and cloudiness is felt to be gathering over the visible gathered church, the sincere in heart who abide in true stillness, and are exercised therein before the Lord for his name's sake, have a knowledge of Christ in the fellowship of his sufferings: and inward thankfulness is felt at times, that through divine love our own wisdom is cast out, and that forward active part in us subjected, which would rise and do something in the visible gathered church, without the pure leadings of the Spirit of Christ.

"While aught remains in us different from a perfect resignation of our wills, it is like a seal to a book wherein is written that good and acceptable and perfect will of God concerning us; but when our minds entirely yield to Christ, that silence is known, which followeth the opening of the last of the seals, Rev. viii. 1. In this silence, we learn abiding in the divine will, and there feel that we have no cause to promote, but that only in which the light of life directs us in our proceedings; and that the alone way to be useful in the church of Christ, is to abide faithfully under the leadings of his holy Spirit in all cases; and being thereby preserved in purity of heart and holiness of conversation, a testimony to the purity of his government may be held forth through us to others."

"The way to think alike, is first to feel alike; if the feeling be love, the thought will be truth."

From the London Friend.

CAPITAL PUNISHMENT.

Is it lawful on Christian principles to take away the life of man under any circumstances? Three men were lately executed, convicted of murder, one at Ipswich, and two at Stafford. They all three persisted to the last in declaring themselves innocent of the crime laid to their charge. All of them appeared to be fully sensible of the awful condition in which they stood, and although they gratefully received the spiritual instruction of the ministers who attended them, nothing could induce them to criminate themselves. One of them, when about to be pinioned and led out to the place of execution, fell on his knees, and uttered this prayer: "Into thy hands, O! blessed Jesus, I commend my spirit! Gracious Lord, have mercy on me! O! blessed Jesus, receive my soul!" On approaching the drop, he ascended the platform with a firm step, requiring no assistance, and in an audible voice, said to the assembled crowd, "Here I stand: but I die in peace with all. I die innocent of the crime laid to me. That is all I wish to say, and now, may the Lord have mercy upon me! O! blessed Jesus, into thy hands I commit myself. O! look down from heaven and receive my spirit." The platform fell, and the wretched man died almost without a struggle. The crowd shuddered; and shrieks, and moans, and prayers, were heard from the multitude. One of the other sufferers, when led out to be executed, was exhorted by the chaplain in the most solemn manner to tell the truth, as he was about to leave the world; to which he replied, "I am not guilty! I am as innocent of the charge as a child unborn. The Lord in heaven knows we are, and we shall be with him in a very short time." The other man said, "We have had our lives sworn away, but I can forgive. The Lord knows we are going to suffer for a thing that we never did:" and in this state of mind they were both also launched into eternity. Now, in which way soever we contemplate these awful scenes, it is dreadful; whether we imagine that these miserable men have been forced into the presence of the righteous Judge, with a falsehood on their lips; or whether we take the alternative, and suppose they must have been free from the crime for which they suffered. In either case, it is a subject for deep and solemn reflection, and urges upon the mind the query, Has fallible man, under any circumstance whatever, the right to take away the life of his fellow-man, and send him unbidden into the presence of his Maker?

For "The Friend."

THOMAS RICHARDSON.

The following extracts from an obituary notice of Thomas Richardson, a minister, in the "Annual Monitor" of 1837, I thought would prove interesting and instructive to the readers of "The Friend," both young and old.

He was born at Sunderland, in 1773, and was the only child of Thomas and Frances Richardson, from whom he received a guarded and judicious education, in accordance with the principles of our religious Society; and the Divine blessing evidently attended their endeavours. When only seven years of age, he expressed the desire of his soul for the good of others, in a paper addressed "To little children," inviting "Those who have not yet become acquainted with the voice which called Samuel, to endeavour to feel the presence of the Lord near, that he might show them, in the light of Jesus Christ, the way to everlasting life;" and reminding them of the joy which it gave an apostle to find "children walking in the Truth."

The precious visitations of Divine love, appear to have been received in the various stages of life. On one occasion, at the age of twelve years, he expressed the desire raised in his mind for the maintenance of a right concern in religious meetings, in these words: "I thought there was need for the trumpet to be sounded in Zion, to awaken us to diligence; and that at such times we ought to sanctify a fast from all outward thoughts, that we might make it a solemn assembly, and be gathered to that Fountain of living water where we may be refreshed."

Speaking of the 17th year of his age, he says: "Religious impressions so prevailed, that I became in good degree, devoted to the will of God. I then saw the necessity of daily waiting upon Him for the holy influences of His pure Spirit."

His first public appearance as a minister, was in the year 1811, being a sweet exhortation to his young friends to walk in the fear of the Lord. To the end of his life, he maintained an unshaken attachment to the principiples of our religious Society, as professed by the early promulgators of its doctrines; which he was persuaded by conviction and by experience, were entirely consistent with those of pure Christianity, as inculcated by our blessed Lord, and his immediate disciples. With respect to the exercise of his gift in the ministry, his desires were earnest (to use his own language,) "that it might be his daily concern to dwell so near the Fountain of Good, as to be able to distinguish its genuine streams;" and "that he might minister in the ability which God giveth, carefully waiting in his holy fear." On another occasion he writes: "May I be increasingly vigilant and careful that my day's work may keep pace with the day, and that I may be always ready."

But whilst thus desirous of being found faithful, he also felt the necessity of standing in resignation to the will of Him who is the head over all things to his church; having at times to experience the condition of an ambassador in bonds. On one of these occasions he writes, in allusion to the last time he had been engaged in the capacity of a minister: "I have not since then felt an impression to speak; but often a sense of my unfitness for the work."

After a protracted indisposition of several months, in the autumn of 1833 he was so far restored, as to be generally able to attend meetings for worship, until within ten days of his decease; and on many of these occasions he laboured earnestly and affectionately in the love of the gospel. In the last meeting he attended, he was engaged in testimony, especially to the youth, that class of Society which had been the object of his earliest solicitude. These he was again led to address in a striking and emphatic manner, entreating them to surrender their hearts to the Lord's service, and revived the words of Solomon, "Remember now thy Creator in the days of thy youth;" adding, "we know not when the undeniable messenger may be sent, for the Son of Man cometh at an hour when ye think not." He also was led into a beautiful and instructive illustration of the prodigal son, and an earnest entreaty that none would put off the work of repentance.

The period at length arrived when the awful change which this beloved Friend had been enabled so joyfully to anticipate, was realized. It came upon him somewhat suddenly at last, accompanied by symptoms of apoplexy; but his last moments were passed in great tranquillity and peace. He died the 29th of Tenth month, 1835, aged 62 years, a minister about 24 years.

ON THE DEATH OF A CHILD.

Isaac Penington to Sarah Elgar, Sixth mo. 1670.

The child, which the Lord hath taken from thee, was his own. He hath done thee no wrong in calling it from thee. Take heed of murmuring, take heed of discontent, take heed of any grief but what Truth allows. Thou hast yet one child left: the Lord may call for that too, if he please; or he may continue and bless it to thee. Mind a right frame of spirit towards the Lord, in this thy great affliction. If thou mind God's truth in thy heart, and wait to feel the seasoning thereof, that will bring thee into, and preserve thee in, a right frame of spirit. The Lord will not condemn thy love and tenderness to thy child, or thy tender remembrance of him; but still, in it, be subject to the Lord, and let his will and disposal be bowed unto by thee, and not the will of thy nature set above it. Retire out of the natural into the spiritual, where thou mayest feel the Lord to be thy portion. Wait to feel Him making thy heart what he would have it to be, in this thy deep and sore affliction. Let now the world see that thou prizest Truth, and what Truth can do for thee. Feed on *it;* do not feed on thy affliction; and the life of Truth will arise in thee, and raise thee up over it, to the honour of the name of the Lord, and to the comfort of thy own soul.

I. P.

"Out of the eater came forth meat, and out of the strong came forth sweetness."—Judges, xiv. 14.

It is everlastingly true, both inwardly and outwardly, to the children of the Most High, who live in his Spirit, and walk in his Spirit, and are guided by the power and virtue of his Life; everything that would devour and destroy *them*, the Lord destroyeth by the power

and virtue of his Spirit and Life springing up in them. And out of that which is strong against them, which wars against them in the strength and power of darkness, the Lord brings forth sweetness in and to their spirits.—*Penington.*

A London paper notices, in general terms, a new and most important invention recently made, whereby the use of fire and steam in working and propelling all kinds of machinery is to be superseded. The journal says:

"The fundamental principle on which the new engine is founded, is precisely similar to that of the hydraulic press, the power of which every one knows, can only be limited by the strength of the materials of which it is made. But, what has rendered the power of the hydraulic press inapplicable to the production of motive power, is, that just in proportion as the power is gained, speed is lost, and vice versa. In the present invention, however, unlimited power is gained without the loss of speed, the piston of the large cylinder travelling at each stroke, with the power gained, just the same distance as the piston of the lesser cylinder. This power and this speed, which are in inverse ratio of each other, appear by this most important invention (however paradoxical) actually combined."

That which costs nothing, is nothing worth.

THE FRIEND.

FOURTH MONTH, 19, 1845.

"*No Cross, No Crown.*"

A neat edition of this sterling work has just been published here, at the very moderate price of fifty cents per copy. It may be obtained at Friends' bookstore, No. 84 Mulberry street; of Nathan Kite, Appletree alley near Fourth street; and of Uriah Hunt & Son, No. 44 North Fourth street.

Error.

In transcribing for "The Friend" the lines on "Wild Flowers," in the last number, a word was accidentally omitted. The seventh line from the close should read—

On the vast sky, or pensive at his feet,—&c.

Institute for Coloured Youth.

The Annual Meeting of The Institute for Coloured Youth, will be held on Third-day evening, the 22nd instant, at 8 o'clock, at the committee-room on Mulberry street.

M. C. Cope, Sec'ry.

Fourth month, 1845.

Bible Association.

The Stated Annual Meeting of the "Bible Association of Friends in America," will be held in the Committee-room, Mulberry street meeting-house, on the evening of Second-day, the 21st of Fourth month, at 8 o'clock.

Samuel Bettle, Jr., Sec'ry.

Fourth month, 1845.

WEST TOWN SCHOOL.

The Summer term will commence on Second-day, the 5th of Fifth month next, and stages will be provided, as usual, to convey the children to the School, which will leave the office, sign of the White Horse, Callowhill, above Fifth street, on Sixth-day, the 2nd of Fifth month, at 8 o'clock, A. M., where the names of the children are requested to be entered, in a book kept for the purpose, before that time.

Parents and others, who wish to avail themselves of the benefit of sending their children to this Institution, would do well to forward their names early to the Superintendent, Pennock Passmore, at the school, or to the Treasurer, Joseph Snowdon, No. 84 Mulberry street.

Fourth month, 1845.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, jr., No. 73 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street.

Visiting Managers for the Month.—Joseph Scattergood, No. 215 Pine street; John G. Hoskins, No. 60 Franklin street; James R. Greeves, Chestnut street, near Sch. Sixth street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

WANTED

At Haverford School, the ensuing session, commencing in the Fifth month next, Two young men as Assistants in the Mathematical and Classical Departments. Apply at the School, or by letter, addressed to

Daniel B. Smith,

West Haverford, Delaware co., Pa.

Third month.

Apprentices Wanted.

A Friend, in a neighbouring village, wishes two apprentices, from 13 to 16 years of age, to learn the art of Turning.

A Friend, a Tanner, an apprentice to that business.

A Friend, a Potter, one for that trade.

A Friend, a Bricklayer, a lad aged sixteen years, as an apprentice to that business.

Situations Wanted.

A lad, 14 years of age, wishes a situation with a Tailor.

Three want situations in Commission houses.

One wishes a situation with a Conveyancer.

One, with a Farmer.

Three, with a Carpenter.

One, with a Carpenter or Cabinet-maker.

One, with a Carpenter or Wheelwright.

One, aged 15 years, with a Machinist.

Apply at No. 84 Mulberry street.

Books for Sale at Friends' Depository, No. 84 Mulberry Street.

George Fox's Journal, one volume,	$1 00
" " fine,	1 25
" " two volumes,	1 25
Barclay's Apology,	1 00
" " German,	75
" Catechism,	25
" Treatise on Church Government,	15
Friends' Family Library, seven volumes,	4 50
Friends in Scotland, by John Barclay,	75
Penington's Letters,	75
Extracts from Penington,	12
Historical Memoirs of Friends,	75
Memoir of Abel Thomas,	12
Conversations for Youth,	25
Dymond on War,	12
Memoirs of Daniel Stanton,	37
" Louisa Maw,	12
" Elizabeth Sterredge,	20
" Margaret Jackson,	25
" Elizabeth Collins,	20
" John Roberts,	12
" Richard Davies,	31
" Sarah Knight,	12
" William Lewis,	20
" Samuel Neale,	20
" William Grover,	20
A Short Account of George Fox, prepared for Children,	12
George Whitehead's Memoirs, two volumes,	75
Kendall's Letters,	62
London Epistles,	60
Lewis on Oaths,	20
" Baptism,	20
Memorials, 1832,	20
" 1787,	50
Murray's Compendium,	20
Life of Mary Dudley,	62
Piety Promoted,	62
Power of Religion on the Mind, by Lindley Murray,	50
Phipps on the Original and Present State of Man,	37
Penn's Rise and Progress of the People called Quakers, fine edition,	50
Life of Richard Jordan,	31
Shackleton's Letters,	50
Thorp's Letters,	50
Sewel's History,	2 50
John Woolman's Journal, English edition,	50
Wood and Williamson's Argument,	12
Memoirs of Samuel Fothergill,	2 00
Scott's Diary,	62
Life of James Naylor,	1 50
Hoyland's Epitome, two volumes,	1 00
Dymond's Essays,	50
Clarkson's Life of Penn, two volumes,	1 75
No Cross, No Crown,	50 and 56
Cruden's Concordance,	2 00

Married, on Fifth-day, the 10th instant, at Friends' meeting-house, Burlington, N. J., William Gummere, of this city, to Martha M., daughter of William Henry Morris, of Havre de Grace, Md.

Died, at her residence, Orange county, North Carolina, on the 8th of Third month last, Charity Stout, wife of Peter Stout, a member of Cane Creek Monthly and particular meetings of Friends, in the 71st year of her age.

——, on the 11th instant, Susanna Sansom, aged 79, a member of Philadelphia Monthly Meeting.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

FRIENDS' ASYLUM.

Twenty-eighth Annual Report of Friends' Asylum for the Insane, near Philadelphia.

In conformity with the direction of the Contributors, at their late Annual Meeting, the following account of the Institution, for the past year, is published.

The number of patients in the house, Third month 1st, 1844, was fifty-two;—since which time forty-eight have been admitted, making the whole number under care, one hundred; which is an increase of twelve over last year. During the year, forty-one were discharged, and one died. Of those discharged, twenty-five were restored;—two much improved;—two convalescent;—seven improved;—and five stationary. The number in the house on the 1st instant, was fifty-eight; of whom three are restored;—five much improved and convalescent;—eight improved;—and forty-two stationary. The latter class are mostly of confirmed insanity of long duration, and were deemed such at the time of their admission.

It appears by the accounts, that the balance in the Treasurer's hands on Third mo. 1st, was

On the general account,		$1179 06
And the unexpended balance of Beulah Sansom's legacy,		144 97
The amount charged for the board of patients, and damages done by them, is	12091 97	
The payments for salaries and wages, farm and family expenses, improvements, medical department, and all disbursements, except annuities, amount to	11452 10	
Leaving a gain on these accounts of		639 87
The amount received for ground-rent and interest is	617 58	
The amount paid for annuities, is	325 28	
		292 30
Besides which there have been received,		
The net amount of a legacy of the late Daniel Carlisle, of $48 75, and two life contributions, $50, making		98 75
Which together show a gain of		$1030 92

The produce of the Farm, as reported by the Superintendent, is as follows:

37 large wagon loads of hay; 42 bushels of wheat; 270 bushels of potatoes; 125 bushels of Indian corn; 491 bushels of turnips, including 236 bushels of Ruta-baga; 65 bushels of carrots; 12 hogs, weighing 3500 lbs.; 4 calves; half an acre of broom-corn, for the employment of the patients in making brooms.

The Garden has furnished the usual supply of vegetables.

It is believed that a considerable saving in expense has been effected, by the apparatus introduced the last season, whereby the wash-boilers and Women's Bath are supplied with warm water, from the same steam generator, and the Men's Bath from the boiler in the kitchen-range—coal being used in both instances, instead of wood.

We have received information from the executors of our late friend John Paul, that he has bequeathed 1000 dollars to the Asylum, payable at the decease of his widow.

A wide paved walk has been laid in the men's yard, and the division fence removed, affording more space for exercise, which it is hoped will prove beneficial to the patients.

The Library continues to be a place of pleasant resort for both sexes, the women in the morning, and the men in the afternoon. The enclosure for the deer is close at hand, forming an agreeable addition to the various objects within reach of the patients at this place.

The subject which has so often been adverted to, of impressing upon the friends of the afflicted objects of our care, the great importance of sending them without delay to institutions provided for their restoration—is one in which the Managers feel a deep interest—witnessing, as their situation compels them to do, the lamentable results which too often follow the neglect of this duty.

The removal of convalescent patients from the Institution, without the approbation of the medical attendants, whilst every appearance indicates that a longer period of time may effect a perfect restoration, is highly injudicious, and is adverted to with the view of discouraging the practice.

In regard to the means used for promoting the comfort, and restoration to health, of this afflicted class of our fellow-beings, the Managers are deeply impressed with the responsibility which devolves upon them. The subject of increasing the variety of employment and amusement, by which to divert the mind of the patient from dwelling upon its favourite delusion, or brooding over its own sorrows, is one which has claimed their frequent attention.

Riding in a carriage provided for the express use of the patients, morning and afternoon, whenever the weather is suitable—walking around the grounds and in the vicinity of the Institution—making brooms of broom-corn—playing ball—riding on the circular rail-road—reading—writing—lectures given on attractive branches of science, with the occasional exhibition of the magic lantern to the patients—working in the garden, on the farm, and in the carpenter shop, constitute a part of our moral means of treatment.

In addition to some of these, the females are employed in knitting and sewing, and receive daily instruction from a young woman connected with the Institution, in reading interesting books, the use of the black-board, &c., with as complete a school organization as the circumstances of the case, and the character of the pupils will admit of. This latter arrangement, which is of recent date, will, the Managers hope, prove advantageous to some of the patients, by arresting their attention—bringing back the associations of early life—and agreeably occupying many of the leisure hours, which must unavoidably occur in an Institution of this kind.

There has been during the past year but little acute disease—and a general exemption among the patients from any epidemic. For this and the many blessings conferred, we gratefully acknowledge our dependence upon a kind Providence.

Philadelphia, Third month 10th, 1845.

The Contributors, at their late Annual meeting, concluded to limit the admission of patients into the Asylum, to those who are members of the Society of Friends, or professors with them. Those unconnected with Friends, who have ever been in the Institution, may be re-admitted.

Physicians' Report.

To the Managers:

The conclusion of another year renders it again incumbent upon the Medical Officers to present to the Managers of the Asylum their annual report of its condition, the number of patients received and discharged within the past twelve months, the result of the treat-

ment pursued, the employment of the patients, &c.

In comparison with the numerous large institutions of a similar character, which are now established within our land, ours may be said to extend its guardian care and curative treatment to but few in number. Nevertheless, the happy issue which, under the blessing of Divine Providence, terminates many of the cases entrusted to our care, renders it the means of dispensing from year to year, benefits, which can be duly estimated by those only, who in themselves or families have suffered from the dire affliction, which the Asylum is designed to alleviate and remove.

More than twenty-five years have elapsed since this Institution first went into operation. Corresponding to the views with which it was originally established, it was appropriately called an *Asylum* for the relief of persons deprived of the use of their reason. Such it has certainly proved itself to be, for a large number of its afflicted inmates, whose disease being beyond the reach of remedy, are yet enabled to pass their lives with comfort and cheerfulness, through the kindness and care maintained in administering to their mental and physical wants; but, as it receives patients in all stages of disease impairing the manifestations of mind, and is liberally provided with the means for curative treatment, it may with equal propriety claim to be considered, in the more extended sense, as a *Hospital* for the cure of the insane.

Forty-eight patients have been admitted into the house during the past year, which, added to the fifty-two remaining at the conclusion of the previous year, makes one hundred in all, who have been the objects of care and attention during the past twelve months.

The average monthly number in the house has been 59 5-12. In order to keep our report within its ordinary limits, we have again carefully prepared the following tables, which exhibit the duration, form, supposed cause, condition or issue, &c. of the cases respectively.

[These tables are omitted for want of room, as are also tables exhibiting the Sex, Age, Civil State, the numbers affected within specified periods of time, the numbers affected with each particular form of insanity, and also the age at the time of admission, and the age at the time of attack.]

In our report of last year, it is stated that but twelve of the patients then in the house were deemed proper subjects for special treatment; the remaining forty being considered incurable, either from congenital idiocy, imbecility, the many years which had elapsed since the development of their disease, or from its peculiar complication. Five of those admitted during this year are of the same description, all of them being imbecile, either from disease or from organic defect. Five, however, of the forty spoken of in our last report, were again placed under special treatment; which, added to the twelve then in the house, and the forty-three received since, make sixty who have been under treatment during the year, and who are classified as follows:

[Classification omitted.]

There has been but one death in the house during the past year,—that occurred in a patient who entered the Institution in the Fourth month last, at which time he had been deranged for more than six months, and was much emaciated from long-continued abstinence and marasmus;—he lingered along for about seven weeks, and sunk with his whole system completely diseased;—he was in the sixtieth year of his age.

The general health of the inmates of the Asylum has been good throughout the year, there having been no case of the ordinary epidemic fevers, and but few of gastric or intestinal irritation.

(To be continued.)

For "The Friend."

Evening School for Adult Coloured Persons.

To "The Association of Friends for the Free Instruction of Adult Coloured Persons,"

The Managers report,—

That the school for coloured men was re-opened on the 1st of Tenth month last, in the room heretofore occupied on Willing's alley.

One principal teacher and two assistants were engaged for the season. Shortly after the opening of the school, the increasing attendance appearing to require it, an additional assistant was obtained, whose services being requisite, were continued until near the close of the school.

The number of scholars entered was 144, and the average attendance for the season, nearly 43.

As formerly, a committee of two Managers was appointed monthly, to have oversight of the school.

The Managers have had much satisfaction in noticing the progress of those scholars whose attendance was regular; and in no former season have they been more encouraged in their efforts, by the general decorum and diligence of the scholars, thereby evincing a grateful appreciation of the advantages afforded them.

Many of the scholars are advanced in years, and have never received elsewhere any school instruction; of this class there have been instances of encouraging advancement; and among those who had received some previous tuition, many have attained to a considerable proficiency in reading, writing, and arithmetic.

During the past winter, portions of several evenings were occupied by lectures on anatomy and physiology, geography, astronomy, the atmosphere and electricity, illustrated by diagrams and experiments. These were listened to with much attention by a large class; on one occasion 70 men were present.

In consideration of the greater mental effort required by learners at their period of life, the Managers have thought that the occasional introduction of this mode of teaching, by relieving such toilsome application, by imparting familiar and interesting facts, and by showing them the great variety of useful and attractive information which even a knowledge of reading places within their reach, has had a tendency to awaken their attention, to excite an increased interest in their regular studies, and to secure their more constant attendance at the school.

On the 28th of Second month the school was closed, when, as heretofore, the scholars expressed their gratitude, and a desire to attend the school another season, should the opportunity be afforded them.

Signed by direction and on behalf of the Managers,

Wm. L. Edwards, Clerk.

Philadelphia, Third month 6th, 1845.

Officers of the Association for the ensuing year:

Secretary.—James Kite.

Treasurer.—John C. Allen.

Managers.—Israel H. Johnson, Nathaniel H. Brown, Edward Richie, William L. Edwards, Isaac C. Stokes, Edward Brown, Joseph E. Maule.

—

The Association for the Free Instruction of Coloured Women,—

Report,

That they re-opened the school in the house on Willing's alley, on Third-day evening, the 1st of Tenth month last, and continued it until the 28th of Second month. Three teachers have been employed the most of the season. Timely information not having been given of the opening of the school, it was very small during the first month; the whole number admitted has been less than usual, being only 123. The average attendance for the last four months was 26½.

Considerable attention has been given to arithmetic, the early part of each evening being devoted to that branch, and the latter to writing, in which we think there has been more improvement than usual. Spelling and reading have also received regular attention.

The deportment of the women has been very satisfactory, and many of them expressed their thankfulness for the instruction given them.

On behalf of the Association,

Sarah Allen, Sec'ry.

PUSEYISM.

The leading editorial in the London Friend for Third month last, is the following:

The past month has witnessed an event of great importance in the religious world. A convocation has been assembled at Oxford, to decide upon a charge brought by the Vice-Chancellor against a member of that University, for having published a work containing passages "utterly inconsistent with the Articles of the Church of England," and with his good faith in subscribing those Articles on taking his degrees. The accused is W. G. Ward of Baliol College, well known as one of the most zealous of the Puseyite party, and the work in question is styled "The Ideal of a Christian Church considered." The Vice-Chancellor, in his public notice of the convocation, quoted several passages, and although we are much averse to the practice of judg-

ing of a book by means of isolated sentences, we think the transcription of some of these passages necessary, in order that the reader may form an idea of the nature of the charge. W. G. Ward says, amongst other things, that "he knows no single movement in the church, except Arianism in the fourth century, which seems to him so wholly destitute of all claims on our sympathy and regard as the English Reformation;" that he believes, if "we were as a church to pursue such a line of conduct as has been sketched in his book, in proportion as we did so, we should be taught from above to discern and appreciate the plain marks of divine wisdom and authority in the Roman church, to repent in sorrow and bitterness of heart our great sin in deserting her communion, and to sue humbly at her feet for pardon and restoration." He "distinctly charges the Reformers with fully tolerating the absence from the articles of any real anti-Roman determination, so only they were allowed to preserve an apparent one;" he rejoices "to find the whole cycle of Roman doctrine gradually possessing numbers of English churchmen," and states that "three years have passed since he said plainly, that, in subscribing the Articles, he renounced no one Roman doctrine."

The convocation consisted of members of the University, upwards of 1200 of whom were present. Of these 1163 gave their voices, when the numbers were for the proposition, 777, against it, 386. From this it may be inferred that at least 386 individuals, clergymen and others, members of the University of Oxford, are of opinion that England ought never to have separated herself from the communion of the Church of Rome, and that the doctrines of both Churches are essentially one. This confession, if not a declaration of adherence to Popery, is very difficult to be distinguished from it.

It might serve to reconcile us in some measure to so strange an event, and allay the forebodings which it must occasion, if we could suppose that the *majority*, those who condemned the passages quoted as hostile to the Protestant Church of England, were themselves becoming emancipated from the erroneous doctrines of ecclesiastical domination and traditional Christianity. That this is not the case to any considerable extent may well be feared, and this fear is confirmed by the tenor of various works which have of late issued from the press, and which although assuming an offensive attitude towards the Tractarian school, contain sentiments hardly less at variance with the simplicity of the Gospel than those which are advocated by the most ardent champions of the Anglo-Roman party.

We shall here allude to only one out of the numerous works which exist of this nature. Parker's London Magazine is designed to succeed that agreeable weekly sheet of light reading, the Saturday Magazine, and by advocating doctrines and opinions, a task which the Saturday was not calculated to perform, to render in the eyes of the Editors a far more important service to the cause of religion. The watchword of the new Journal is "Reverence for the Church;" and one great object appears to be the maintenance of that usurped authority which, unhappily for these kingdoms, the Church of England transferred to herself when she wrested it from the grasp of her corrupt sister of Rome. We observe with regret, though without surprise, that the religion by law established is taken to be the only true Church. It is styled the "Home of the faithful in these kingdoms," and this idea appears to pervade every article of the Journal. For the cure of the "sores which fester upon our body politic," say the Editors, "we have one panacea which has been but feebly tried, and that is, *The Church*. Not the church of man, but the church of *God;* and strongly confident in the power of *God's* church, we fear no foe." Excellent words if they had but their legitimate meaning, but construed in that narrow and sectarian sense, in which they are employed, they leave more to fear than to hope. We cannot refrain from noticing an admission of a very important nature, which is made in the first Article: it is this; "Men have come to think of the church rather as an office or department in the state, than as a corporate life, needing for its proper health a free circulation of life-giving blood through all its parts." We would ask how it is that seeing men have fallen into so grave an error, no remedy is proposed by the Editors for its correction, nor any means used to counteract its influence? Has it never occurred to them that it is something wrong in the very nature of the institution which has led men thus to regard it? Do they not see that so long as the church, so called, is dependent upon the state, as long as her Bishops are nominated at the will of men of any creed and any principles, who may chance to be at the head of affairs, so long as she looks for the support of her authority to the arm of the secular power, thinking men cannot but view the church as a mere office in the state, a political machine, instead of a religious community?

The ground on which we make our stand against Oxford theologians and High-church magazines is a very broad one. As protestants against the Bishop of Rome, we are deeply interested in the result of the Oxford Convocation, and in the issue of the momentous questions which divide the professing world; but as the followers of George Fox and his companions, as those who desire to receive the gospel in its totality and its purity, we maintain a protest of a far more extensive nature. Like the Anti-Tractarians, we acknowledge the English Reformation, but only so far as the instruments of it acted under Divine guidance, and in accordance with the holy Scriptures: like the disciples of Pusey and Ward, we profess ourselves dissatisfied with the Reformation, not however because it went too far in severing the connexion with the see of Rome, but because it suffered to remain in the doctrines and practices of the church, so much of that leaven of priestcraft and ceremonial observances, which had been the fruitful source of its decay. The axe which our predecessors laid to the root of the tree, struck alike at papal and monarchical supremacy, at every species of hierarchy, at all those figments of corrupt ages by which any man or order of men, or the church itself, have usurped the authority which belongs only to its invisible Head.

Sugar Cane in Western Georgia.—Colonel James M. Chambers, of Columbus, in writing to the Southern Cultivator, gives the following description of a visit to the farm of Judge Taylor, in Randolph county:

"The next day I passed to the house of Judge Taylor, in the county of Randolph.—The Judge is living on his farm in the neighbourhood of Cuthbert, and is full of the spirit which a personal and practical knowledge of planting is so well calculated to beget. He invited me to see his process of making syrup or molasses, from a little patch of sugar-cane, which he had cultivated last year. Everybody knows that molasses may be made from the cane, and this is not therefore the fact which I propose to report, but the yield. This is the point of interest, and I doubt not will be of astonishment to nine-tenths of those who hear it. He had cultivated not quite three-fourths of an acre in cane, (common ribbon,) on very common pine land, a little manured. At the time of my examination, he was just filling the second hogshead of 80 gallons each; and said he had cane enough to make 40 gallons more—making 200 gallons of good syrup—and had seed cane enough left to plant 2½ acres. This would be at the rate of nearly or quite 300 gallons of syrup to the acre, appropriating from the crop only seed enough to plant the same quantity of land again. This, at twenty cents per gallon, would be sixty dollars per acre; and he assured me that it was not more difficult of cultivation than Indian corn, and the process of boiling not half so tedious or complicated as the making a kettle of soap. The mill for grinding the cane is a simple and cheap affair, which can be put up by any rough workman, and need not cost a planter more than ten dollars."

For "The Friend."

"*Children are an heritage of the Lord.*"

The following remarkable circumstance, was related to Ann Mifflin, wife of Warner, by a person not of our Society, but who was in the habit of attending Friends' meetings. It was published some years since in an English periodical, and is now copied for insertion in "The Friend."

"Reading the life of Fenelon, one First-day morning, in my bed, two of my children being with me,—a son of seven years old and a daughter of four,—I requested them to remain still while I read; and to induce them to be so, I proposed that they should think for half an hour, and then tell me their thoughts.

"After a pause, my little son replied, It was impossible to tell his thoughts; they were the same that had been in his mind, more than one year; and that they were so delightful, the more he thought, the more he wished to continue in that sweet meditation; and if all the world could get into the same feeling, it would be impossible for any to be damned.

"Being very much startled at such an unexpected reply, from so young a child, I inquired of him if he could recollect the first time when he felt these serious impressions. He said they came on by degrees, and from a desire to be good and serve God.

"I then asked him, if he was willing to die, and go to heaven. He said he had heaven already in his own heart, therefore he believed if he should be called from this world, his spirit would unite with God his Father. But he wanted to live to pray for others who were wicked; and that many times when he was alone, he had burst into tears for the sins of the world, and had wished it were in his power to bring them into the same feeling as himself. He also said, that he could not speak of these things to his companions at school, knowing he should be ridiculed; and also, that if I knew all he suffered in his mind among such a set of wicked boys, I should weep for him continually.

"I asked him what he meant?

"He said, he grieved for them, lest they should continue hardened in wickedness; was sorry that they should offend so good a God, and was distressed for himself in struggling against the temptations before him, and was afraid he should do something wrong himself; but that these thoughts which were continually with him, were his comfort.

"I asked him if he knew from whence those thoughts proceeded?

"He said, 'Yes, from God;' and added, it was God's Spirit in him; and that he sometimes enjoyed heaven without waiting for death."

[After the child had left the room] "my eldest daughter, aged twelve years, who was present, burst into tears, and said, 'mamma! what but the Spirit of God could make a child like this, speak in this manner!'"

Cherries without Stones.—The Parisian scientific correspondent of the New York "Courier des Etats Unis," mentions a new discovery of a way to produce cherries without stones. Early in the spring, before the sap is in full flow, a young bearing tree is divided in two down to the branching off of the roots, the pith carefully removed with a wooden spatula, the parts again united, the air being excluded by an application of potter's clay the whole length of the opening, and bound together by woollen cord. The sap soon re-unites the severed parts, and in two years the tree will produce cherries of the best kind, and having in their centre, instead of the usual kernel, a thin soft pellicle.

The number of Jews in the United States is supposed to be about sixty thousand or upwards, and is constantly increasing by foreign emigration. There are seven synagogues in the city of New York.—*Late paper.*

Keep your own secrets, and do not covet others; but if trusted, never reveal them, unless mischievous to somebody; nor then, before warning to the party to desist and repent.—*Penn.*

For "The Friend."

LAURA BRIDGMAN.

Of "holy light," the Bard of Paradise,
With touching plaint, sweet as night's warbling bird,
Sung darkling; wisdom's favourite resource
And intellectual beauty's avenue,—
Forever closed! yet still all melodies
Came with unwonted charm, and deep, within
His spirit drank of that unfailing stream,
External nature had for years inspired,
Of grandeur and sublimity—of grace
And loveliness, immortal in the mind!
But thou, in earliest infancy, ere yet
Thy spirit's silent corridors were hung
With Memory's penciling; ere yet the forms
Of bright Imagination had become
Its drapery; ere thine attentive ear
Had listened to earth's thousand harmonies;
He whom from darkness called primeval light,
And taught the morning stars their song of joy—
He, in mysterious providence, with hand
Of matchless love, commanded Light no more
To visit thee, fair child, and the delicate air
Forbade to play upon thine ear's soft harp!
And yet how happy thine imprisoned spirit!
For in its heaven-born freedom it may hold
Unveiled communion still with Him, of light
The fountain pure, of melody and joy.
For he hath shined in our hearts, to give
In secret there the knowledge of His glory;
And doth immediate vouchsafe to thee
Songs in the night, angelic symphonies—
Visions of beauty in thine inmost soul!
And there thou see'st the matchless symmetry
Of Mind's immortal fabric, thought with thought
In silence joined, as when Jerusalem,
Noiseless beheld her sacred temple rise!
There too thou hear'st those tones of sympathy
And tender love, which binds thee close to hearts
Plighted to cheer thee on thy lonely way,
Sweet as Eolian lyre. Hence cheerful smiles
Gleam like warm sunshine on thy playful lip,
And, like a dove, Peace thy fair brow o'erspreads!

E. B.

For "The Friend."

Society of Friends—Legislature of Ohio, in relation to the People of Colour.

Among the zealous advocates of the coloured race on this side of the Atlantic, there are some, perhaps not a few, who appear disposed to charge the Society of Friends with apathy on this momentous subject. It may be fairly acknowledged that very few if any of the cautious and deliberate class among us, have taken any part in the movements of the ultra abolitionists of the day. It sometimes happens that we approve of an object, and yet dissent from the means adopted for attaining it. The reason why the active and influential members of our Society do not appear among the conspicuous actors in the modern anti-slavery agitation, may be fairly traced to a general conviction that their usefulness in the world, and their capability to accelerate the the extinction of slavery in the United States, would be diminished rather than increased by mixing and incorporating themselves with the anti-slavery societies of whose labours we hear so much. Yet it is confidently believed that the various efforts which have, within a few years, been made in various parts of the Union, by the constituted bodies of the Society, to call the attention of their fellow citizens, and of several legislative assemblies, to the wrongs and sufferings of the African race, are, when candidly considered, amply sufficient to prove that as a Religious Society we still occupy the ground which our fathers first took as the unflinching advocates of the rights of man without distinction of colour or pedigree.

Our friends in Ohio, at a meeting of the Representatives of their Yearly Meeting in the Eleventh month last, agreed upon a memorial to their legislature, which with sundry other petitions directed to the same object was, during the late session, referred to a committee of five members.

Three of this committee produced a report, embodying a series of clear and unanswerable reasons why the prayer of the petitioners ought to be granted. This report being submitted to the minority, they prepared a counter report. The latter illustrates in a remarkable manner the embarrassing difficulty of substantial reasons for adopting an unsound and unreasonable conclusion. The Senate manifested a disposition to favour the cause of the coloured race; but in the House of Representatives, the bill to repeal the *Black Laws* of Ohio was indefinitely postponed by a vote of 30 to 27.

I submit the Memorial of our Friends, and the reports of the majority and minority of the committee, to the editor of "The Friend," without further comment; trusting that the intelligence of the readers of that paper, will readily distinguish between the plain common sense reasoning of the majority and the flimsy cobweb sophistry of the minority.

E. L.

The Memorial and Petition of the Religious Society of Friends, constituting Ohio Yearly Meeting, by the representatives of that body, at their meeting held at Mount-pleasant, in Jefferson County, the 16th of the Eleventh month, 1844.—

To the Legislature of Ohio,

Respectfully sheweth: That your memorialists in common with other citizens of the state, take an interest in civil government, and in the making and execution of just and equal laws. To this end, they have participated in electing those who form our laws.

Hence they feel themselves called upon to remonstrate against such as they conceive to be of an oppressive and unjust character. Of this description, we deem those to be, passed in 1804* and 1807, entitled, "Acts to regulate black and mulatto persons."

The provisions of these acts, as well as some subsequently passed, are of a complexion so far below the general standard of moral, and religious feeling, happily prevalent in the community, that they have, for the most part, remained as a dead letter. And yet in a few instances, men have been found so devoid of humane feelings as to be the willing instruments of their execution.

Seeing it is declared in the Holy Scriptures, that God made of one blood all nations of men, (Acts 17, 26,) we would respectfully,

*This law requires black and mulatto persons to give bond in the sum of $500 with security for their good behaviour and maintenance before they can be permitted to settle in the state. And imposes a fine of $10 on all persons who shall employ such as do not comply with the requisitions of said law, &c.

but solemnly put the question, Can it be to the interest or credit of our Christian community, living as we do in a free state, thus, causelessly, to oppress a helpless portion of our fellow men, brethern by creation, and for whom Christ died? (2d Cor. 5, 14, 15.)

We are aware that these interdictory laws, were enacted to prevent too great an influx of black and mulatto persons into the state. This fear, however, we venture to say, was more imaginary than real.

Those who had the framing of the laws to which we refer, had but recently come, many of them at least, from slave states, where those victims of avarice and oppression were looked upon as degraded beings, and held as goods and chattles. Hence, more than from personal demerit, a heavy weight of prejudice fell upon them.

In a favourite instrument familiar to all, drawn up at a time when the American people would willingly propitiate the favour of that Almighty Being who ruleth in the kingdoms of men and giveth them to whomsoever he will, (Daniel 4, 5,) it is declared "that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." With these noble sentiments before us, what but prejudice can induce the citizens of a free state, to continue in force, laws, with provisions such as those of 1804 and 1807 contain?

We cannot but rejoice in the hope that since the passage of those laws, the people of the civilized world, under the extended influence of gospel light, have been favoured more clearly to see the enormous wickedness of the slave trade and slavery.

Since the above period, we have had the satisfaction of seeing the slave trade abolished by Congress; and by most of the European powers. And one of the most powerful of the last named, has abolished slavery also, in nearly all her dependencies.

There, however, yet rests upon this fair Confederacy a fearful weight of responsibility and guilt, on account of domestic slavery. Does it then become those of the free states, as they desire the blessing of God,—"for the earth is the Lord's and the fulness thereof," (Psalms, 24, 1,)—to aid in riveting the chains which hold our fellow creatures in bondage?

We mark with satisfaction the efforts being made at the present day, by the different religious denominations, in carrying the Holy Scriptures, &c., and a knowledge of the Gospel to Heathen nations; as well as the commendable zeal put forth, to establish schools among them. And yet the heathen at our own doors, —if we may so speak of the sons of Africa amongst us—are not only denied the privilege of literary instruction in slave states; but in our own free and highly favoured state, they are excluded by law from our public schools.

If the love of God, and of our neighbour as ourselves, (Math. 19, 19,) did sufficiently pervade our hearts, the injurious distinctions, and legal disabilities, which are now to be found on our statute books, relative to this part of the human family, would, we believe, no longer exist.

We therefore respectfully petition that the several laws of this state, bearing oppressively upon black and mulatto persons, may be repealed, or so modified as to dispense to this injured race, that measures of equality and right, to which you may think them justly entitled.

For more than half a century, the Religious Society of Friends has steadily borne testimony against slavery. Your memorialists, therefore, take occasion to say, that they have not been led thus to appear before you on behalf of the descendents of Africa, and to vindicate their common and inalienable rights, from any excitement recently got up in the land; but they are actuated by feelings of Christian duty; and in accordance with that comprehensive rule laid down by our blessed Lord, for the observance of his followers: "All things whatsoever ye would that men should do to you, do ye even so to them," (Math. 7, 12.)

Signed by direction and on behalf of the Meeting aforesaid.

JOSEPH EDGERTON, Clerk.

NOTE.—It is the custom of the Society of Friends in presenting petitions to Legislative bodies, to act in a society capacity: the clerk only signing the document: This petition represents the society in the eastern part of the state, including about ten thousand individuals.

Report of a majority of the Select Committee, proposing to repeal all laws creating distinctions on account of colour, commonly called the BLACK LAWS.

In House—Jan. 18, 1845.

Mr. Paine, from a majority of the select committee to which the subject had been referred, made the following Report:

The select committee to whom was referred sundry petitions praying for the repeal of all statute laws which create distinction among the people of this State, (other than such as are recognized by the Constitution,) on account of colour, and also that portion of the Governor's Message relating to the same subject, respectfully report—

That having given to the subject the consideration which its importance seemed to demand, a majority of your committee find themselves constrained to express, as well as agree in the opinion, that the repeal of said laws is demanded by a consistent regard to the fundamental principles of civil government, indisputably put forth in the Declaration of American Independence, as "*self-evident truths*;" repeated in the ordinance of 1787, adopted for the government of the territory northwest of the Ohio river, recognized by the people of Ohio in the formation of our State Constitution, and now professed by those whom we represent; as well as by regard to that justice which is due to the coloured population of this State, and a decent respect for the opinions generally entertained by the civilized portion of mankind.

The history of our race shows, that during the darker ages of the world, but vague and imperfect notions prevailed in relation to human rights.

Men were regarded as entitled to consideration and power, according to the accidental circumstances of birth, without reference to their intelligence, their patriotism, or their virtue.

One man was supposed to inherit as divine, the right to govern a nation, although he might be ignorant, profligate, and vicious; while another, born amidst different circumstances, was viewed as the property of his fellow man, no regard being had to his mental capacities, or moral condition; and the intermediate space between the potentate upon his throne, and the slave that crouched beneath his master's frown, was occupied by princes, nobles, gentry, peasants, and the various grades of position, and pursuit, that characterized society at these periods.

For each of such classes, laws were made, granting power and privilege to one, while taking them from another, without regard to the merits, or the crimes of either.

This state of society generally existed, and was acquiesced in by civilized nations, when the reformation dawned upon the Christian world.

Since then, the attention of philosophers and statesmen has been called to the examination of the political rights of mankind, as well as to their obligations and duties.

These rights were examined and discussed, and the various opinions of sages and jurists, were promulgated among the nations of Europe. But all such efforts failed to demonstrate the capability of man for self-government.

It was reserved for the patriots of our land, this new world, to set forth and give a practical illustration of those great and paramount principles which constitute the basis of all free governments.

In the Congress of 1776, they declared to the world that they "held these truths to be self-evident, that all men are created free and equal; that they are endowed by their creator with certain inalienable rights; among which are life, liberty, and the pursuit of happiness."

It was upon this doctrine of man's equality of natural and political rights, that the North American Colonies founded their claim to political independence.

To establish this "equality of rights," they entered upon the war of the revolution, encountered its perils, fought its battles, and achieved its victories.

Among those who shared in its dangers, and bore a part in that seven years struggle of toil and privation, were many coloured men; and it is believed that the number of coloured soldiers who served in the armies of the revolution was greater, in proportion to the free coloured population, than was that of the white, in proportion to the free white population of the then provinces.

These coloured men fought as gallantly, suffered as patiently, and bled as freely, as did their white brethern in arms.

They contended for the same rights, and were stimulated by the same love of freedom, that nerved the arms of our ancestors during that memorable struggle; and, in the opinion of a majority of your committee, their descendants are as justly entitled to share in the benefits obtained from that glorious war for freedom, as are the sons of those who fought by their sides, and shed their blood upon the same battle fields.

Immediately after the close of the revolutionary war, Massachussetts proceeded to carry into effect the doctrine for which her troops had bravely contended. Her slaves were forthwith emancipated, and her coloured population at once admitted to the full enjoyment of that *equality of rights*, then but recently avowed by the entire Congress of 1776. The example thus set by Massachusetts, was subsequently followed by all the New England States, excepting only Connecticut.

In all of the States thus referred to, the children of colour attend school, are admitted to the colleges and other seminaries of learning, in the same manner as are the children of the whites.

Their testimony is received in courts, on a par with the testimony of the whites; they enjoy the rights of suffrage and of holding office, in a like manner, and to the same extent, as the whites; and in all respects, are governed by the same laws. Yet your committee have not been able to learn that inconvenience or injury have resulted from this state of things, or that just complaints have been made against it by any portion of the white population.

In the British West Indies, and in Canada, the coloured people enjoy a perfect equality of rights with the whites. They vote at elections, hold offices, and are in all respects placed upon a platform of political equality with all; and yet experience has not shown any evil results arising from the practice, notwithstanding that, in some of the Islands spoken of, the coloured population is ten times as numerous as the white.

These experiments appear to have given practical illustration of the perfect safety and propriety of repealing all municipal laws, making distinctions between the citizens of a government on account of colour. Indeed, a majority of your committee entertain the opinion, that history has failed to record one instance where evils have resulted to any community by reason of extending to its people, equality of political privilege. On the contrary, it must be obvious to every reflecting mind, that oppression retards the moral improvement, and obstructs the happiness and prosperity of the oppressed; and as the aggregate wealth, and moral influence of any government is made up of the resources and intelligence of individuals composing the State, it follows that any oppression which affects, unfavourably, individuals or classes, must have a bearing to the same extent upon the general welfare.

It requires no argument to show that the education of the coloured people of Ohio will increase the aggregate amount of intelligence, and extend the moral influence of our people. Give them the facilities, and let them accumulate property, and the wealth of Ohio will be extended in proportion.

It follows that justice to the white, as well as to the coloured portion of our population, requires the removal of all legal obstructions to the improvement and prosperity of all classes of our inhabitants.

(To be continued.)

Hunter and Velpeau.—Cast your eye on that awkward, ill-educated, dull lad, as he emerges from his native hills in Scotland, and comes up to London to seek his fortune. He has no marks of genius about him—no auguries of future greatness cluster about his person—his manner and personal appearance are rude and repulsive. He arrives at his brother's house in London, and by him is scarcely considered worthy of being put to the study of medicine. But he enters the dissecting room—and now comes forth the hidden and wonderful genius of the man. He seizes the forceps and scalpel—revels in the luxuries of a new world open to his inquisitive gaze, and with an industry and perseverance far surpassing all those around him, delves into the organization of man. Not content with having mastered human anatomy, he passes on, in a lofty range of inquiry, into the wide stretched regions of comparative anatomy—freely expatiates over the variegated field of animated nature—opens new regions of truth to his admiring contemporaries, and, with stately step, passes on till the heights of renown are scaled, and with unanimous voice he is crowned by the medical profession as the greatest surgeon in ancient or modern times.—Such was John Hunter.

Look yonder in that ancient and opulent city—who is it that claims and receives such deference and homage on all sides? It is the man who came to Paris as a poor rough blacksmith. Issuing from his native village in the province of Loire, on foot, with his slender wardrobe in a bundle fastened to his back, his money gives out. He betakes himself to horse-shoeing to refill his slender purse that he may get to the gay and wealthy capital of France. And anon he stands in its thronged streets, yet not as an idler, but as an heroic man determined to win his way by honourable methods to fame and fortune. In Dubois he meets with a generous patron, capable of appreciating worth however obscured by indigence, or depressed by the frowns of a thoughtless world, and by him he is encouraged and aided in his course. With unsubdued tenacity he clings to his purpose—works with indomitable patience day and night, and ere long is advanced, amid the keen rivalry of the concours, from one degree of distinction to another—till from being the interne of a hospital he ascends the highest rank of professional dignity. And now the name of Velpeau is surrounded with as resplended a halo of glory as that which encircles the exalted names of Louis and Andral, and the once humble artizan bears on his brow the highest honours of the profession, in a great and proud empire.—*Harrison on the Formation of Medical Character.*

The Moral Man.—We have often said that morality is good in its place. What, then, is the place which morality should occupy?

The scriptures teach us, that without faith it is impossible to please God. This being granted, it follows, that what men denominate morality, cannot please God, unless it be a fruit of faith. It must be a service done, on the part of the person rendering the service, in subordination to the divine will, or in order to please God. Any thing, therefore, than can be performed by the creature, that is not a fruit of faith, and is not performed as an act of obedience to the divine will, and to please God, though on earth it may be called morality, and may win the admiration and praise of thousands, yet, in the day of final accounts will be of no avail in the great work of human salvation. God will not receive it or be pleased with it, because it was not rendered to him, on the altar of faith, through Christ Jesus the Lord.

We are sometimes asked by moralists, "which is most preferable, morality without piety, or piety without morality." Perhaps, this question might be answered, by replying that in regard to our eternal state, neither of these is of any value without the other. Morality without piety, is like a body without a soul,—a shell without a kernel; whilst genuine piety without morality cannot exist; because, that degree of faith and hope, and love, which would render an individual pious, would, other things being equal, also render him moral. We conclude, therefore, that piety without morality, and morality without piety, are, if they be not both rank counterfeits, perfectly worthless as it relates to the salvation of the soul.

Where do the scriptures say, "he that is merely moral shall be saved?" "Fear God and keep his commandments." "Deal justly, love mercy, and walk humbly with God." "Deny all ungodliness, and worldly lust: and live soberly, righteously and godly in this present world," are divine commandments, and comprise the whole duty of man; but these commandments unite morality and goodness, or piety. What therefore, God has joined together, let not man put asunder. How would you like a body without a head, fingers without a hand, branches without a stock, or a stream without a fountain?—*Ch. Journal.*

The Money Maker.—About twelve years ago, a poor French woman, residing at Buenos Ayres, exceedingly perplexed with regard to the "ways and means," set her inventive genius to work, and hit upon the following expedient: Observing a vast quantity of bones and animal offal thrown away from the slaughter-houses with which Buenos Ayres abounds, a thought struck her that she might turn this waste to a profitable account. Having procured a large iron pot, collected a quantity of bones, &c., she commenced operations by boiling them, and skimming off the fat, which she sold at the stores of Buenos Ayres. Finding the proceeds of her industry amply reward her labour, she persevered,

advancing from a pot to a boiler, and from a steaming-vat until she possessed a magnificent apparatus capable of reducing a hundred head of cattle to tallow at one steaming. Four year ago she sold her manufactory, retired from business, and now rolls through the streets in one of the handsomest carriages in Buenos Ayres. There is scarcely a respectable merchant in that place, or in Monte Video, but is some way connected with cattle-steaming.—*Late paper.*

The Lead Caves of Missouri.—The Cincinnati Chronicle says: "Our country is as great in caves as it is in mountains and rivers. Among these the most remarkable are the recently discovered lead caves in Missouri. They are about sixty miles south of St. Louis, in Jefferson county, near Herculaneum. A series of large caves have been discovered in a rich lead mine, which seem to be made, as it were, out of lead. Five have here now been discovered, leading from the one to another—but the end has not yet been discovered. The following are their dimensions: 1st cave, 50 feet by 30; 2d do., 25 by 50; 3d do., 40 by 70; 4th do., 25 by 30; 5th do., has been explored only partially. The following paragraph, from the St. Louis Republican, will explain what is known of these caves.

"'General James Hunt, formerly of Trenton, N. J., has led the way in the discovery of the succession of caves in this lead mine since the commencement. The last account we gave of him, about a month ago, he had just entered cave number 4; he has now made his way 80 feet in cave number 5, and masses of *galena* are the only hindrance to his further progress. Before the two last caves were discovered, this was considered the greatest lead on record; and now the prospects for the future seem to brighten as he advances.

"'This lead runs about south, thirty-five degrees east, commencing about ten miles from Hillsborough, the county-seat of Jefferson county—the lead being about 55 miles south of St. Louis.

"'It is owned by a company of a few individuals besides the General, some of whom reside in this city.'"

Stationery for Congressmen.—The Clerk of the House of Representatives has advertised for proposals for supplying the annual quantum of stationery for the members at the next session of Congress. There are wanted 600 reams of letter paper, 130 of note paper, 1000 of foolscap, 400 of cartridge paper, 500 four bladed and 150 two bladed *English* penknives, and ever so many steel pens, ivory folders, lead pencils, letter stamps, morocco portfolios, memorandum books, pen-holders, &c., &c., all to be of the very, very best—the paper extra superfine, satin finish, gilt edged, &c., and the knives of best pearl handles and highest finish. How such luxuries would excite an editor, who nibs his pen with a single-bladed *American* knife, and writes his lucubrations upon the back of old letters, or upon outside quires of six-and-nine-penny post paper.—*Boston Traveller.*

Error.—It hath been well observed that error seldom walks abroad in her own raiment; she always borrows some of truth, to make her more acceptable to the world. It hath always been the subtlety of grand deceivers, to graft their greatest errors on some material truths, to make them pass more undiscernable to all such who look more at the root on which they stand, than on the fruits which they bring forth.—*Stillingfleet.*

Sense of Responsibility in Camels.—The camels with which I traversed this part of the desert were very different in their ways and habits from those which you get on a frequented route. They were never led. There was not the slightest sign of a track in this part of the desert, but the camels never fail to choose the right line. By the direction taken at first starting they knew, I suppose, the point (some encampment) for which they were to make. There is always a leading camel, (generally, I believe the eldest,) who marches foremost, and determines the path for the whole party. If it happens that no one of the camels has been accustomed to lead the others, there is a very great difficulty in making a start. If you force your beast forward for a moment, he will contrive to wheel and draw back, at the same time looking at one of the other camels with an expression and gesture exactly equivalent to "*apres vous.*" The responsibility of finding the way is evidently assumed very unwillingly. After some time, however, it becomes understood that one of the beasts has reluctantly consented to take the lead, and accordingly he advances for that purpose. For a minute or two he goes on with much indecision, taking first one line and then another, but soon, by the aid of some mysterious sense, he discovers the true direction and follows it steadily from morning to night. When once the leadership is established you cannot, by any persuasion, and can scarcely by force, induce a junior camel to walk one single step in advance of the chosen guide.—*Traces of Travel.*

How War is regarded.—No one now justifies war in itself. By common consent it is denounced as an accursed thing—worse than the pestilence which walketh in darkness—worse than the destruction which wasteth at noonday. The martial array no longer appears as a beautiful pageantry; the battle trumpet no longer delights the ear. We associate with the sword its deeds of blood, and deem it no more suitable for an ornament than the surgeons' amputating-knife. We look upon the parade of arms, and think of the death-agonies of the battle-field, and consider its pomp and display, its "form and circumstances," as unfitted for the duty of the soldier, as they would be for the public executioner. If it be necessary to destroy life in any manner, we no longer attach to it either glory or honour. There is a true democracy looking in upon the world! Each man is considered as a brother, whatever be his country or his home, or however poor or degraded he may be. Individual life is no longer considered of little value. Happiness to the people is more thought of now than the glory which associated itself in times past with the talent for human destruction.

What patriot will now tell the people that war is not an accursed thing, when it bids thousands and thousands of them abandon their wives and children, and happiness, that they may fill the ditch for other men's good; when it compels so many to sell themselves, their liberty, their rights, making them mere automata, moving at the mere nod of another, without the semblance of freedom, and this for a few dollars a month?

What Christian shall say that war is not an accursed thing, when it is known that there is not a crime that it does not sanction,—not a sin that it does not produce; practically suspending the laws of God; making robbery and murder a duty?

Who, let me ask, can say that war is not an accursed thing, when the soul sickens as it looks upon its horrid scenes of suffering and moral degradation? What! two nations exerting themselves to the utmost for human destruction—using all their skill, all their knowledge, by force and by stratagem, in the night time and in the day, on the ocean and on the land, to banish happiness from the earth, and to fill it with crime and misery! and is not this an accursed thing?

War a Suicidal process.—How many have been slaughtered upon the sunny fields of Spain, how often have the streets of her cities run with human blood! Ever since we can recollect any thing, have come to us the stories of her bitter wrongs, and her fierce contentions. Our sympathies are worn out for her. Murder there is a thing of course—war seems to be woven into the very texture of the nation.

How perfectly the condition of Spain refutes the position, that one sword keeps another in the scabbard; that being prepared and ready for war is the best means for the preservation of peace: that the people who would preserve their liberty should be ready to fight for it.

Will you look to Great Britain, overwhelmed with an immense debt, with more than fifty abject poor to one rich man; will you read the bills of mortality and learn that the rise of a few shillings on a quarter of wheat has ever been the death warrant of thousands, so near to starvation are her poor labourers; will you examine the ship loads of her subjects who come here, that they may not perish there; and then encourage a military spirit in these free states?—*Advocate of Peace.*

Abolition of Militia Drills in Vermont—Progress of Peace there.—As it is cheering to those who are labouring for the advancement of a good cause, to be informed of such facts as mark its progress, I would say through the Advocate to the friends of peace, that the Legislature of Vermont, at its last session, abolished militia trainings, requiring only the uniformed companies to meet at all. The military system is here fast falling into disrepute; its former supporters and ad-

mirers have but little taste for its idle and pernicious display, but rather witness its gradual reduction with pleasure.

There are many other indications of progress in Vermont. The subject of peace is investigated and discussed in most places to which men resort. War is fast becoming abhorrent to the feelings of Christians—ecclesiastical bodies are passing strong resolves in favour of peace, and commending it to the prayers and patronage of the good. Many of the presses actively and faithfully diffuse the sentiments of the Peace Society. Such is the fact with the religious journals; and I trust that the time is not far distant, when the political press will promptly espouse this noble cause, and present weekly the subject of peace on the same page with the discussion of ordinary topics.

I have adverted to a few of the numerous proofs of an altered tone on this subject in Vermont, of an increasing distaste for the cruel, barbarous, indefensible custom of war. While there are some indications full of encouragement, much needs to be done for the furtherance of the cause. It is very desirable that the Advocate, or some other good periodical, leavened with the true principles and spirit, should be circulated here.

RYLAND FLETCHER.

Proctorsville, Vt., Dec. 28, 1844.

[*Advocate of Peace.*

The Miniature Steam Engine.—An ingenious watch-maker and jeweller, who occupies a stand at the Polytechnic Institution, has completed the model of a high-pressure steam-engine, so small, that it stands upon a four-penny piece, with ground to spare! It is the most curious specimen of minute workmanship ever seen, each part being made according to scale, and the whole occupying so small a space, that, with the exception of a fly-wheel, it might be covered with a thimble. It is not simply a model outwardly; it *works* with the greatest activity, by means of atmospheric pressure, (in lieu of steam,) and the motion of the little thing, as its parts are seen labouring and heaving under the first influence, is indescribably curious and beautiful. —*Mechanics' Mag.*

A Soldier's Testimony.—"Sir," said an old soldier to the Secretary of the London Peace Society, at the close of one of his lectures on peace, "Sir, what you have related, I have seen, and much more. I was on the field of Waterloo; and there I saw, on a plat of ground not much larger than a gentleman's garden, *six thousand* of my fellow-men, with mangled limbs, dead or dying."

Could we see the operations of war with our own eyes, as we do the effects of intemperance, what tales of atrocity, anguish and horror, might we tell! But these the friends of peace know not by their own experience or observation; and those who do, are reluctant to disclose them.—*Adv. of Peace.*

The British national debt amounts to $4,000,000,000.

THE FRIEND.

FOURTH MONTH, 26, 1845.

This being the week of Yearly Meeting, our Friends at a distance will naturally look to us for some account of it, but as the paper necessarily is put to press, at least a day before the closing sitting, we shall content ourselves at present with stating, that so far as memory enables us to say, we have not witnessed a more numerous body of Friends in attendance on like occasions for many years; including, besides our friends John Pease and Isabel Casson, from England, a considerable number of ministers, elders, and other religiously concerned brethren and sisters from neighbouring Yearly Meetings. The opening of the meeting, on Second-day morning, was attended with a degree of religious solemnity consoling to many deeply exercised and anxious minds; and the several subsequent sittings up to the time at which we write, have been seasons, it may be thankfully acknowledged, in which the good presence of the Holy Head of the church has been graciously vouchsafed. It is our intention to furnish next week a more extended notice.

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West Town School.

In the account of the Children's return to West Town School, in regard to the hour, it mentions to leave the office at 8 o'clock, and it should be 7 o'clock, A. M.

HUGHES BELL.

—

Haverford School Association.

The Stated Annual meeting of the Haverford School Association will be held on Second-day afternoon, Fifth month 12th, at 4 o'clock, at the committee-room, Arch street meeting-house.

CHARLES ELLIS, Sec'ry.

Fourth month, 1845.

—

Books for Sale at Friends' Depository, No. 84 Mulberry Street.

George Fox's Journal, one volume,	$1 00
" " fine,	1 25
" " two volumes,	1 25
Barclay's Apology,	1 00
" " German,	75
" Catechism,	25
" Treatise on Church Government,	15
Friends' Family Library, seven volumes,	4 50
Friends in Scotland, by John Barclay,	75
Penington's Letters,	75
Extracts from Penington,	12
Historical Memoirs of Friends,	75
Memoir of Abel Thomas,	12
Conversations for Youth,	25
Dymond on War,	12
Memoirs of Daniel Stanton,	37
" Louisa Maw,	12
" Elizabeth Sterredge,	20
" Margaret Jackson,	25
" Elizabeth Collins,	20
" John Roberts,	12
" Richard Davies,	31
" Sarah Knight,	12
" William Lewis,	20
" Samuel Neale,	20
" William Grover,	20
A Short Account of George Fox, prepared for Children,	12
George Whitehead's Memoirs, two volumes,	75
Kendall's Letters,	62
London Epistles,	60
Lewis on Oaths,	20
" Baptism,	20
Memorials, 1832,	20
" 1787,	50
Murray's Compendium,	20
Life of Mary Dudley,	62
Piety Promoted,	62
Power of Religion on the Mind, by Lindley Murray,	50
Phipps on the Original and Present State of Man,	37
Penn's Rise and Progress of the People called Quakers, fine edition,	50
Life of Richard Jordan,	31
Shackleton's Letters,	50
Thorp's Letters,	50
Sewel's History,	2 50
John Woolman's Journal, English edition,	50
Wood and Williamson's Argument,	12
Memoirs of Samuel Fothergill,	2 00
Scott's Diary,	62
Life of James Naylor,	1 50
Hoyland's Epitome, two volumes,	1 00
Dymond's Essays,	50
Clarkson's Life of Penn, two volumes,	1 75
No Cross, No Crown,	50 and 56
Cruden's Concordance,	2 00

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WEST TOWN SCHOOL.

The Summer term will commence on Second-day, the 5th of Fifth month next, and stages will be provided, as usual, to convey the children to the School, which will leave the office, sign of the White Horse, Callowhill, above Fifth street, on Sixth-day, the 2nd of Fifth month, at 7 o'clock, A. M., where the names of the children are requested to be entered, in a book kept for the purpose, before that time.

Parents and others, who wish to avail themselves of the benefit of sending their children to this Institution, would do well to forward their names early to the Superintendent, Pennock Passmore, at the school, or to the Treasurer, Joseph Snowdon, No. 84 Mulberry street.

Fourth month, 1845.

DIED, at her residence, on the 26th of Third month, RUTH SISSON, a member of Stanford Monthly Meeting, N. Y., aged 55 years. She bore the sufferings of her protracted illness with quiet submission to the divine will of Him, who, we believe, was graciously pleased to crown her end with peace.

——, of pulmonary consumption, on the 26th ultimo, at her residence in Londongrove township, Chester co., Pa., RACHEL C. PUSEY, aged 55 years, 9 months, 15 days. Her remains were interred on the 28th in Friends' burying-ground, Westgrove. Her patience and resignation to the Lord's will were manifested throughout her sufferings. She viewed her approaching dissolution with calmness and composure, and expressed a full hope and confidence in her Redeemer, saying, that she felt nothing in her way; all is peace, sweet peace! She believed there was a place prepared for her in the mansions of bliss.

——, on the 7th instant, JONATHAN BYE, in the 85th year of his age, a member of Flushing Monthly Meeting, Belmont county, Ohio, formerly of Bucks county, Pa.

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PHILADELPHIA.

FRIENDS' ASYLUM.

Twenty-eighth Annual Report of Friends' Asylum for the Insane, near Philadelphia.

(Concluded from page 242.)

It would, perhaps, be difficult to find an equal number of persons apparently in the enjoyment of more health than the present residents of the Asylum, except so far as allowance must be made for those diseases which impede the rational exercise of the mental powers, but do not interfere with the general health.

Recapitulation.

In the Asylum, Third month 1st, 1844,	52	
Received since,	48	
		—100
Discharged or died,	42	
Remaining,	58	
		—100
Of the forty-two patients discharged, there were		
Restored,	25	
Convalescent,	2	
*Much improved,	2	
Improved,	7	
Stationary,	5	
Died,	1	
		—42
Of the fifty-eight patients remaining, there are		
Restored,	3	
Much improved,	5	
Improved,	8	
Unimproved,	42	
		—58

Of the patients discharged "restored," eleven were in the Asylum not exceeding three months; seven from three to six months, and seven from six months to a year.

The average duration of residence in the Institution, for the twenty-five cases restored, was four months and nineteen days. Ten of the sixteen patients discharged without restoration, were removed by their friends while under treatment. Only two of them remained with us longer than three months. In eight of these cases, the disease at the time of admission was of less than one year's duration, and most of them, in all probability, would have been completely restored, had they been allowed to continue long enough under treatment. One of these patients after reaching home became so much worse, that his friends soon returned him to the Asylum, and being again placed under treatment, was finally discharged restored, after a residence there of nearly a year.

It is to be regretted, that in so many instances, the care which has been bestowed is rendered unavailing, and the hope of complete recovery, which had been confidently indulged, blasted, by patients being prematurely removed by their relatives or friends, either on account of the expense incurred, or because, seeing so great a change effected, they are unwilling to believe, but that convalescence will continue to go on, after that the patient has returned to his former scenes and associates. Thus it sometimes happens, that those, who, if allowed to remain, might have been permanently restored to original health, are thrown back, and if not rendered incurable, suffer much more from relapse, than they did from the first attack.

In relation to the treatment pursued towards our patients, it can hardly be expected that we should be able to present any thing new. To enter upon the subject at large, or according to its merits, and to narrate the various therapeutical agents employed, would be to write a treatise upon insanity, and in a report like this would be entirely out of place. The principles which govern us in the general management of those entrusted to our care, have been so repeatedly and distinctly avowed and illustrated, that it is not needful on the present occasion to say more, than that we continue steadily to adhere to them. Uniform kindness, candour and forbearance, are strictly insisted on, and maintained in the intercourse of every one with the patients, and are found so efficient in practice, and are now so universally acknowledged to be the only proper principles of moral government, that it is unnecessary to advance any further facts or arguments in their support or vindication. With us, as with other similar institutions, daily evidence is afforded of the happy influence of this mode of treatment, in removing or repressing irritation and excitement, in cheering and encouraging the melancholy and desponding, and in promoting a permanent restoration of the healthy exercise of the intellect and the affections. As a necessary result of this system, when carried out by efficient and intelligent officers and assistants, is the removal of all mechanical means of restraint, except in those rare instances, where, in its simpler forms, it produces no excitement, and prevents the sacrifice of important curative means. The use of severe mechanical restraint was formerly deemed imperative in most cases of suicidal insanity; but while it fostered uneasiness and discontent, it too often proved useless as a means of prevention. We have had several cases of this description under care, and have reason to believe that the systematic course of kindness and sympathy pursued towards them, and the watchful care to avoid everything calculated to produce mental distress or physical discomfort, have been eminently conducive to overcoming the propensity. No instance of self-destruction has occurred in the Asylum for some years.

As auxiliaries in the plan of moral treatment, the various means of employment, which, by abstracting the attention from unhealthy trains of thought, and producing an agreeable excitement of mind, while the physical powers are brought into moderate exercise, are found invaluable. The numerous modifications of these means, which have been heretofore employed by us, have been freely resorted to by our inmates during the past year, and, as heretofore, have been found uniformly to exercise an influence more or less salutary and permanent. Manual labour, for such as have been accustomed to it, and others to whom, though unusual, it is not particularly irksome, is the best adapted for answering all the indications required. More than a third of our male patients are capable of this kind of employment, and during the appropriate seasons are engaged in the different occupations connected with the management and care of the farm, garden and other grounds. Some who from long-indulged habits are indisposed to labour themselves, nevertheless become interested in the operations which they see going on around them, and by having their minds thus agreeably occupied, are often decidedly benefited. In appropriating work to those who are disposed to engage in it, it is needful always to bear in mind, that the insane should not be laboriously employed for the same length of time continuously as the healthy; and that the same amount of labour in the same space of time, should not be expected from the former, as is readily performed by the latter. With us there is always a considerable portion of patients, who unused and indisposed to manual labour, require other modes of employment, which while engaging the attention and ex-

* Neither of these had manifested any insanity for some time prior to their discharge, but there was some doubt as to their complete restoration.

citing bodily activity, are not likely to produce satiety or disgust. For these, cheerful recreations, calling the muscular system into action, and demanding a moderate exercise of the faculties of the mind, are indispensable, and are therefore constantly promoted. Beside the different kinds of games resorted to, the use of the car on the circular railroad, and other means on the premises, long walks, and visits to the print-works and numerous other manufactories in the neighbourhood of Frankford, have contributed greatly to the gratification and improvement of many of our patients. During the mild weather, as a general rule, every male patient has been taken out to spend a portion of the day in labour, walking, or some other mode of active exercise on the grounds. Occasional sickness, a paroxysm of excitement, or some other sufficient cause, would, however, sometimes prevent a few from leaving the house or yard.

For regular employment in the winter, when it is unfit, either from severe cold, snow, or wet ground, for the patients to be much abroad, the making of brooms has been substituted for basket-making, which had been previously carried on. From the greater simplicity of the different operations connected with it, it is found better suited to the capacity of a large number of patients, and from the trial already made, there is reason to consider it preferable in other respects.

Knitting, sewing, quilting, lace-netting, and various other kinds of handicraft, serve to occupy the time and attention of a considerable number of our female patients while in the house. Care however is taken to obviate any ill effect from confinement to these sedentary occupations, by encouraging the use of the graces, battledoor, &c., and frequent and regular resort to walking and riding.

The carriage has been in daily use when the weather was suitable for riding. Beside their usual rides in the immediate vicinity, some of the patients have been occasionally conveyed to visit more distant objects of interest, as Laurel Hill Cemetery, Girard College, and some of the more interesting manufactories in the neighbourhood of Germantown.

The Library continues to be a favourite resort of the convalescent and quiet; the females occupying it in the morning, and the men in the afternoon. It contains at present over five hundred volumes of well-selected books, a collection of engravings, and a small cabinet of Natural History; several daily and weekly newspapers are regularly placed upon the tables, and are accessible at all times to such as take an interest in perusing them, except in rare cases, where the news of the day is found to act injuriously. They seem generally adapted to the taste of a larger number, than any other kind of reading, and afford much entertainment.

A course of lectures, such as were delivered in previous years, has been continued during the past winter. It embraces a variety of subjects capable of easy and entertaining illustration, with the use of the apparatus provided for the purpose, such as the anatomy and physiology of the eye, and of the heart, electricity, light, heat, &c. As heretofore, they have been well attended by a large number of the inmates of the house, who appear much interested therein, and some of whom have derived decided benefit therefrom.

The demented compose a large class of our patients, for whom suitable occupation has always been an object highly desirable, but difficult to attain. Some of them are able to perform different domestic duties, but the greater part are apparently too sluggish and inanimate to engage in anything requiring much bodily exertion. For this class among the females, it was concluded to try the experiment of keeping a school, which has been regularly attended by them, and some of those afflicted with chronic mania. Reading is the most common exercise, but geography, and lessons in the first rules of arithmetic are also learned by some, with a readiness which evinces a degree of mental effort, of which they had long been considered incapable. Order and decorum generally prevail during school hours; and in several ways the result has so far been satisfactory. Without wishing to magnify the immediate or prospective advantages to be derived from this, with us, novel experiment, yet the experience obtained from the trial which has been made, is such as to encourage its continuance, and its extension to other classes. The effect of the school in improving the condition of those attending it, is unequivocal. There is less of the listlessness of inanity which characterize the demented, greater care of the dress and appearance, and more cheerfulness is manifested. When collected, the noisy impose upon themselves a restraint, to which they have for a long time been almost strangers, and which is now observed to influence them at other times. One imbecile patient, who had long been in the habit of walking about her room at intervals throughout the night, since becoming interested in the school, is reported by the watchwoman as regularly in bed, and quiet.

The forms of insanity, as given in our table, merely indicate the phase which the disease has assumed, during the greater part of the time in which the patient has been under our notice, at least so far as relates to mania, melancholia, and dementia. These varieties often succeed each other, and, consequently, the division is of but little practical utility.

In regard to the duration of the disease, we are often deceived by the accounts furnished us. Its origin is frequently involved in obscurity, and few but those accustomed to watch its progress, are able to detect it while in its incipient stages. Hence we find it has not unfrequently been making its advance insidiously, long before the friends of the sufferer suspected its approach; and as often the history given is so vague and unsatisfactory, that it is impossible to arrive at any certainty respecting its date.

However desirable it may be to obtain accurate information relative to the history of the cases, prior to admission, in order to determine with precision the cause to which they are to be respectively attributed, it is found impracticable to accomplish it satisfactorily; and the impediments are of a character which probably can never be entirely surmounted. As mentioned in former reports, we assign that one, whether mental or physical, which, after careful inquiry, seems to us to have exerted the most powerful and direct influence; but at last it is often but an approximation to the truth. Whether the causes originating this sore affliction are, as supposed by some, multiplying with the advancing refinement of the age, it is difficult yet to decide; inasmuch as the subject has too recently received that attention from competent observers, which can enable us to venture the assertion, that insanity itself is on the increase. Every inquiry, instituted with a view of determining the statistics of the disease, increases the ratio in the community of this afflicted portion of our fellow beings, proportionably to the accuracy with which it is conducted. But this may be accounted for without there really being a corresponding increase of the disease. In the first place, in proportion as correct views upon the subject have been disseminated, and the public mind been disabused in relation to the nature and curability of the malady, the stigma which it was supposed to affix to its unhappy victims has been removed, and the desire to conceal them from notice has lessened. While insanity was generally regarded as some mysterious visitation, infecting and destroying the immaterial spirit, independent of any morbid condition of the physical system, and consigning its unhappy subjects to contumely and almost irremediable wretchedness, very many families studiously secreted the fact of such an evil having entered their dwellings. But since the darkness and gloom, which added so greatly to their affliction, has been measurably dispelled by the light of truth, and under its influence derangement of mind is recognized as but a symptom or evidence of that corporeal disease which is the common lot of humanity; these have gladly brought forth their afflicted inmates, to participate in the benevolent provision made for their restoration or relief. In this way the supposed relative proportion has been greatly changed. Again, as the pathology of the disease has become better understood, and the course of neglect or injudicious severity has given place to the kind and rational plan of treatment, devised by enlightened benevolence and confirmed by experience, and more especially, as institutions have been multiplied throughout the country, in which the means and appliances for curative treatment are in constant operation, under the direction of qualified practitioners; insanity has undergone a perceptible modification, and the percentage of death has decreased, it is probable, more than one-half. From this cause, it may be, the aggregate number of the insane yearly increases, although so large a proportion of recent cases are restored to comparative health.

But there is one evil prevailing in the community, and more especially in the large cities, which, from the influence it exerts upon both the mental and physical system, there is reason to fear may prove a fruitful source of insanity: that is, the fashionable mode of ed-

ucation, which may be not inappropriately styled the hot-bed system. Soon after a child is able to talk and walk, ere the bones of the cranium are fully consolidated, and long before the brain has acquired its mature consistence, he or she is placed at "*infant* school," and the application of stimulants commences, to induce an activity in the functions of the brain, which is altogether unnatural and unhealthy. To judge from the every-day course pursued in these seminaries towards their little inmates, we might suppose their instructors had adopted the opinion, that the faculties of the mind could be called into constant and wearisome exercise, altogether independent of the body; and that however greatly excited it might become, there was no danger of injurious reaction upon the delicate and imperfect machinery with which it manifests itself. Thus we see the strongest passions which influence the heart, fear, and the hope of reward, continually appealed to, in order to induce the child to task its undeveloped powers; and so thoughtless or ignorant are the greater part of parents and guardians, that those schools are in the highest repute, which are supposed to unfold the infant mind with the greatest rapidity. This is not the place to dilate upon the various means resorted to, with the intent of seducing little children to give up, or repress, their natural love of play and motion, that so they may with more willingness consent to pass six or eight hours of the day, breathing the confined air of a school room. Books, prints, and games of various kinds, are all pressed into the service, and the little student is expected to constitute it his chief amusement, to acquire a verbal knowledge of some of the facts connected with the different branches of geography, geometry, natural history, &c. For those of more advanced years the system is unchanged, and scholars, both girls and boys, are urged to task their mental powers throughout nearly the whole course of the day; the time out of school being necessary for unrelaxed efforts in preparing for the wearisome and diversified recitations which they are expected to perform, without faltering, when convened. While this eagerness is manifested to force the growth of intellectual fruit, and every new plan to convert children into prodigies of learning is entertained with approbation, the responsibility of conducting the moral culture so as to curb the evil propensities, and inure to self-restraint, is far too feebly felt, while the proper development of the physical system is neglected and apparently almost unthought of.

During the season of youth, the brain is profusely supplied with blood, and highly susceptible of irritation, and therefore requires to be guarded with peculiar care, lest its delicate structure be injured or destroyed. But the natural tendency of the defective course of education here alluded to, is to undermine the general health, and, in an especial manner, by undue mental excitement, to produce a morbid condition of the organism through which the mind acts. From hence can often be traced the train of nervous complaints which the physician is called upon to relieve; and although insanity is but rarely developed in childhood, yet from the same source too frequently originate those cerebral lesions, which in the course of time overwhelm their victims with mania or melancholia. In the course of the thirteen years during which the attending physician has been connected with the Asylum, several patients, both male and female, from fifteen to twenty years of age, have been admitted, whose loss of the use of their reason was mainly attributable to the serious errors committed in their education. The evil is a serious and a growing one, and no proper opportunity should be omitted, for awakening the public mind to a just conception of the unhappy consequences which may result from it.

In closing our report, it affords satisfaction to be able to state, that a commendable degree of vigilance and care have been manifested by the attendants generally, throughout the establishment; and that as each one becomes more conversant with his or her duties, and more experienced in the performance of them, our efforts are rendered much more efficient, under the blessing of an overruling Providence, in relieving the greatest affliction to which humanity is liable.

Charles Evans,
Attending Physician.
Joshua H. Worthington,
Resident Physician.

Philadelphia, Third month 1st, 1845.

For "The Friend."

Society of Friends—Legislature of Ohio, in relation to the People of Colour.

(Continued from page 246.)

In the year 1787, Congress adopted an ordinance for the government of the territory northwest of the Ohio river.

By that organic law, slavery was forever abolished within said territory, and all distinctions on account of colour were, under the territorial government, removed.

Under that ordinance, the coloured man enjoyed the same rights of suffrage, and of holding office, as were possessed by his white neighbour.

This was the state of society, existing within the present boundaries of our State, at the time when the Convention met to form the Constitution of Ohio.

The sentiments of our people at that time may be found, as written in the eighth Article of the Constitution, (which was the result of their deliberations,) in which they say: "That the essential principles of liberty and free government may be recognized and forever unalterably established, *we declare that all men are born equally free and independent*, and have certain natural, inherent and inalienable rights; amongst which are the enjoying and defending life and liberty, acquiring, possessing and protecting property, and pursuing and obtaining happiness and safety."

It was, we cannot doubt, the evident intention of the framers of the Constitution, to secure to the whole people of the State, without distinction of colour, "an equal right to acquire property," and of obtaining happiness.

Is it not, therefore, obvious that any legislative enactment, which deprives the people of Ohio of any of those rights, is a departure from the letter and spirit of the Declaration of American Independence; from the letter and spirit of the Ordinance of 1787, and, aside from the right of suffrage, from the principles set forth in the Constitution of this State?

Your committee are not ignorant that a number of our citizens, who reside in the neighbourhood of adjoining slave states, as well as others who have immigrated from States where the coloured man is held in degrading servitude, regard all attempts to elevate the moral condition of the coloured population of Ohio as useless, perhaps even dangerous.

These opinions your committee would treat with the most perfect respect, while, at the same time, they are of the opinion that, at the present day, no intelligent man would be willing, publicly, to assume the position, that the moral worth of any whole, or class of people, is to be estimated by the particular shade that may mark their complexion: on the contrary, all will probably admit that the *merit* of every individual is to be estimated by the degree of intelligence he possesses, and the virtue which governs, and is displayed in his conduct.

If such be the correct rule, (and a majority of your committee entertain no doubt that it is,) it will be difficult to account for that policy of our State which, very properly, admits the poor and destitute European, who is perhaps ignorant of our language, and whose views of our government have been formed under the influences of monarchies in the Old World, to an immediate enjoyment of the same rights with ourselves, (except the right of suffrage,) while we exclude the coloured man from a residence among us, even if he remove hither from a sister State, unless he produces a certificate of his freedom, and gives security for his good behaviour and future support, notwithstanding he may have been long distinguished for his virtue and intelligence.

We admit the children of Europeans to all the advantages of our common schools, while we exclude those of our own coloured population, born in our State, and whose ancestors, perhaps, bled to purchase the very rights, from the benefits of which their descendants are excluded.

The first section of the act of 1804, entitled "an act to regulate black and mulatto persons," provides "that no black or mulatto person shall be permitted to settle or reside in this State, unless he shall produce a certificate of his freedom from some court within the United States."

In the eighth article of our State Constitution, we declare "that all men are born equally free;" and, in the Declaration of American Independence, we assert the natural freedom of man to be a "self-evident truth." Thus, by our legislation, we require this *self-evident truth* to be certified to "by some court within the United States."

Perhaps a more palpable inconsistency is not to be found in the laws of any government.

It is also in direct opposition to the 2nd section of the fourth Article of the Constitution of the United States, which provides that "the inhabitants* of each State shall be entitled to all the privileges and immunities of citizens in the several States."

Our statute is therefore, in direct conflict with this provision of the Federal Constitution, and is, consequently, inoperative and void.

The second, third and fifth sections of the act referred to; the first, second and third sections of tho act amendatory thereto, passed January 25, 1807; together with the whole of the act further to amend the first mentioned act, passed February 27, 1834, are intended to carry out and enforce the provisions of the first section of the act of 1804.

Our act further requires the coloured person to get his certificate of freedom, and to enter into bonds, with surety, for his good behaviour, and for his future support; and prescribes penalties upon such persons as shall employ any coloured person who has not thus given bonds. The penalties and disabilities thus introduced, appear to have been so repugnant to the public sense of justice, that they have been seldom, if ever, enforced, (to the honour of the people of Ohio be it written,) and they now remain, comparatively, a dead letter upon our statute books.

The fourth section of the amendatory act, passed January 25, 1807, provided that "no black or mulatto person shall testify in any case where a white man is a party."

It would be difficult, at this day, to assign any legitimate reason for this law, unless it be a desire to place our coloured population at the mercy of those who are blessed with skins of a paler hue.

A white man may, under this law, commit any violence or outrage, at will, upon a coloured person, with perfect impunity, provided he be sufficiently careful to guard against any white person witnessing the enormity.

The character of the proposed witness for truth and veracity, is not taken into consideration in determining the admissibility of his evidence; that is made to depend entirely upon his complexion.

He may have given, during half a century, indubitable proofs of his devotion to truth and virtue; he may have established an unblemished reputation for veracity. Yet, if his complexion be a shade too dark, he is not permitted to testify to the truth, where a white man is concerned; while, on the other hand, the white witness, degraded by his vices, and notorious for his total disregard of truth, is admitted without question.

The evil effects of this law must more frequently fall upon tho white, than upon the black portion of our people; inasmuch as the whites are vastly more numerous than the blacks, and may be likely to need the aid of coloured persons for witnesses more frequently.

As the law now stands, a white man may rob or murder his fellow white man, in the presence of any number of our most respectable coloured persons; yet, when the criminal was arraigned for the deed, the only question which the court would be able to investigate, would be the *complexion* of the witnesses; they could put no question in regard to the guilt of the accused.

Such a law is believed, by a majority of the committee, to be wholly unsuited, and repugnant to the sentiments of a free and enlightened people, in the nineteenth century.

The committee also feel it their duty to refer to the provisions of the act to regulate common schools, which withholds from our coloured population the facilities of educating their children in the schools of our State.

The committee have been unable to find any satisfiactory reasons for this policy.

The objects of education are to inform our people, to render them intelligent and virtuous, and prepare them for the discharge of the duties they owe to each other, and to the government under which they dwell.

If, therefore, education be desirable for any portion of our population, it must, necessarily, be so for all.

The public has a direct interest in the moral culture and elevation of all the people in the State, without regard to their complexion or their station.

But the object and effect of the statutory provisions now under consideration, is to withhold from the people of colour the means of education; to throw embarrassments in the way of their moral improvement, and to continue them in ignorance.

Such a policy the committee think, is equally opposed to justice, and to the best interests and honour of the State.

These laws have all been adopted in imitation of the statutes of the slave holding States of this Union.

Of these, the effect is to degrade the labouring classes, and to keep them in ignorance, so that the slaves, who are the associates of other labourers, may be held in safer and more servile bondage. Our policy is, or should be, in direct conflict with theirs.

In Ohio labour is regarded as honourable, and it would certainly seem to be our duty to render the working portion of the community intelligent and respectable. This can only be done by extending the means of education, and encouraging our whole people in their efforts to obtain knowledge, that they may become useful members of society, and active supporters of our free institutions.

In using these conclusions, the majority of your committee do not feel that they can claim the authorship of them, for they but adopt tho sentiments of the illustrious men who were engaged in laying the foundations of our national greatness.

In the fourth of the articles of original confederacy, it is declared that, "the better to secure and perpetuate mutual friendship and intercourse among the people of the different States of this Union, the free inhabitants of each of these States—paupers, vagabonds, and fugitives from justice excepted—shall be entitled to all the privileges and immunities of free citizens in the several States."

These were some of the avowed objects of the glorious Union then formed, and as early as November 15, 1777.

Again, in the second section of the fourth Article of the Constitution of the United States, it is said: "The citizens of each State shall be entitled to all *privileges* and immunities of citizens in the several States."

Again: it is declared in the Ordinance of seventeen hundred and eighty-seven, in the third article of said Ordinance, that "religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools, and the means of education, shall forever be encouraged."

And again; in propositions made to the then northwest territory, and now State of Ohio, on the 30th of April, 1802, relative to a cession afterwards made in accordance with them, Congress declared that

"The following tracts of land in the State of Ohio, are hereby appropriated for the use of schools in that State, and shall, together with all the tracts of land heretofore appropriated for that purpose, be vested in the Legislature of that State, in trust for the use aforesaid, and for no other use, intent, or purpose whatever."

Nor did the Convention that framed the Constitution of our beloved Ohio, forget that religion, morality, and knowledge, are essential to a good government, and the happiness of mankind; for, in the third section and eighth article of that instrument, they remarked: "But religion, morality, and knowledge, being essentially necessary to good government, and the happiness of mankind, schools, and the means of instruction, shall forever be encouraged by legislative provision not inconsistent with the rights of conscience."

And for fear that the time might come, in the history of our State, when the influences affecting the poor of other countries, might be brought to bear against, and upon our institutions, the framers of our Constitution declare, in the twenty-fifth section, and eighth article thereof, "That no law shall be passed to prevent the poor, in the several counties and townships in this State, from an equal participation in the schools, academies, colleges, and universities, within this State, which are endowed, in whole or in part, from the revenue arising from donations made by the United States for the support of schools and colleges; and the doors of the said schools, academies, and universities, shall be open for the reception of scholars, students, and teachers, of every grade, without any distinction or preference whatever, to the intent for which said donations were made."

A majority of your committee do not hesitate in coming to the conclusion, that the coloured population of Ohio is a portion of mankind, and cannot doubt the truth of the remark so often made in the most solemn manner, by the great and good men who have gone

* *Citizens.* This misquotation of the Constitution was made in transcribing the report, before it was placed in the hands of the minority of the committee. This note is appended by the Clerk of the House of Representatives, by order of the House.

before them, and fixed the landmark of civil and religious liberty, that religion, morality, and knowledge, are essentially necessary to good government, and the happiness of mankind, and, therefore, that all legislative enactments which impose disabilities upon our coloured people, or which withhold from them the advantages of education, or which create distinctions among the people of this State on account of colour, not recognized by our Constitution, ought to be repealed, and for that purpose, herewith report a bill, and ask to be discharged from the further consideration of the subject.

ROBERT F. PAINE,
N. P. JOHNSON,
B. RANDALL.

Report of the Minority of the Select Committee upon the subject of the laws relative to People of Colour.

In House—Jan. 18, 1845.

Mr. Archbold, from the minority of the select committee, to which the subject had been referred, made the following Report:

The select committee to whom were referred divers petitions and memorials, asking for a radical change in the long-standing policy of this State with regard to its coloured population, having had the same under consideration, and, after an interchange and comparison of sentiments, finding it impossible to harmonize their opinions, the minority think it due to the occasion, and to themselves, to render their reasons for opposing a change of that policy, which commenced with the early infancy of our State, and has continued to this day.

The committee will indulge in but one preliminary observation, and that is, that, as a great majority of the petitioners appear to be animated by feelings of benevolence, a quality always respectable to generous opponents, we intend to treat them and their arguments with all possible respect; but, as to the fierce bigots who have endeavoured to kindle the flames of civil war, by employing the arm of this government to punish men for obeying the national government, not feeling any sentiments of respect, it is not likely that we shall express any.

The majority of the committee have laid down some abstract principles, to which, as mere abstractions we can have no possible objection. But they considerably underrate the sagacity of the minority, if they suppose that we are going to advance into the arena to do battle with them concerning these propositions. On the contrary, did stern realities permit, we should be delighted to accompany the majority in their reveries—we are perfectly capable of tasting the deliciousness of a day-dream. And not unfrequently, when scorched by the heat, annoyed by the dust, and fatigued by the toils of life's long work-day, we cast a wistful glance towards the shades of philosophy, and the groves of the academy; and we freely admit that if we could meet the majority there, we should anticipate nothing but unmixed pleasure from their social qualities. But such is not our destiny—labour, labour is our lot; and we are not called to indulge in the pleasing speculations of philosophers, but to perform the active duties of statesmen. We must, therefore, turn our reluctant gaze from the beautiful, green fields of imagination, to the diversified landscape of real life. It is worthy of remark, that human polity and institutions may be contemplated with reference to two very different standards. The one we shall call the standard of absolute theoretical perfection, the chief good, the "beau ideal" in human conduct; the other, the standard of that which is practicable and attainable. The difference is in degree, not in kind. But it behooves us to use circumspection as to which standard we aim to direct the energies of society; for, it is unfortunately true that, by indiscreetly aiming at the former, both communities and individuals have often miserably failed, and fallen far below the latter. An intelligent consideration and appreciation of the circumstances by which we are surrounded, are almost indispensable to the right discharge of our duties as legislators. We way be said, almost without a trope, to be yet engaged in laying, broad and deep, the foundations of empire. We live in the midst of new institutions, and witness new forms of society—in one word, our State is in its youth, but it is the youth of a Colossus. It contains, at present, scarcely less than two millions of people. If populated as densely as Britain or Holland, it would contain eight or ten millions; but a more genial climate, and a more fertile soil, give assurance that its population will not stop short of the ratio of those countries. Suppose it is propounded to an intelligent and benevolent legislator that it lies in his breast to choose of what materials this mighty mass of population shall be composed—that it lies with him to determine whether it shall consist of one mighty, homogeneous mass, or of two or three diverse and oppugnant castes, of unequal rank and civil condition, and as incapable of combination as oil and water. Could materials for a commonwealth be thought of more discordant than the Saxon and the son of Ham?—the one restless, turbulent, ambitious, aspiring; meditating, even in his amusements, some high enterprise, and making his amusements subservient to the advancement of his designs; the other gay, thoughtless, improvident, and reckless of the future. Let none say that this picture is too highly coloured. Is it not drawn from fact? Do not other European races coalesce with the negro on much easier terms than the Saxon? Witness Mexico and South America. And does not every man know that the intercourse between the two races is, to the last degree unpleasant—poisoned by incurable suspicions of haughtiness, overbearing, and injustice on the one side, and of insolence and meanness, and petty vices on the other. This unhappy feeling ordinarily spends itself in petty annoyances, poisoning the happiness of life. It sometimes terminates in tragical occurrences. It is now about two years since the wagon of a black driver was overturned by that of a white, in the streets of one of our principal cities. The white man got down to help him to right it again. The negro, fired with jealousy that a deliberate prank had been played upon him, seized an iron bar, and laid the unfortunate man dead at his feet. A rencontre took place in our own county of Belmont last summer, between a white mower and a black one, which terminated in the loss of an ear to the former, and which originated in a trifling jest about going to supper. In these instances, and in hundreds of similar ones, no anger or jealousy would have been enkindled had the parties both been of the same race.*

* The instances of violence here adduced, occurred it should be borne in mind, where injurious distinctions exist. If the writer wished to strengthen the position he was taking, his facts of this kind should have come from a state where distinctions had been removed.

[Remainder next week.]

At the end of the 19th line of the 3rd column of page 244 of our paper last week, the word "finding" was omitted. The intelligent reader will probably have supplied it.

For "The Friend."

MEDITATION.

"*Commune with your own heart, and be still.*"
Psalm iv. 4.

Call home all wandering thoughts;
Expel earth's crowding cares,
And with thy spirit hold commune;
Learn of thy soul's affairs.

Like Canaan's nomade-prince,
Go forth at eventide,
And in the freedom of the mind,
From conscience nothing hide.

Take note of fleeting time;
Mark well the deeds of life,
And prove if now the summons come,
Thy soul parts—free from strife:

The gloomy strife of sin,
Remorse, and all her train;
Aye, doth the angel, peace, preside?
Then is death freed from pain.

Like Jesus, spirit-led,
To solitudes repair,
And prostrate at the footstool fall,
Of Him who heareth prayer.

Ask—seek—"ye shall receive,"
If true repentance guide,
Faithful resolve in Christ to live;
To save our race he died:

Died—but to rise again,
Our future life reveal;
Henceforth we walk by faith, not sight;
Jesus hath broke the seal.

Now are our ways made straight;
Now the rough places plain;
Now is the sting of death destroyed;
Jesus hath borne the pain!

D.

For "The Friend."

HUGH BLAIR.

If the editor of "The Friend" thinks the annexed extract from "Biographical, Literary and Philosophical Essays, contributed to the Eclectic Review, by John Foster," a suitable selection for the pages of his valuable journal, a constant reader will be gratified by its insertion. It is a severe and searching criticism of an author who was in his day highly popular, and whose name it would not now be worth while to recall, were it not for

the prominent place occupied by him in one of our favourite reading books for the young, and for the wholesome severity with which such religious common-places and lukewarm morality are treated by the critic.

An Account of the Life and Writings of Hugh Blair, D.D., F.R.S.E., one of the Ministers of the High Church, and Professor of Rhetoric and Belles Letters in the University of Edinburgh. By John Hill, LL.D., F.R.S.E., Professor of Humanity in the University.

There appears to be some cause for apprehension, lest the extravagant admiration once lavished on Dr. Blair, should decline, by degrees, into a neglect that will withhold even common justice. No productions so celebrated at first, as his sermons, have perhaps ever come in so short a time to be so nearly forgotten. Even before the conclusion of the series, the public enthusiasm and avidity had begun to languish, and the last volume seemed only announced in order to attend the funeral of its predecessors. The once delighted readers excused the change of their taste by pretending, and perhaps believing, that a great disparity was observable between the two prior volumes and those which followed them. The alleged inferiority might possibly exist in a certain degree; but the altered feeling was in a much greater degree owing to the recovery of sober sense, from the temporary inebriation of novelty and fashion; and the recovery was accompanied by a measure of that mortification, which seeks to be consoled by prompting a man to revenge himself on what has betrayed him into the folly.

As a critical writer, however, Dr. Blair has suffered much less from the lapse of years. His lectures have found their place and established their character among a highly respectable rank of books, and will always be esteemed valuable as an exercise of correct taste, and an accumulation of good sense, on the various branches of the art of speaking and writing. It was not absolutely necessary they should bear the marks of genius, it was not indispensable that they should be richly ornamented; but yet we can by no means agree with this biographer, that ornament would have been out of place, and that the dry style which prevails throughout the lectures is the perfection of excellence in writings on criticism. It has been often enough repeated, that such a bare thin style is the proper one for scientific disquisitions, of which the object is pure truth, and the instrument pure intellect: but, in general criticism, so much is to be done through the intervention of taste and imagination, that these faculties have a very great right to receive some tribute, of their own proper kind, from a writer who wishes to establish himself in their peculiar province. And the writings of Dryden, Addison, and Johnson, will amply show what graces may be imparted to critical subjects by a fine imagination, without in the least preventing or perplexing the due exercise of the reader's understanding. We are not so absurd as to reproach Dr. Blair for not having a fine imagination; but we must censure his panegyrist for attempting to turn this want into a merit. Philosophical criticism, indeed, like that of Lord Kames and Dr. Campbell, which attempts to discover the abstract principles, rather than to illustrate the specific rules, of excellence in the fine arts,—and between the object of which, and of Dr. Blair's criticism, there is nearly the same difference as between the office of an anatomist who dissects, or a chemist who decomposes beautiful forms, and an artist who looks at and delineates them,—may do well to adhere to a plainer language; but the biographer has judiciously withdrawn all claims, in behalf of Dr. Blair, to the character of a philosophical critic. He has acknowledged and even exposed the slightness of the Professor's observations on the formation of language. He has not, however, said one word of the irreligious inconsistency and folly of professing a zealous adherence to revelation, and at the same time, labouring to deduce the very existence of language, in a very slow progress, from inarticulate noises, the grand original element of speech, as it seems, among the primeval gentlefolk, at the time when they went on all-four, and grubbed up roots, and picked up acorns. Our readers will remember the happy ridicule of a part of this theory, in one of Cowper's letters, in which he humourously teaches one of these clever savages to make the sentence, "Oh, give me apple." They may find the system ably and argumentatively exploded in Rousseau's "Discourse on the Inequality of Mankind." While this part of the lectures is given up to deserved neglect, we think the work will, on the whole, always maintain its character, as a comprehensive body of sensible criticism, and of very valuable directions in the art of writing. We agree with this biographer, in admiring especially the lectures on the subject of style.

But it is rather on the unrivalled excellence of the Sermons that Dr. Hill seems inclined to found the assurance of Dr. Blair's celebrity in future times. In order to persuade ourselves into the same opinion, we have been reading some of the most noted of those performances. And they possess some obvious merits, of which no reader can be insensible. The first is, perhaps, that they are not too long. It is not impertinent to specify the first, because we can put it to the consciences of our readers, whether, in opening a volume of sermons, their first point of inspection relative to any one which they are inclined to choose for its text or title, is not to ascertain the length. The next recommendation of the Doctor's sermons, is a very suitable, though scarcely ever striking, introduction, which leads directly to the business, and opens into a very plain and lucid distribution of the subject. Another is a correct and perspicuous language; and it is to be added, that the ideas are almost always strictly pertinent to the subject. This, however, forms but a very small part of the applause which was bestowed on these sermons during the transient day of their fame. They were then considered by many as examples of true eloquence; a distinction never perhaps attributed, in any other instance, to performances marked by such palpable deficiencies and faults.

In the first place, with respect to the language, though the selection of words is proper enough, the arrangement of them in the sentence is often in the utmost degree stiff and artificial. It is hardly possible to depart further from any resemblance to what is called a living, or spoken style, which is the proper diction at all events for popular addresses, if not for all the departments of prose composition. Instead of the thought throwing itself into words, by a free, instantaneous, and almost unconscious action, and passing off in that easy form, it is pretty apparent there was a good deal of handicraft employed in getting ready proper cases and trusses, of various but carefully measured lengths and figures, to put the thoughts into, as they came out, in very slow succession, each of them cooled and stiffened to numbness in waiting so long to be dressed. Take, for example, such sentences as these: "Great has been the corruption of the world in every age. Sufficient ground there is for the complaints made by serious observers, at all times, of abounding iniquity and folly." "For rarely, or never, is old age contemned, unless when, by vice or folly, it renders itself contemptible." "Vain, nay often dangerous, were youthful enterprises, if not conducted by aged prudence." "If, dead to these calls, you already languish in slothful inaction," &c. "Smiling very often is the aspect, and smooth are the words of those who inwardly are the most ready to think evil of others." "Exempt, on the one hand, from the dark jealousy of a suspicious mind, it is no less removed, on the other, from that easy credulity which," &c. "Formidable, I admit, this may justly render it to them who have no inward fund," &c. "Though such employments of fancy come not under the same description with those which are plainly criminal, yet wholly unblameable they seldom are." "With less external majesty it was attended, but is, on that account, the more wonderful, that under an appearance so simple, such great events were covered."

There is also a perpetual recurrence of a form of the sentence, which might be occasionally graceful, or tolerable, when very sparingly adopted, but is extremely unpleasing when it comes often; we mean that construction in which the quality or condition of the agent or subject is expressed first, and the agent or subject itself is put to bring up the latter clause. For instance, "Pampered by continual indulgence, all our passions will become mutinous and headstrong." "Practised in the ways of men, they are apt to be suspicious of design and fraud," &c. "Injured or oppressed by the world, he looks up to a judge who will vindicate his cause."

In the second place, there is no texture in the composition. The sentences appear often like a series of little independent propositions, each satisfied with its own distinct meaning, and capable of being placed in a different part of the train, without injury to any mutual connexion, or ultimate purpose, of the thoughts. The ideas relate to the subject generally, without specifically relating to one another.

They all, if we may so speak, gravitate to one centre, but have no mutual attraction among themselves. The mind must often dismiss *entirely* the idea in one sentence, in order to proceed to that in the next; instead of feeling that the second, though distinct, yet necessarily retains the first still in mind, and partly derives its force from it; and that they both contribute, in connexion with several more sentences, to form a grand complex scheme of thought, each of them producing a far greater effect, as a part of the combination, than it would have done as a little thought standing alone. The consequence of this defect is, that the emphasis of the sentiment and the crisis or conclusion of the argument comes nowhere; since it cannot be in any single insulated thought, and there is not mutual dependence and co-operation enough to produce any combined result. Nothing is proved, nothing is enforced, nothing is taught, by a mere accumulation of self-evident propositions, most of which are necessarily trite, and some of which, when they are so many, must be trivial. With a few exceptions, this appears to us to be the character of these sermons. The sermon, perhaps, most deserving to be excepted, is that "On the Importance of Religious Knowledge to Mankind," which exhibits a respectable degree of concatenation of thought, and deduction of argument. It would seem as if Dr. Blair had been a little aware of this defect, as there is an occasional appearance of remedial contrivance; he has sometimes inserted the logical signs *for* and *since*, when the connexion or dependence is really so very slight or unimportant that they might nearly as well be left out.

If, in the next place, we were to remark on the figures introduced in the course of these sermons, we presume we should have every reader's concurrence that they are, for the most part, singularly trite; so much so, that the volumes might be taken, more properly than any other modern book that we know, as comprising the whole common-places of imagery. A considerable portion of the produce of imagination was deemed an indispensable ingredient of eloquence, and the quota was therefore to be had in any way and of any kind. But the guilt of plagiarism was effectually avoided, by taking a portion of what society had long agreed to consider as made common and free to all. When occasionally there occurs a simile or metaphor of the writer's own production, it is adjusted with an artificial nicety, bearing a little resemblance to the labour and finish we sometimes see bestowed on the tricking out of an only child. It should, at the same time, be allowed, that the consistency of the figures, whether common or unusual, is in general accurately preserved. The reader will be taught, however, not to reckon on this as a certainty. We have just opened on the following sentence: "Death is the gate which, at the same time that it *closes* on this world, *opens* into eternity." (Sermon on Death.) We cannot comprehend the construction and movement of such a gate, unless it is like that which we sometimes see in place of a stile, playing loose in a space between two posts; and we can hardly think so humble an object could be in the author's mind, while thinking of the passage to another world.

(To be concluded.)

For "The Friend."

YEARLY MEETING.

On Seventh-day, the 19th of Fourth month, the Meeting of Ministers and Elders was held, and on Second-day following that for Discipline convened. A number of Friends with credentials from other Yearly Meetings were present, beside our English Friends. It is understood the latter obtained returning certificates from the select meeting.

An appeal from the judgment of a monthly meeting, confirmed by its quarter, was heard by a committee of the Yearly Meeting, the judgment reversed, and the person restored; it is understood, in consequence of some informality in the proceedings of a subordinate meeting—so careful are Friends of the individual rights of members.

The minutes of the Meeting for Sufferings showed the attention of that body to the interests of the Society since our last annual assembly. They had memorialized Congress against the annexation of Texas to the United States, on account of the extension it would give to Slavery. Delegations had visited Harrisburg to do what they could in calling the attention of the legislature to, and interesting its members in, the rights of the free coloured people of Pennsylvania; and to remonstrate against a then pending militia bill —upon the final passing of which, that meeting issued an Epistle of caution and advice to our members. [Published in "The Friend," vol. 17, page 332.] Some of their number had had interviews with the heads of departments at Washington and at our State Capital, respecting the concerns of our Society; in all which they were respectfully listened to, and had free opportunities in opening our testimonies in regard to War and Slavery.

A very favourable account of the operation of Friends' Bookstore, so far as it has yet progressed, was also spread forth on their minutes. A small edition of George Fox's Journal has been printed from the stereotype plates belonging to the Society. This valuable work is now sold at the low price of one dollar per copy, substantially bound. They had concluded to have William Penn's "No Cross, No Crown," and John Woolman's Journal, stereotyped, that they might be generally accessible at a very moderate price.

An interesting correspondence with the London Meeting for Sufferings was spread forth on their minutes, in which, with Christian freedom, they communicated with each other on the momentous affairs of Society.

The consideration of the state of the church, as developed by the rejoinders to the queries, brought the meeting under deep exercise. There are still many among us who neglect mid-week meetings. The ancient exhortation of the apostle was revived, "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." A concern was expressed for the youth, that they might be faithful in this and other respects, and the promise repeated, "They that wait upon the Lord shall renew their strength," &c. Those who felt bound to attend all our meetings were encouraged to dwell deep, that their example and spirits might draw their younger or less faithful brethren nearer to the Truth.

On the subject of love and unity much was expressed by several Friends. We were reminded that the true unity was in the Seed. It could only be felt by those who were baptized by the one Spirit into the one body. There is one Lord, one true faith, and one saving baptism. Where a oneness of feeling is kept to, nothing can divide in Jacob, or scatter in Israel. This unity is felt by those who walk by the same rule, minding the same thing.

Friends were exercised on account of the many pernicious publications that are to be found in almost all parts of our country, pervading even our most remote country districts —chiefly in the form of periodical emissions. Such works, it was said, had a tendency to dissipate serious reflection, to draw the mind from the love of profitable reading and retirement, and give a bias to the feelings unfriendly to the purity of our high and holy profession.

Those who were active in the administration of the discipline of the church were affectionately reminded that the object of labouring with delinquents was not to get rid of a troublesome member, but for the help of the offender.

Eight of the children of members have been placed from among Friends during the past year. It is to be hoped that the Register for Situations opened at Friends' Bookstore, will obviate for the future much of this evil. A concern was expressed that so many young Friends left the neighbourhoods where their brethren resided, to pursue the world in distant parts, where none of our Society were to be found. The almost inevitable consequence of which seemed to be, a separation from our principles and practices.

Six ministers and ten elders have deceased since last report. "The fathers, where are they?"

A very interesting report of the Committee on Education was read. This document was directed to be printed, and sent down to the families of Friends in this Yearly Meeting; and they were encouraged to contribute to a fund, a foundation for which has been laid, in the hands of the committee, to assist Friends in neighbourhoods where a select guarded education cannot otherwise be obtained. Some suggestions on "Home Education," issued by this committee, will be found on page 45 of this volume of our Journal.

The report of the West-town School Committee, showed the average number of scholars during the past year to have been 162. The cost of tuition of each pupil was over eleven dollars more than was charged. The profits of the farm, added to the price for

tuition, left a balance in favour of the institution for the last year of something over one hundred dollars. A favourable account of the demeanour of the pupils, and of their progress in learning, was presented; and the committee were encouraged to continue their care.

The report of the Committee for the gradual Civilization of the Indian natives showed favourable results: considerable exertion had been manifested on the part of some of the Indians in cultivating their land; and in some of the families all the clothing was substantially and neatly made by the females belonging to them. They had three schools in operation. The Friend residing with them had laboured advantageously to prevent the use of intoxicating drinks. This committee had sent four hundred dollars of their funds to the Friends of Indiana having charge of a like concern, for the relief of the western Indians, who were suffering by the flood and rains of last summer. The account was satisfactory to the meeting.

A memorial from Kennet Monthly Meeting respecting our late venerable and beloved Friend Caleb Pennock was read. It related the operations of the Holy Spirit upon him; how he was brought out of youthful vanities, and prepared to become a minister of the gospel through deep baptisms; how careful he was in the exercise of his gift; how he was permitted to see the tribulations that came upon Society through the unsound views held by the separatists: and gave the substance of a remarkable communication which he delivered a short time before his death at a public meeting, when he was in the 91st year of his age, the purport of which was as follows:—Having alluded to the separation that was passed, he said, in substance, that this was not sufficient to humble us; and now we were tempted again. The enemy, in order to have successful instruments in his hands, had tempted many filling high stations amongst us, and had led them off; so that it might be said, "The leaders of my people have caused them to err;" and these were leading away others. The enemy had got up a counterfeit; and not only got it up, but got it to pass; for which end it was made as like as possible to the original. But after all it will not bear inspection, *which the true thing will.* He died on the 25th of Eleventh month, 1843, aged about 92.

An examination of the state of Society in regard to spirituous liquors, showed a diminution in number of those using it of eleven during the year. The whole number, after careful examination, appears to be less than fifty.

Although Friends were conscious during the Yearly Meeting of many letting and hindering things, yet it may gratefully be acknowledged, that a covering of good was extended from sitting to sitting, and great solemnity was granted at the time of adjournment, which took place on Sixth-day noon, the 25th of Fourth month. "Not unto us, not unto us, but unto thy name be the glory."

For "The Friend."

HOPE ON!

In the world ye shall have tribulation, but be of good cheer; I have overcome the world.—John xvi. 33.

Hope on, thou weary traveller,
Who treads the "narrow road;"
Though low'ring clouds may intervene,
And hide the smiles of God;
Though few the gushing springs of life
Refresh thy thirsting soul,
Though lightnings' fiery shafts are hurled,
And thunders round thee roll,
Faint not,—but trust the hand of God,
'Twill guide thee on the "narrow road."

Oh, teach thine eye, in faith and hope
To pierce the cloudy screen,
Where all before was seeming ill,
A Father's smiles are seen;
Joy, in thy tribulation—
His wounds in love are given;
Press on, nor heed the storms of earth—
Thy treasure is in Heaven.
Hope on! press on the "narrow road"
Which leads to perfect rest in God.

M. H. W.

Fourth month 18th, 1845.

Avoid curiosities and provocatives; let your chiefest sauce be a good stomach, which temperance will help to get you.—*Penn.*

THE FRIEND.

FIFTH MONTH, 3, 1845.

Sufferings of the Indians west of the Mississippi.

In the Tenth month last, we gave our readers information that the Shawnees and the neighbouring tribes were likely to suffer much during the then approaching winter season, because of the almost total failure of their crops, occasioned by great rains, and the consequent rise in their streams of water. The winter is now over, and many of our Friends will be anxious to know how it has fared with these poor people during its continuance. By a letter recently received from the west, we have some interesting particulars to lay before our readers. The Ottawas were the greatest sufferers; for of that tribe, every family, but four, were in one night, stripped of all their effects by a freshet. As the floods subsided, disease broke out among the tribes, and very many of them perished. In one settlement of the Delawares, consisting of 189 persons, 181 were sick, and 27 of them died. In a settlement of Muncies, 158 out of 160 inhabitants took the prevailing fever, and 29 of them died.

For several months, the situation of the various tribes in that vicinity was distressing. But health having been restored to them, and receiving aid from many of their white brethren, they have been enabled to pass pretty comfortably through the winter, which proved a remarkably mild one. With the money forwarded by Friends, corn was purchased, a portion of which was distributed among the Ottawas, Delawares, Muncies and Shawnees, and the rest retained at Friends' settlement to feed the hungry, who called there daily for supplies. The government of the United States has since then yielded them aid, as well as some of the religious societies interested in their welfare. To crown the whole, they have met with unusual success in the chase; so that their privations and sufferings have been much less through the winter, than they were during the previous spring and summer.

The Friend who resides at the settlement among the Shawnees, under care of the Yearly Meetings of Indiana, Ohio and Baltimore, thus writes:—"It is well understood by the Shawnees, that if any who are sick, aged, or otherwise infirm, will call upon us, we will do our best to help them; and we have very frequent calls of this kind. In addition to this, we have them calling on us daily for something to eat, in their journeying from one place to another. Beyond this, I do not think there is any real necessity for us to extend our charity; for while it is the duty of the Christian to relieve the wants of the poor, it is equally his duty not to foster a disposition to rely upon the bounties of others."

Some further information on the subject will be found in the report of the Indian Committee of our Yearly Meeting, which will before long appear in the columns of "The Friend."

Haverford School Association.

The Stated Annual meeting of the Haverford School Association will be held on Second-day afternoon, Fifth month 12th, at 4 o'clock, at the committee-room, Arch street meeting-house.

CHARLES ELLIS, Sec'ry.

Fourth month, 1845.

MARRIED, at Friends' meeting, Salem, N. J., on the 9th ultimo, JOHN WISTAR, to LETITIA M., daughter of Benjamin Acton, all of that place.

———, on the 17th ultimo, at Friends' meeting-house, Haddonfield, N. J., JAMES HOPKINS REDMAN, of that place, to HARRIET OFFLEY, of Philadelphia.

DIED, on the 19th of Third month last, at the residence of her husband, near Martinsville, Clinton county, Ohio, ANN, wife of James Hadley, in the 68th year of her age, a member of Newberry Monthly Meeting. In the removal of this dear Friend from "works to rewards," Society has sustained a great loss. She emigrated with her husband from the state of North Carolina in the autumn of 1806, and settled in Highland co., Ohio, when it was comparatively a wilderness. With quite a large family of small children, she had, for many years, to encounter the difficulties incident to the settlement of a new country. She lived, however, to see the country well improved, her children grown up and settled around her, and a large Quarterly Meeting established. She has left an aged husband and extensive connexions, who deeply feel their bereavement, but have the consoling assurance that their "loss is her eternal gain." Her illness was of short duration, in which she evinced great composure and serenity of mind; and a short time before the vital spark fled, being unable to articulate, she yet intimated to those present, that her soul was about taking its flight to the mansions of eternal bliss, where "the wicked cease from troubling, and the weary are at rest."

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Society of Friends—Legislature of Ohio, in relation to the People of Colour.

(Concluded from page 253.)

If illustrations on a larger scale be necessary to a right understanding of the principle, the last few years of the history of Philadelphia and Cincinnati, will furnish those illustrations.

These facts are not alluded to for the purpose of showing that the black race is naturally baser, or more depraved in moral faculties, than the white. The committee has never so believed, nor ever seen any good reason so to believe. To place the argument on a wrong basis, would materially injure its force. The evil arises from the incompatibility of the two races; and, surely, the petitioners, themselves, will admit, that this incompatibility cannot be removed by amalgamation, except to the shame and perdition of the superior race. Guided by these, and similar considerations, perhaps, of more cogency, can we doubt what the determination of such a legislator, as above mentioned, would be in the supposed case? We stand in the place of that legislator, and it is our highest duty to bring to the determination of this question whatever of benevolence and whatever of wisdom, nature or Providence may have awarded to us, unbiassed by prejudice or preconceived opinions. Our black population fortunately consists of less than twenty thousand, and the real question at issue is, whether we shall invite all the stragglers of that unhappy race, from Cape Florida to our own southern border, here to congregate.

Although, as before observed, our State and our institutions are new, we are surrounded by an older world, and older institutions; and, unfortunately, some of those institutions are old in sin. The untamed barbarity of our British ancestors, has left for the solution of their posterity the most knotty questions—has left us nothing but a choice of difficulties; and evils of greater or less magnitude, will press upon us, be our determination what it may. But, when we consider what a vast mass of these unfortunate people exists immediately on our southern border, in the states of Virginia, North Carolina, Kentucky and Tennessee, the lights which ought to guide our steps would not seem to be difficult of attainment. In the year of our Lord 1830, one of those states, Virginia, alone, contained largely more than forty thousand free blacks. If, therefore, in the language of the petitioners, "we abolish all distinctions on account of colour," and raise that race to a perfect equality with the white, we may expect a deluge of that "undesirable species of population" to set in upon us. Not only the free-born blacks, but old, worn out, emancipated negroes, and fugitive slaves, will crowd to our shores, and we shall pay the penalty of ill-advised and undiscerning benevolence. Is it possible that the General Assembly can seriously intend to entertain such a proposition as this? To call such an uncouth, untutored, undisciplined mass to a full participation in all the privileges and duties for which ages of self-direction and self-control have scarcely sufficed to prepare our own people! Let not our opponents object that we recommend a policy to the House not in accordance with the standard of abstract, absolute, moral perfection, but with that of mere expediency.

The petitioners, themselves, do not propose to go all lengths against slavery. They do not propose, themselves, nor do they ask this government to do all that might be done to subvert that institution. Why do they not? It is an institution which, as they contend, and we admit, is utterly inconsistent with the abstract principles of natural justice. But one answer can be given to this question. They are overcome by the force of circumstances with which they are surrounded. In other words, they yield to overbearing considerations of expediency. It is manifest that we are recommending to the House principles of action, the cogency of which is tacitly perceived and acknowledged by the petitioners, themselves. Another circumstance will tend to show that the petitioners can comprehend this train of reasoning. They complain, in some of their petitions, of the ready reception which European paupers, vagrants, and refugees experience when they land on our shores; and they term these unfortunates an "undesirable species of population." This may be, in some measure, true; but the inconvenience, in the nature of things, can be but temporary. A few generations will obliterate all distinctions, and it will never be known whose ancestors first, or whose last, trod the soil of the land of liberty. Very different is the case of the negro population, or the minority of the committee would instantly unite with the majority to recommend a bill in accordance with the prayer of the petitioners.

The foregoing considerations relate, in a great measure, to the present situation and future prospects of our own beloved state; other considerations of equal cogency, in the opinion of the committee, relate more immediately to the destinies of the African race. We feel convinced that the voice which calls the merry, humble, menial negro to remain here in a state of semi-servitude, in a state of unequal competition with a superior race, in a situation which cultivates his vices and defects, and represses his virtues and his energies, is a syren voice, which calls him not to his highest or happiest destiny. Africa should be looked to as the ultimate home of the black man. In the language of the great orator of the West, "we should regard him as the stray child of another's family, to be treated with kindness and compassion while he remains, but to be returned as soon as possible to his original home." There his long-dormant energies might be awakened, *there* his habits of self-management and control might be strengthened and confirmed, and *there* he would he placed in circumstances much more nearly resembling our own than he can be in our midst. To return to Africa our whole black population, free and enslaved, is regarded by many as a hopeless task, on account of its magnitude. But this consideration loses its force, when the enterprise of benevolence and philanthropy is confined to the *free* black population. When we consider the immense and continued increase of the European race upon this continent, that the next census will show twenty millions of that race within the present boundaries of the United States, we must pronounce such an enterprise as speedily falling within the capacity of our benevolence and philanthropy, or the conclusion will be inevitable, that our benevolence and philanthropy are neither very ardent nor persevering.

It is consoling to the committee to reflect that, in shaping our policy with a view to the ultimate return of the black man to the home of his ancestors, as the missionary of a pure faith and a beneficent civilization, we will, in our humble sphere, and at an almost infinite distance, be imitating that Great Being, whose government of the world appears to be a system of benevolence and amelioration, but not of optimism. Had it suited the purposes of his inscrutable will, when that "felon of the human race," the miscreant manstealer, first guided his bark to the shores of unhappy Africa, his red right hand might have grasped its thunderbolts and sunk him in the deep. It is the divine prerogative to bring good out of evil; and now that the gracious plans of His providence begin to unfold themselves, we perceive that, however atrocious may have

been the character of the first intercourse between the races of Europe and of Africa, that intercourse, by a gradual process of amelioration, is to end in bestowing the blessings of civilization and religion on that benighted continent. It is for the people of the Union, and of this State in particular, to determine whether they will fall in with the indications of Divine Providence, and shape their policy with a view to the attainment of an object as good and glorious as it is vast and comprehensive, or whether, listening to the suggestions of a short-sighted and undiscerning philanthropy, they will vainly oppose. Is not this an enterprise of benevolence sufficiently sublime to dilate the hearts and stimulate the energies of a great and Christian people? Let none object, that these views are merely visionary and chimerical, and the object unattainable. History does not warrant such an objection; on the contrary, the man who is most conversant with her pages, will be the first to pronounce such an objection untenable.

Had some old philosopher in the Augustan age, pointed out to a polished Greek or haughty Roman, some fair-haired Goth or sinewy Saxon, and ventured the prediction that his race would subdue the proud mistress of the world; would seize upon the victor's garland and the civic wreath, and would carry the arts of peace and war to a degree of perfection which the day-dreams of Greece and Rome had not then conceived possible, he would have incurred the penalty of laughter and ridicule, and would have been suspected of hallucination. Yet all this, and more, have been accomplished; for, as ages rolled on, that restless race awaked from the sleep of centuries, and, in due time, a Milton, a Newton, and a Washington appeared.

The majority of the committee has submitted an elaborate argument on the supposed hardship of excluding the children of the coloured population from our district schools, and has appealed to a certain clause of our State Constitution, which secures to the *poor* a proper participation in the benefits of those literary institutions which are supported in whole, or in part, by the bounty of the United States. The minority has weighed this argument, but without feeling its cogency, and, of course, without conviction. When we reflect that the convention declared that they adopted the Constitution, "to secure the blessings of liberty to themselves and their posterity," and, in the same instrument, disqualified the blacks and mulattoes from all participation in the government, by confining the right of suffrage to white persons, it is difficult to conceive that, under this covert phrase, "the poor," they intended to throw open the doors of our colleges and universities to a class of persons who were never to perform the duties of electors, or elected. If, by the term "poor," they really meant negroes and mulattoes, how easily might they have employed such phraseology as would have placed their meaning beyond all doubt. This view of the case is strengthened by the well-known fact, that a number of the members of the convention sat in that General Assembly which passed the very first of that series of statutes, now by the petitioners sought to be repealed.

The minority is at a loss to conceive the object of the majority in pressing this matter upon the attention of the House. Do they, or does any man, seriously suppose that the children of the two races could be educated together? That they could stand in the same classes, sit on the same forms, or associate in the study of the same lessons? We hazard nothing in affirming that the presence of a single negro, unless under very peculiar circumstances, would turn our school-rooms into deserts. A different state of feeling may prevail at the north, but, certainly, in the southern, eastern and western parts of our State, it would require the terrors of the bayonet to people the school-room with a mixed assemblage of whites and blacks. We cannot permit ourselves to doubt, that gentlemen would shrink back with horror from the idea of sending their own children to associate with negroes and mulattoes. Do they conceive their constituents to be less fastidious, or less delicate than themselves?

The minority might feel more sympathy with the blacks, in their exclusion from our common schools, but for the well-known fact, that myriads of our white fellow-citizens would regard the same exclusion as a precious boon, if they could enjoy it on the same terms, *i. e.*, exemption of their property from taxation for school purposes. It is well known that, in all our populous neighbourhoods and considerable villages, two systems of education are constantly going forward—the public and the private schools; or perhaps we should say, the *district* and the *subscription* schools. The district schools are crowded to excess; the energies of the teacher are wasted amongst such a multitude, as to be rendered altogether inefficient. Parental affection, ever wakeful, ever enduring, soon discovers that adequate mental training and discipline cannot be had in those institutions, and, as an expedient to secure the blessings of thorough and sound education to its beloved objects, subscriptions are made, and competent teachers employed, on a scale of liberality somewhat commensurate with the end in view. It should be remembered, that both these systems of schools are mainly supported by the toils and the frugality of the same class of men, that is, the tax payers and small proprietors. It is true, our citizens do not greatly complain of this state of things. They pay their school taxes with comparative cheerfulness, from a conviction that those taxes constitute a necessary fund, to be employed in affording the lights of education, imperfect and unfinished, perhaps, yet better than none to the children of their fellow-citizens, who are to compose a large portion of the future electors and sovereigns of the land, and whose opportunities are greatly increased by the withdrawal of the large numbers who attend the subscription schools. But they pay those taxes, as taxes, that is, for the sake of an indirect and future benefit; they are not sufficiently *stupid* to suppose that they have any direct or immediate interest in the matter. But are the already overtasked and overburdened energies of our industrious people to be charged with the education of all the black population, who will crowd here from the east and from the west, and from the north and from the *south*, if invited here by an abolition of all laws making a distinction on account of colour, and enticed by the premium of that education, bestowed without money and without price? The committee cannot but regard with astonishment the coolness and composure with which gentlemen sometimes bring forward propositions for direct and indirect additions to the pecuniary burthens of our people, already intolerable. The calmness of their countenances, and the rectilinear arrangement of the muscles of their faces, discover them to be in earnest; but this circumstance only demands additional earnestness and energy of resistance. Those gentlemen, perhaps, represent very opulent constituencies. It is said that extremes are prone to meet; certain it is, that none are so ready to vote pecuniary burthens upon society, as the extremely opulent and the extremely indigent; and for an obvious reason—neither of them are in a situation, adequately, to appreciate the pressure of those burthens. Need we add, that the House should yield a willing and favourable attention to the remonstrances of the representatives of the small property holders, who feel those burthens in their full weight?

The minority think it right to make themselves understood on one point, lest their reasoning should labour under a prejudice, from which its earnestness, sincerity, and directness, should rescue it. They are not conscious of recommending to the House any policy which would have even a remote tendency to promote, or perpetuate slavery. They do not wish to unchristianize their southern fellow-citizens, not doubting that while chivalry, generosity, and manly spirit are abundant at the north, so the mild virtues of benevolence, compassion, and human kindness, are frequently found to flourish at the south. But it is believed that no good man, out of the circle of its immediate influence, can look upon the image of slavery with complacency. It has features essentially forbidding and deformed, and in spite of all attempts at smoothing and painting, the sight of those features is calculated to repel, and not to attract. Cherishing and expressing these sentiments, the committee will not be suspected of having any sympathy with that atrocious and brigand spirit, which ruthlessly dedicates three millions of men, and their posterity, to the demon-god of everlasting slavery. It is an institution to be tolerated and excused from the invincible necessity of the case, not to be recommended, or approved. And those documents, whether originating in high places or in low places, which boldly defend the institution as righteous, patriarchal, and agreeable to the will of heaven, are offensive to the enlightened moral feelings of the nineteenth century. Some of those literary efforts, from the high source in which they originated, were, no doubt, expected to produce a great effect upon the public mind; and verily, their authors have not been mistaken; they have filled the highest order of minds, and the

most generous spirits, with unutterable horror and disgust.

But while we acknowledge ourselves hostile to the permanency of this institution, and would gladly give a direction to the policy of this great State, consistent with its federal and fraternal relations, yet tending to its final extinction, we feel that the duty of circumspection, in tracing the adaptation of means to ends, is imposed upon us by weighty considerations. We are not at liberty to surrender ourselves to the blind impulses, even of benevolence, without carefully weighing the consequences. We cannot, therefore, join with the petitioners in recommending the abolition of all distinctions here, on account of colour. We think that such an ill-advised procedure would make this State the general rendezvous of the African race in the United States. The free blacks, and old, worn-out slaves from the southern states, would be poured in upon us in such numbers, as to weigh down and exhaust the charities of our people, and materially to relieve slavery from a burthen which it ought to bear. In the language of an estimable gentleman now in our city, "such a course of policy would effectually prune the tree of slavery, and keep it green and flourishing, but would lay no axe to its root." A great many of the petitioners appear to belong to the Society of Friends; a society of persons very amiable and estimable, no doubt, in the walks of private life, but whose mental discipline has not been such as to render them very accurate, or profound, in tracing the consequences of human actions. A friend of southern slavery would join them in their petitions.

The report of the majority indulges in some acrimony of phraseology in regard to the supposed tendency of the policy of the southern states, to keep the indigent classes of white people in ignorance, in order that they may labour contentedly by the side of the slave. It is believed that great delicacy is demanded in speaking of the institutions of our sister states, lest that kindly and fraternal spirit should receive a wound, which now contributes so essentially to strengthen and support our glorious Union. It must be expected that censures contained in solemn documents emanating from committees of our General Assembly, and other responsible sources, will have far more power of irritation, than the writings of anonymous and obscure individuals. The minority can speak from personal knowledge of the institutions of the first and most considerable of those states. That great and magnanimous commonwealth has an immense school-fund dedicated to the express purpose of the education of the children of indigence, and it is efficiently and economically managed. Would that as much could be truly said of our own.

We find it impossible to follow the majority in detail through all their reasoning, without extending this report to an inconvenient length. They misquote the second section of the fourth article of the Federal Constitution; that article reads thus: "The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States." We apprehend that the present order of things, in the British West India colonies, is too new to afford any safe lights of history for the guidance of the conduct of statesmen in other countries. There, as well as in Canada, a strong government, aided by glittering bayonets, may preserve a degree of apparent order and quiet; and a happy destitution of minute and local knowledge, in the House and in the committee, leaves open a wide field for conjecture.

It must be obvious to the house, that if we regard the interests of our own home-bred black population, who would seem to have the fairest claims upon us, we shall pause before we invite, by the premium of free schools and munificent poor laws, and absolute legal equality, that countless host of rude and uncultivated foreign negroes, who will pour in upon us, and compete with our present black population in all their employments and pursuits. That they will rue the change, we have no doubt. In deprecating—in most earnestly remonstrating against a measure so ultra, so visionary, so hostile to all the sober deductions of reason, as the attempt, by legal enactment, to equalize two races, whom God and nature, and habits, and previous institutions, and history, and ten thousand recollections, have rendered so utterly unequal and incompatible—it affords real pleasure to the committee to be able to say, that there is nothing shocking to humanity or torturing to the feelings of compassion in the condition of our black population. Their own moderate exertions, aided by the generosity of their white neighbours, in a land of abundance, obtain a plentiful supply for all their corporeal wants, and they appear to pass gaily down the stream of time, enjoying the sunshine of an almost perpetual infancy. Their rotundity of outline and evident good keeping, contrast advantageously with the meagre visages and care-worn countenances of some of their white neighbours.

Were it possible to inspire the negro with the hopes and the fears, the turbulent ambition and the restless enterprise, and to load him with the responsibilities of the white man, it might well be doubted whether he would not be a great loser in striking the balance-sheet of happiness. It is true that the all-powerful force of habit has reconciled the latter to his situation; in the pursuit of some object, in his estimation great and engrossing, he resigns a thousand minor gratifications otherwise within his reach. But while he bows a willing devotee at the shrine of ambition, he is perfectly conscious of the value of the sacrifice which he brings to the altar. It is no less true that the same kindly power has reconciled the former to his humble lot, and bestowed upon him a degree of mental vivacity and cheerfulness, to which many of his sympathizers are utter strangers; and if unassailed by the benevolent but misjudging clamour of the petitioners, he would regard that lot without envy and without repining.

But if it is determined to elevate the black man to a new theatre, and to make him a participant in the hopes, the fears, the cares and the aspirations of the white man, why should not this House give a direction to its policy, which will return him to that stage where alone he can attempt to act a similar part, and to hasten on to a similar destiny, with the slightest hopes of success. We have no ambition to level all inequalities in society, whether created by nature, or by those long-enduring habits, as powerful as nature. The practised eye of one of her votaries delights to dwell upon the silver rivulet and the green round knoll, as well as upon the towering mountain and the majestic river. Delighted with the perpetual succession and ever-varying prospect of hill and dale, and winding stream, and brake, and copsewood, and green meadows and brown fallow fields, and sunshine and shade; such an one would regard as the artificer of unmixed mischief, the rude projector who would propose to smooth the face of nature into one unvarying outline of endless and cheerless uniformity; to dig down the mountains and to fill up the valleys. So we feel perfectly willing to leave the superior race to their exciting pursuits and their self-directed labours, and the inferior race to their humble enjoyments, without indulging in that pragmatical spirit which vainly attempts to produce uniformity and equality, where uniformity and equality are absolutely unattainable.

Impressed with a belief that a majority of the petitioners are influenced by kindly and amiable moral motives, we have endeavoured to combat their arguments with calmness and serenity, and to treat them with all possible respect. But we almost despair of producing conviction in their minds. We well know that monomania, whether of a benevolent or malevolent character, rushes blindly to its object, regardless of consequences. We do not doubt that, if the black race be specially invited to assume new responsibilities, and perform new duties, they will accept the invitation. That the points of collision between the two races will be indefinitely multiplied, we as little doubt. That tragedies will be re-enacted, such as we have recently witnessed in the two cities before-named, we have the utmost reason to fear. That the annoyances of life will be indefinitely increased, in every neighbourhood in the State, we consider certain as the laws of nature herself. And we must warn the House, that it greatly deceives itself, if it supposes that the community at large, or the committee itself, will be able to restrain those ebullitions of feeling, which the innumerable collisions consequent upon the new order of things will be so well calculated to produce; and that, if it supposes that it has cost the committee no sacrifice of feeling, no exercise of mental discipline and self-restraint to repress that natural indignation which the proposition of the petitioners is so well calculated to inspire, it will do the committee injustice. It is a proposition which must appear, and does appear, monstrous and outrageous to those who do not assent to the reasoning of the petitioners, nor drink into their spirit, and to whom the proposition must necessarily wear a different aspect.

We say, most emphatically, in the language of our ancestors across the deep, that we are

"unwilling to change the laws of this great commonwealth;" and if the House should resolve to govern itself by other counsels, our supineness will not be to blame. We shall content ourselves with placing our protest on the journals, and will abide the judgment of our cotemporaries and our posterity with that composure which arises from a clear conscience and an honest discharge of duty.

EDWARD ARCHBOLD,
ISAAC SPEAR.

HUGH BLAIR.

An Account of the Life and Writings of Hugh Blair, D.D., F.R.S.E., one of the Ministers of the High Church, and Professor of Rhetoric and Belles Letters in the University of Edinburgh. By JOHN HILL, LL.D., F.R.S.E., Professor of Humanity in the University.

(Continued from page 255.)

With respect to the general power of thinking displayed in these sermons, we apprehend that discerning readers are coming fast toward a uniformity of opinion. They will all cheerfully agree, that the author carries good sense along with him, wherever he goes; that he keeps his subjects distinct; that he never wanders from the one in hand; that he presents concisely very many important lessons of sound morality; and that in doing this he displays an uncommon knowledge of the more obvious qualities of human nature. He is never trifling nor fantastic; every page is sober, and pertinent to the subject; and resolute labour has prevented him from ever falling in a mortifying degree below the level of his best style of performance. He is seldom below a respectable mediocrity, but, we are forced to admit, that he very rarely rises above it. After reading five or six sermons, we become assured that we most perfectly see the whole compass and reach of his powers, and that, if there were twenty volumes, we might read on through the whole, without ever coming to a bold conception, or a profound investigation, or a burst of genuine enthusiasm. There is not in the train of thought a succession of eminences and depressions, rising towards sublimity, and descending into familiarity. There are no peculiarly striking short passages where the mind wishes to stop awhile, to indulge its delight, if it were not irresistibly carried forward by the rapidity of the thought. There are none of those happy reflections back on a thought just departing, which seem to give it a second and stronger significance, in addition to that which it had most obviously presented. Though the mind does not proceed with any eagerness to what is to come, it is seldom inclined to revert to what is gone by; and any contrivance in the composition to tempt it to look back with lingering partiality to the receding ideas, is forborne by the writer; quite judiciously, for the temptation would fail.

A reflective reader will perceive his mind fixed in a wonderful sameness of feeling throughout a whole volume: it is hardly relieved a moment, by surprise, delight, or labour, and at length becomes very tiresome; perhaps a little analogous to the sensations of a Hindoo while fulfilling his vow, to remain in one certain posture for a month. A sedate formality of manner is invariably kept up through a thousand pages, without the smallest danger of ever luxuriating into a beautiful irregularity. We never find ourselves in the midst of anything that reminds us of nature, except by that orderly stiffness which she forbears; or of freedom, except by being compelled to go in the measured paces of a dull procession. If we manfully persist in reading on, we at length feel a torpor invading our faculties, we become apprehensive that some wizard is about turning us into stones, and we can break the spell only by shutting the book. Having shut the book, we feel that we have acquired no definable addition to our ideas; we have little more than the consciousness of having passed along through a very regular series of sentences and unexceptionable propositions; much in the same manner as, perhaps, at another hour of the same day, we have the consciousness or remembrance of having just passed along by a very regular painted palisade, no one bar of which particularly fixed our attention, and the whole of which we shall soon forget that we have ever seen.

The last fault that we shall allege, is some defect on the ground of religion; not a deficiency of general seriousness, nor an infrequency of reference to the most solemn subjects, nor an omission of stating sometimes, in explicit terms, the leading principles of the theory of the Christian redemption. But we repeatedly find cause to complain that, in other parts of the sermon, he appears to forget these statements, and advances propositions which, unless the reader shall combine with them modifications which the author has not suggested, must contradict the principles. On occasions, he clearly deduces from the death and atonement of *Christ* the hopes of futurity, and consolations against the fear of death; and then, at other times, he seems most cautious to avoid this grand topic, when adverting to the approach of death, and the feelings of that season; and seems to rest all the consolations on the review of a virtuous life. We have sometimes to charge him also with a certain adulteration of the Christian moral principles, by the admixture of a portion of the worldly spirit. As a friend to Christianity, he wished her to be a little less harsh and peculiar than in her earlier days, and to show that she had not lived so long in the genteelest world in the creation, without learning politeness. Especially it was necessary for her to exercise due complaisance when she attended *him*, if she felt any concern about his reputation, as a companion of the fashionable, the sceptical, the learned, and the affluent, and a preacher to the most splendid congregation in the whole country. It would seem that she meekly took these delicate hints, and adopted a language which no gentleman could be ashamed to repeat, or offended to hear. The sermons abound with specimens of this improved dialect, but we cannot be supposed to have room here for quotations; we will only transcribe a single short sentence from the Sermon on Death: "Wherever religion, virtue, or true honour call him forth to danger, life ought to be hazarded without fear." Now what is the meaning of the word "honour," evidently here employed to denote something distinct from virtue, and therefore not cognizable by the laws of morality? Does the reverend orator mean, that to gain fame or glory, as it is called, or to avert the imputation or suspicion of cowardice, or to maintain some trivial punctilio of precedence or arrogant demand of pride, commonly called a point of honour, between individuals or nations, or to abet, as a matter of course, any cause rendered honourable by being adopted by the higher classes of mankind,—a Christian ought to hazard his life?—Taken as the ground of the most awful duty to which a human being can be called, and yet thus distinguished from religion and morality, what the term means can be nothing good. The preacher did not, perhaps, exactly know what he intended it to mean; but it was a term in high vogue, and therefore well adapted to be put along with religion and virtue to qualify their uncouthness. It was no mean proof of address to have made these two surly puritans accept their sparkish companion. If this passage were one among only a few specimens of a dubious language, it would be scandalous in us to quote it in this particular manner; but as there are very many phrases cast after a similar model, we have a right to cite it, as an instance of that tincture of the unsound maxims of the world, which we have asserted to be often perceptible in these sermons. This might be all in its place in the sermons of the despicable Yorick; but it is disgusting to hear a very grave divine blending, with Christian exhortations, the loathsome slang of duelling lieutenants, of gamblers, of scoffers at religion, of consequential fools who believe their own reputation the most important thing on earth, and indeed that the earth has nothing else to attend to, and of men whose rant about perhaps the glory of dying for their country, is mixed with insults to the Almighty, and imprecations of perdition on their souls.

This doubtful and accommodating quality was one of the chief causes, we apprehend, of the first extraordinary popularity of these sermons. A great many people of gayety, rank, and fashion, have occasionally a feeling that a little easy quantity of religion would be a good thing; because it is too true, after all, that we cannot be staying in this world always, and when one goes out of it, why, there may be some hardish matters to settle in the other place. The prayer-book of a Sunday is a good deal to be sure toward making all safe, but then it is really so tiresome; for penance it is very well, but to say one likes it, one cannot for the life of one. If there were some tolerable religious thing that one could read now and then without trouble, and think it about half as pleasant as a game of cards, it would be comfortable. One should not be so frightened about what we must all come to some time.—Now nothing could have been more to the purpose than these sermons; they were welcomed as the very thing. They were unquestionably about religion, and grave

enough in all conscience; yet they were elegant; they were so easy to comprehend throughout, that the mind was never detained a moment to think; they were undefiled by methodism; they but little obtruded peculiar doctrinal notions; they applied very much to high life, and the author was evidently a gentleman; the book could be discussed as a matter of taste, and its being seen in the parlour excited no surmise that any one in the house had been lately converted. Above all, it was most perfectly free from that disagreeable and mischievous property attributed to the eloquence of Pericles, that it "left stings behind."

(To be concluded.)

BIBLE ASSOCIATION.

The Sixteenth Annual Report of the Bible Association of Friends in America: Read at the Annual Meeting, held on the evening of the 21st of Fourth month, 1845.

To the Bible Association of Friends in America.

The Managers submit the following Report of their proceedings during the past year.

There have been issued from the Depository, for the year ending Fourth month 1st, 1845, 2618 Bibles and 844 Testaments; of which, 230 Bibles and 138 Testaments were sold to auxiliaries; 56 Bibles and 50 Testaments sent to auxiliaries on sale;—636 Bibles and 417 Testaments have been gratuitously disposed of; of this number, 316 Bibles and 352 Testaments were furnished auxiliaries for gratuitous distribution to Friends in indigent circumstances, or for sale at low prices at their option. From this account it appears there has been an increase of issues from the Depository, over the previous year, of 1774 Bibles and 377 Testaments.

Since last report, an edition of 1500 of the Reference Bible, then in press, has been completed, and another edition of 1000 copies of the same Bible has been printed; also 2500 24mo Testaments, to be sold at the low price of 10 cents per copy, bound in muslin, and 12½ cents in sheep. An edition of 2000 of the 24mo Bible is in progress.

The stock of books on hand the 1st instant was as follows, viz.

213	copies of the	8vo Reference Bible,	bound.
403	"	24mo School "	"
442	"	" Testament	"
279	"	12mo "	"
1335	"	8vo Reference Bible,	in sheets
101	"	" School "	"
752	"	24mo " "	"
3100	"	" Testament,	"
1484	"	12mo "	"

The following is a summary of the Treasurer's account.

Receipts.

Balance of last account		$265 33
Legacy of Daniel Carlisle	48 75	
Sales of Bibles and Testaments annual subscriptions, rent, interest, &c.	2745 25	
		2794 00
		$3,059 33

Payments.

Paper, printing and binding,	2165 04	
Micellaneous expenses, including agent's salary, insurance, annual report, &c.,	542 31	
		2,707 35
Balance on hand, Fourth month 7th, 1845,		351 98
		$3,059 33

During the past year two new auxiliaries have been recognised, both within the limits of Ohio Yearly Meeting. One at Flushing, the other at Fairfield.

Reports have been received from fourteen auxiliaries, viz.:—Philadelphia; Burlington and Haddonfield, N. J.; Yonge street, Upper Canada; Vassalborough, Maine; Fairfield, Flushing, and Alum Creek, Ohio; White Water, Springfield, White Lick, Western, Westfield, and Blue River, Indiana.

From these reports—several of which are more in detail than usual—it appears that they have distributed during the past year, about 393 Bibles and 271 Testaments; being 278 Bibles and 56 Testaments more than were reported as distributed the previous year. Most of them were gratuitously disposed of.

There are 21 families reported as destitute of the Holy Scriptures, and about 3000 individuals, capable of reading, who do not own a copy, although most of them reside in families where they have access to the Bible.

A number of the auxiliaries, within whose limits much want of Bibles and Testaments is known to exist, do not state how many copies would be required, to supply those individuals capable of reading, who are unable to purchase. From other reports, which give more definite accounts, we are informed that more than 1000 volumes would be needed to supply the wants now ascertained within their borders.

It appears from the reports of the auxiliaries, as well as from information the Managers have received from other sources, that much want of good copies of the Holy Scriptures yet exists among Friends in various parts of our country; and they would again affectionately, yet earnestly, press upon the minds of Friends in the different Yearly Meetings, the consideration of the duty that devolves upon them, in endeavouring to acquaint themselves with the situation of their fellow-members, in their respective neighbourhoods; and we believe our women Friends might usefully participate more extensively than they have yet done, in this interesting service. Much of this labour must necessarily be performed by the different auxiliaries; and as the Parent Association is now possessed of an income, which will enable it to extend more widely than heretofore the gratuitous distribution of the Scriptures, among those who are destitute of them, we feel desirous that some of the auxiliaries, which for a long time appear almost entirely to have suspended their operations, may be encouraged to renewed exertions in the good work in which they were formerly engaged.

One of the primary objects of our Association, which is of much importance, was that *every* member of our Religious Society, who is capable of reading, might be furnished with a copy of the Bible; thereby aiding our fellow-members in their endeavours to comply with the requisition of the Discipline, "to bring up those under their direction in frequently reading the Holy Scriptures;" and we hope Friends will not relax in their efforts until this desirable object is accomplished.

One auxiliary states in its report, "We believe that much good has arisen to Friends and others within our limits, through our feeble endeavours to promote the circulation of good and durable copies of the Holy Scriptures; and in many instances we have been enabled to supply those who were not able to furnish themselves with a copy of the Bible or Testament; but notwithstanding what has been done, there is still a large number of our Society not supplied with a copy of the Holy Scriptures. Yet it is proper to observe, that these are mostly young Friends, who reside with their parents, or in families where the Bible is possessed by the family, to which they have free access; but not owning a copy of their own, they are reported as destitute; yet this number is sensibly decreasing, as parents are becoming more concerned on the subject, and are supplying their children with copies exclusively their own."

Another, within whose limits there are 220 families of Friends, informs, "there are about 320 individuals who do not own a copy of the Bible, of which number 150 are not able at present to furnish themselves; and this Auxiliary being so small, is not able to do much, the income not being sufficient to supply the deficiencies. Probably about 400 Reference Bibles might be sold to Friends and others, and gratuitously disposed of to Friends."

Another states: "There are 73 members of our Religious Society, capable of reading, who do not own a copy of the Bible, and our income is not sufficient to supply them."

Another informs: "There are 480 Friends within our limits capable of reading, who do not own a copy of the Scriptures, and our income is insufficient to supply them."

Another states: "Although our operations have been very small, yet we look with satisfaction to the little we have done, and feel prompted to increased exertions for the future. In addition to what our Auxiliary has done, we acknowledge with thankfulness the valuable donations of Scriptures afforded us by the Parent Institution, all of which have have been distributed, and yet there is a great lack within our limits, as will appear by our answers to the queries."

An Auxiliary which has lately been established, mentions: "Owing to our recent organization, we have not yet arrived at anything like an accurate knowledge of the want of Bibles and Testaments in families, &c., of our respective neighbourhoods, yet we feel authorized to say, that the deficiency is not small."

Another informs: "We are at a loss to say how many of the destitute are unable to sup-

ply themselves, yet we believe the number to be very considerable."

Another mentions: "We have 52 members, male and female, belonging to the Auxiliary, and 120 families of Friends residing within our limits. We very acceptably received the Reference Bibles furnished gratuitously by the Parent Association, for which we have found suitable and grateful recipients. 156 individuals are reported to be unsupplied with the Holy Scriptures; we believe four-fifths of them are not well able to supply themselves, and the income of our Association is very inadequate."

Another states: "Our limits embrace many members and descendants of members, scattered over a large territory, which renders it a difficult task to give definite answers to all the queries, and opens a wide field for useful labour in the distribution of the Holy Scriptures. Whilst we would acknowledge a remissness in our operations for some time past, we believe it safe now to say, that Friends here are turning their attention with increased interest to the promotion of the objects of the Parent Association."

Another Auxiliary thus concludes its report: "In presenting the foregoing proceedings of this Auxiliary for the past year, we think there is abundant cause for encouragement, not only in the number of copies of the Scriptures which have been distributed, but also from the disposition which has been made of some of them;" expressing a feeling of gratitude, that the means are thus at their disposal to furnish those with a copy of the Sacred Writings who were unable to procure them.

A review of the proceedings of the Auxiliary Associations, as developed in their reports for the past year, is encouraging, as furnishing a gratifying evidence of a continued interest in the important and primary objects of the Association. They are also interesting, as exhibiting present wants, which with the future demand naturally to be anticipated, will require the income and labour of many years to supply.

During the past year we have received from the executors of our friend, Daniel Carlisle, the net amount of a legacy of fifty dollars; and have also been informed by the executors of our late friend and fellow-manager, John Paul, that he has bequeathed the sum of one thousand dollars for the use of the Bible Association, payable at the decease of his widow.

In surrendering the trust confided to them, the Managers believe it proper again to advert to the subject of the formation of new Auxiliaries. Upon the labours of Auxiliary Associations the future usefulness of our Institution must, under the Divine blessing, in great measure depend. Upon them the Managers must mainly rely for the necessary information respecting the wants of Friends within their respective limits, to enable them to make a judicious appropriation of the means at their command. They are aware that in many places where Auxiliaries have not yet been established, and much deficiency is known to exist, the labour incident to their formation, and required for conducting properly their operations, might at the commencement devolve upon a few individuals: yet we cannot but believe, if the minds of these were sufficiently impressed with the importance of the work, and of the benefits which may be experienced from the general diffusion of a knowledge of the contents of the Sacred Volume, they would cheerfully devote a portion of their time and means to the performance of this Christian duty.

The Managers believe they cannot better conclude their report, than by a reference to the language quoted by the authors of the Address issued upon the formation of our Association, "the substance of which," they observe, "is contained in the Discipline of all the Yearly Meetings."

"1732.—We tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families in the doctrines and precepts of the Christian religion contained in the Holy Scriptures; and that they excite them to the diligent reading of those Sacred Writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death and glorious resurrection, ascension and mediation, of our Lord and Saviour Jesus Christ; and to educate their children in the belief of these important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is infinitely preferable to all other considerations.

"We therefore exhort, in the most earnest manner, that they all be very careful in this respect; a neglect herein being, in our judgment, very blameworthy."

Signed on behalf and by direction of the Board of Managers.

WILLIAM BETTLE, Secretary.

Philadelphia, Fourth month 17th, 1845.

The Depository of the Bible Association is at No. 50 North Fourth street, a few doors above Arch st.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

DEPOSITORY No. 50 NORTH FOURTH STREET, UP STAIRS, PHILA.

PRICES OF BIBLES AND TESTAMENTS.

	Size of Bible or Testament.	Number of Bible.	Number of Vols.	How Bound.	Price to Auxiliaries, Subscribers, & B'kse'lers	Retail Price.
Reference Bible { with Fam. Rec. Index & Concor. } Super.	8vo.	No. 8	1 vol.	Calf, pt. bk. &c.	$4 00	$4 00
do. do. do.	do.	do.	2 vols.	do. do.	5 00	5 00
do. do. do.	do.	do.	3 vols.	do. do.	6 00	6 00
do. do. do.	do.	do.	2 vols.	Muslin.....	3 50	3 50
do. do. Fine	do.	No. 4	1 vol.	Shp. pt. bk. &c.	1 75	2 00
do. do. do.	do.	do.	2 vols.	do. do.	2 25	2 50
do. do. do.	do.	do.	3 vols.	do. do.	2 75	3 00
do. do. do.	do.	No. 5	1 vol.	Calf, do.	2 25	2 50
do. do. do.	do.	do.	2 vols.	do. do.	3 25	3 50
do. do. do.	do.	do.	3 vols.	do. do.	4 25	4 50
School Bible.....	do.	No. 1	1 vol.	Shp. do.	1 50	1 50
do.	24mo.	No. 2	1 vol.	Plain Sheep....	65	75
do.	do.	No. 6	1 vol.	Shp. flexible bk.	80	1 00
do.	do.	do.	1 vol.	Clf. embossed..	1 75	2 00
do.	do.	do.	1 vol.	do. do. & gilt	2 25	2 50
New Testament.....	do.	.....	.....	½ bound Sheep.		10
do.	do.	.....	.....	Skiver.....		12½
do.	do.	.....	.....	Sheep bands...	25	25
do.	do.	.....	.....	Clf. embossed..	75	75
do.	do.	.....	.....	do. do. & gilt	1 00	1 00
do.	do.	.....	.....	Morocco do.	1 00	1 00
do.	do.	.....	.....	Pocket bk. form	75	75
do.	12mo.	.....	.....	½ bound Sheep.	31½	37½
do.	do.	.....	.....	Plain Sheep...	40	50
do.	do.	.....	.....	Sheep, extra...	55	65

Communications respecting the business of the office may be addressed to George W. Taylor, Agent.

THE CHURCH.

Quest. What makes a true church?

Ans. That alone which makes a spiritual body, and which unites that body to the head. There must be a true nature, and the union of that nature to the head, or there cannot be a marriage in spirit to the Lamb. Now the true church is Christ's spouse, bone of his bone, and flesh of his flesh, as truly of the seed of Abraham after the spirit, as the Jews were after the flesh. And as he that saith he is a Jew, but wanteth the true circumcision of the heart and spirit, doth but lie, and is not indeed so; so they that say they are a church, but want the nature of the church, they also lie, and are not a true gathering of Christians out of the world, but a synagogue of Satan, still abiding and worshipping in the spirit of the world. Rev. ii. 9, and chap. iii. 9.

Ques. May not the true church be known by outward visible marks, as most persons describe, and seek to find and distinguish her by?

Ans. No; not possibly in her wilderness state, nor hardly in her built state.

Quest. Why not possibly in her wilderness state?

Ans. Because there she is stripped of them, and the harlots, or false churches, are clothed with them. Mark the thing: In the very apostles' days, the false ministers and false Christians got into the form and denied the power. 2 Tim. iii. 5. Now, after a season, God leaves the form to them, Rev. xi. 2, gathering his church out of that appearance into the hidden power. Here is the wilderness into which the church fled; the life, the power, which before appeared in the form, being withdrawn and separated from the form, and the living seed gathered into it, and worshipping in it. And who can now find the church or learn the worship? Here the eye of the seed is tried and the wisdom of the spirit of the true disciple. And here ever since, all the world have been jangling about the form, while the true witnesses have been mourning

after the power, testifying concerning the power, and enjoying what was to be given forth of it, in the present way of its dispensation in the wilderness.

Quest. Why hardly in her built state?

Ans. Because even then such variety of resemblances and likenesses of the true church may be built, as cannot be distinguished from the true itself by any outward marks. There were in the apostles' days false apostles, false ministers, and false churches; which, though they appeared as the apostles of Christ, as the ministers of righteousness, as the churches of Christ, yet they were not so, but false prophets, deceitful workers, and synagogues of Satan. Now they which intend to deceive, appear most exactly in the form, and with the outward marks, if need require; and that which is true and substantial, is not so regardful of the outward form, but minds the inward life, truth, and substance. He, therefore, that judges by the form and outward marks, cannot but judge that to be the true spouse which appears most in the form, and with the outward marks, and so is very liable to be deceived and err, by judging some of the false churches to be true, and the true to be false.

Quest. What am I to do when I know the true church?

Ans. To wait in that which gives to be a member of it, and gives true union with it, whether it be in the wilderness-state, or in its built state. For the same Spirit, which begets the child in the true life, will also lead to the church; and in that wisdom which is from above, the true church will never be missed of; but in the earthly reasonings and guessings of man's wisdom, God's church (or New Testament building in the power of his Spirit,) is easily missed. And he that misseth of this, and is out of the pale of it, is it possible he should meet with the true salvation? "He that hath an ear to hear, let him hear;" and he that hath but so much as the heart of a man, let him consider, for the thing is of great weight, and deep concernment to the soul.

Well; have but patience a while, and the true church, (which God's Spirit builds,) shall be known, and all the false churches of men's building shall be known also. And that which God hath built shall have the power from God, and the praise among men; and all the Babylonish buildings of man's confused spirit, and inconsistent wisdom, shall vanish away like smoke, and become a stink in all nostrils. For strong is the Lord God of heaven and earth, who is confounding Babylon, in all her gaudy attire and glorious appearances, and raising up his Sion out of the dust. Amen, hallelujah!—*I. Penington.*

Trust in Providence.—Oliver Heywood, a pious man who lived in the seventeenth century, suffered at various times for his religious opinions, and was often reduced to great difficulties through want of the necessaries of life. His biographer relates the following anecdote which he declares to be perfectly authentic. At one time his stock of money was quite exhausted, the family provision entirely consumed, and his servant Martha, who had lived in the family for many years, had furnished for their support all the savings she had previously laid by. Oliver still trusted that God, whom he had desired to serve, would yet provide for the extreme need of himself and family. His children became impatient for food, and as yet there seemed no prospect of a supply. After considering the matter, Oliver called his servant to him, and desired her to take a basket, go to Halifax, and call upon a shopkeeper with whom he was acquainted in Northgate, and ask for the loan of five shillings. If the shopkeeper should be kind enough to lend the money, he desired her to buy some cheese, some bread, and such other little things as were needed in the family. He concluded with desiring her to be as expeditious as she could be, as the children were fretful for want of something to eat. He desired the Lord would give her good speed. Martha went as directed, but when she came near the house where she was to beg the loan of five shillings, through timidity and bashfulness her heart failed her. She passed by the door again and again, but could not gather courage enough to go in and tell her errand. At length the storekeeper, who was standing at his shop-door, noticed her, and called her to him. He inquired if she was not Oliver Heywood's servant. With an anxious heart she replied in the affirmative. On this he expressed his gladness, saying, "Some friends at M—— have remitted to me five guineas for your master, and I was just thinking how I could contrive to send it." Martha burst into tears, and for some time could not utter a syllable. The necessities of the family, the trust of her master in Providence, the seasonableness of the supply, all pressing upon her mind at once, quite overpowered her. At length she told the storekeeper upon what errand she had come to Halifax, and how her courage had failed at the thought of asking him to lend her poor master money. The tradesman was affected at the narration, and bade Martha freely come to him, if the like necessity should at any future time press on them. She purchased the necessary provisions, and then hastened home, to lighten the hearts of the almost famishing household.—*Buck's Anecdotes.*

THE PAINT ROCK, TENNESSEE.

When the traveller from the West first touches the French Broad road, which is built for thirty or forty miles in the bed of the river of the same name, on its northern side, he beholds at one glance the sublime and beautiful, the picturesque and novel, thickly huddled together before him. If he be an admirer of nature, he stops to gaze in delight; he feasts long upon this first view, and lingers to admire its grandeur. But when, with reluctance, he forces himself away, and commences his journey up the river, the scene so rapidly varies, so many new and wonderful objects present themselves to him, that the excitement first produced is not suffered to abate, but is rather heightened by the change. Finding that he has lost nothing by leaving his first prospect, he hurries from the second, to see if the scene continues undiminished in its allurements after he shall have passed the bend of the river before him. He makes the turn—the interest of the scene increases, and in ratio with its increase of interest is his increase of speed, until he finds himself urging his poor horse with whip and spur, rapidly approaching the Paint Rock; and if he has wondered already at the strange manner in which nature has crowded its scenes together, he now stops astonished and in raptures. The rocks, in an unbroken wall, are piled one above another, rising hundreds of feet in the air, so overhanging the road, which is scarcely wide enough for a carriage to pass, as to almost shut from him the sight of day, and make him shudder for his safety. He gazes upon this stupendous pile of rocks, rearing their awful heads far above him, bidding defiance to the thunder's heavy bolt, and the tornado's fearful power, and stretching so far along the distance, that they seem to have pushed the river from its course—his heart swells and palpitates at the remembrance of the Hand that has placed them there. He turns for relief to the other side of the river, and what a scene! Mountains, detatched from each other except the union formed by the extension of their bases, rising, thickly grouped together, almost perpendicularly above the dark-rolling clouds which often shut their summits from his inquiring eyes; while the river, with almost deafening roar, dashes madly among the rocks in its channel, and ever rushes onward through the deep gorge provided for its unceasing flow, completing the scene of the Paint Rock.—*Corr. Raleigh Reg.*

Earthquake in Mexico.—The New Orleans Bee publishes a letter received by a merchant of that city, with the Vera Cruzano of the 12th ult., containing the account of an awful earthquake, which desolated the city of Mexico on the 7th ult.

At the moment we write, says the Siglo of the 8th, the inhabitants of the capital of the republic are still under the influence of the horrors excited by the earthquake of yesterday, the disastrous effects of which we are still imperfectly acquainted with. Yesterday at 52 minutes past 3 o'clock P. M., the oscillations began, slight at first, and then stronger. The direction of the motion appeared to be north and south. It lasted about two minutes. The shocks were terrible, nothing like them was ever experienced before, and the condition of the buildings too surely proves the absence of all exaggeration.

We were by chance upon the great square at the time, and we witnessed a spectacle not easily forgotten. In an instant the multitude, but a moment previous tranquil and listless, were upon their knees, praying to the Almighty, and counting with anxiety the shocks which threatened to convert the most beautiful city in the New World into a vast theatre of ruins. The chains surrounding the portico were violently agitated; the flags of the pavement yawned open, the trees bent frightfully, the buildings and lofty edifices oscillated to and

fro; the immense arrow which crowns the summit of the cathedral vibrated with astonishing rapidity. At 56 minutes past 3 the movement had ceased.

It is impossible yet to ascertain the extent of destruction. Not a house or a door but bears the marks of this terrible calamity. Many of them are cracked and greatly injured, others are tottering, and others fallen. San Lorenzo, La Misericordia, Tompeate, Zapo, and Victoria streets, and the Grand street, have particularly suffered. The aqueducts were broken in several places. The bridge of Tezontlale is demolished. The Hospital of Saint Lazarus is in ruins, and the churches of San Lorenzo and San Ferdinand greatly injured. The magnificent chapel of Saint Teresa no longer exists. At the first shock, the cupola, a building of astonishing strength and great beauty, fell, and was soon followed by the vault beneath the tabernacle, and the tabernacle itself.

Fortunately all those in a church so much frequented, succeeded in escaping. At eight o'clock last evening, seventeen persons had been taken from the ruins of other buildings, and carried to the Hospital.

At three quarters past six, and a quarter past seven, two more shocks were felt. They were, however, slight, and occasioned but a temporary renewal of terror.

The authorities did everything that zeal and humanity could suggest, to carry help to the victims, and restore the aqueducts which furnish water to the city.

THE SUN AND MOON.

FROM THE GERMAN OF EBERT.

Moon.—O Sun, ere thou closest thy glorious career,
(And brilliant thy wide course has been,)
Delay, and recount to my listening ear,
The things which on earth thou hast seen.

Sun.—I saw, as my daily course I ran,
The various labours of busy man;
Each project vain, each emprise high,
Lay open to my searching eye.
I entered the peasant's lowly door,
I shone on the student's narrow floor;
I gleamed on the sculptor's statue pale,
And on the proud warrior's coat of mail.
I shed my rays in the house of prayer,
On the kneeling crowds assembled there;
In gilded hall and tapestried room,
And cheered the dark cold dungeon's gloom.
With joy in happy eyes I shone,
And peace bestowed where joy was gone.
In tears upon the face of care,
In pearls that decked the maiden's hair—
I shone on all things sad and fair.
But few the eyes that turned to Heaven,
In gratitude for blessings given;
As on the horizon's verge I hung,
No hymn or parting lay was sung.

Moon.—Thou risest in glory, my journey is o'er;
Alternate our gifts we bestow;
Yet seldom behold we the hearts that adore
The Source whence all benefits flow.

Sun.—Thou comest, O Moon, with thy soft-beaming light,
To shine where my presence has been;
Then tell me, I pray thee, thou fair queen of night,
What thou in thy travels hast seen.

Moon.—I shone on many a pillowed head,
On greensward rude and downy bed;
I watched the infant's tranquil sleep,
Composed to rest so calm and deep:
The murderer in his fearful dream,
Woke starting at my transient gleam.
I saw, across the midnight skies,
Red flames from burning cities rise;
And where, 'mid foaming billows roar,
The vessel sank to rise no more;
I heard the drowning sailor's cry
For succour, when no help was nigh.
On mountain path, and forest glade,
The lurking robber's ambuscade,
I shone—and on the peaceful grave,
Where sleep the noble and the brave,
To each and all my light I gave:
And as my feebler silver ray,
Vanished before the dawn of day,
In vain I lent my willing ear,
One word of gratitude to hear.

Sun.—We will travel onward our task to fulfil,
Till time shall be reckoned no more;
When *all* shall acknowledge the Sovereign Will,
That made them to love and adore.

THE FRIEND.

FIFTH MONTH, 10, 1845.

Bible Association.

The Annual Meeting of the Bible Association of Friends in America, was held in the committee-room of the Mulberry street meeting-house, on the evening of the 21st ultimo. The minutes of the Managers for the past year were read, exhibiting an interesting and encouraging view of their proceedings. The substance of these being condensed in the form of a Report, and since printed for distribution among the members of the Association, we have deemed proper to transfer to our columns for more general usefulness. (See pages 261, 262.) We are desirous to press upon the attention of Friends, in the various sections of this and neighbouring Yearly Meetings, those parts of the Report which relate to the valuable co-operation of women Friends, and which urge the propriety of renewed exertions on the part of Auxiliaries, and also the importance of endeavouring to establish new Auxiliary Associations in places where none have hitherto existed. It may be well, likewise, to bespeak attention to the 24mo. edition of the New Testament, lately issued by the Association, at the very low price of 10 cents, neatly bound in muslin, or 12½ cents in sheep. This, whether for home use, or as a convenient pocket travelling companion, or for a reading-book in schools, is rendering the New Testament, and in fair, good type, too, accessible on terms so easy, as to be within the reach of all.

Officers of the Association for the ensuing year:

Secretary.—Charles Ellis.

Treasurer.—Benjamin H. Warder.

Corresponding members.—Thomas Kimber, Paul W. Newhall, Charles Yarnall.

Managers.—George Williams, Jeremiah Hacker, John Elliott, Joseph Rakestraw, Uriah Hunt, John Carter, Townsend Sharpless, George G. Williams, Samuel Bettle, Jr., John Lippincott, Thcophilus E. Beesley, James R. Greeves, Horatio C. Wood, William Bettle, Isaac Davis.

For "The Friend."

"Peace and good will to men."

From the commencement of the Society of Friends, they have borne a uniform testimony against *war*, and have circulated many publications to enlighten the public mind on the subject, and it is now very satisfactory to perceive that people of other societies are extensively engaged in the good work.

The American Peace Society, finding an increasing disposition in editors of newspapers to copy Peace articles into their papers, propose furnishing each editor in the United States with a series of their periodical, inviting them to copy such parts as they approve, and solicit contributions for paying the cost. As this periodical abounds with well written, unexceptionable articles in promotion of Peace, a Friend in the country has set on foot a collection, and has already received a sufficient amount to pay the cost of many thousands of the tracts. Will not Friends in many places embrace this favourable opening for more extensively promoting the good cause? Any subscriber, desirous of knowing more distinctly the character of the periodical, may order one or more of the copies for their information.

Postmasters will forward the money to the Treasurer, J. P. Blanchard, No. 22 Cornhill, Boston.

Haverford School Association.

The Stated Annual meeting of the Haverford School Association will be held on Second-day afternoon, Fifth month 12th, at 4 o'clock, at the committee-room, Arch street meeting-house.

CHARLES ELLIS, Sec'ry.

Fourth month, 1845.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, jr., No. 73 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street.

Visiting Managers for the Month.—John G. Hoskins, No. 60 Franklin street; James R. Greeves, Chestnut street, near Sch. Sixth street; Isaac Davis, No. 255 Arch street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

DIED, on the 31st of Third month last, after a lingering illness, MARTHA C. HUBBARD, wife of Jeremiah Hubbard, at their residence in Richmond, Indiana, a member of Whitewater Monthly Meeting, in the 68th year of her age.

——, at her residence in Salem, Columbiana county, Ohio, on the 21st of Fourth month last, of consumption, BEULAH, daughter of George Tatum, and wife of Isaac H. Satterthwaite, in the 29th year of her age.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XVIII. SEVENTH-DAY, FIFTH MONTH, 17, 1845. NO. 34.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

HUGH BLAIR.

An Account of the Life and Writings of Hugh Blair, D.D., F.R.S.E., one of the Ministers of the High Church, and Professor of Rhetoric and Belles Letters in the University of Edinburgh. By JOHN HILL, LL.D., F.R.S.E., Professor of Humanity in the University.

(Concluded from page 261.)

With these recommendations, aided by the author's reputation as an elegant critic, and by his acquaintance with persons of the highest note, the book became fashionable; it was circulated that Lord Mansfield had read some of the sermons to their majesties; peers and peeresses without number were cited, as having read and admired; till at last it was almost a mark of vulgarity not to have read them, and many a lie was told to escape this imputation, by persons who had not yet enjoyed the advantage. Grave elderly ministers of much severer religious views than Dr. Blair, were, in sincere benevolence, glad that a work had appeared, which gave a chance for religion to make itself heard among the dissipated and the great, to whom ordinary sermons, and less polished treatises of piety, could never find access. Dainty young sprigs of theology, together with divers hopeful young men and maidens, were rejoiced to find that Christian truth could be attired in a much nicer garb than that in which it was exhibited in Beveridge, or in the Morning Exercises at Cripplegate.

If the huzzas attending the triumphal entry of these sermons had not been quite so loud, the present silence concerning them might not have appeared quite so profound. And if there had been a little more vigour in the thought, and anything like nature and ease in the language, they might have emerged again into a respectable and permanent share of public esteem. But, as the case stands, we think they are gone or going irrevocably to the vault of the Capulets. Such a deficiency of ratiocination, combined with such a total want of original conception, is in any book incompatible with its staying long in the land of the living. And, as to the style, also, of these performances, there were not wanting, even in the hey-day and riot of their popularity, some doctors, cunning in such matters, who thought the dead monotony of the expression symptomatic of a disease that must end fatally.

We should apologize to our readers for having gone on thus far with our remarks, without coming to the work which has given the occasion for introducing them.

This volume has disappointed our expectation of finding a particular account of the life of Dr. Blair, enlivened with anecdotes illustrative of his character. Nearly half of it is occupied not in criticizing, but actually in epitomizing, the Doctor's writings, a labour of which it is impossible to comprehend the necessity or use, except to make up a handsome-looking volume. Several of the most noted of the sermons are individually dissected, in a tedious manner, and compared with several of the sermons on the same subjects, in the volumes of some of the celebrated French preachers, but without any critical remarks of consequence. The other half of the book does relate mainly to the man himself, but is written much more in the manner of a formal academical eulogy, than of anything like a lively and simple memoir. It is not florid, but it is as set and artificial as the composition of Dr. Blair himself; and indeed seems a very good imitation, or, at least, resemblance. Except in the acknowledgment of one or two slight weaknesses, as we are taught to deem them, in the Doctor's character, it is a piece of laboured and unvaried panegyric, carried on from page to page, with a gravity which becomes at length perfectly ludicrous. Hardly one circumstance is told in the language of simple narrative; every sentence is set to the task of applause. Even Dr. Blair himself, whose vanity was extreme, would have been almost satisfied, if such an exhibition of his qualities and talents had been written in time to have been placed in his view.

To avoid several pages of extracts, we must remark, that Dr. Blair was something of a beau, and very fond of novel reading. Every reader will be surprised and provoked to find so very small a share of personal history. It is well known that we are not in general to look for many incidents and adventures in the life of a scholar and clergyman: but we should have supposed that a period of eighty-three years might have furnished more matters of fact, than what could be comprised in a quarter of that number of pages. Those which are here afforded, consist of little beside the notice and dates of the two or three more obscure preferments of Dr. Blair, on his road to what is described the summit of ecclesiastical success and honour, the High Church of Edinburgh; his appointment as Professor of Belles Lettres; his failure of being placed in the situation of Principal of the University of Edinburgh, which he expected to receive from the pure gratitude and admiration of his country, without any solicitation; and, the important circumstance of preaching his last sermon. This circumstance, will be henceforward inserted, we trust, with its precise date, in all chronicles of the memorable things of past times; for it is enlarged on here, as if it had been one of the most momentous events of the century. He died December 27th, 1800, in the eighty-third year of his age, and the fifty-ninth of his ministry.

The Doctor's successful progress through life was on the whole adapted to gratify, one should think almost to satiety, that love of fame which his biographer declares, in so many words, to have been his ruling passion; nor had the passion which, Dr. Hill does *not* say, was second in command, the love of money, any great cause to complain.

We sincerely wish to persuade ourselves that, with all his labour of encomium, this Dr. Hill has done less than justice to his subject. For if we are to take his representation as accurate and complete, we have the melancholy spectacle of a preacher of religion, whose grand and uniform object in all his labours was advancement in the world. This is clearly the only view in which his admiring friend contemplates those labours. The preacher's *success* is constantly dwelt on with delight; but this success always refers to himself, and his own worldly interests, not to any religious influence exerted on the minds of his inferior, and afterwards, his splendid, auditories. His evangelical office is regarded as merely a professional thing, in which it was his happiness to surpass his competitors, to attain the highest reputation, to be placed in a conspicuous station, to obtain a comparative affluence, to be most sumptuously flattered by the great, and to be the intimate friend of Hume, Smith, Home, Ferguson, and Robertson. There is hardly a word that attributes to the admired preacher any concern about promoting the Christian cause, the kingdom of Christ, or the conversion of wicked men,—in short, any one of those sublime objects for which *alone* the first magnanimous promulgators of Christianity preached, and laboured, and suffered. It is easy to see that, though Dr. Blair's reputed eloquence had been made the means of imparting the light, and sanctity, and felicity, of religion, to ten thousand poor wicked peasants, yet if he had not sought and acquired high distinction in polished society, his learned biographer would have been utterly disinclined to celebrate him, as deem-

ing him either a grovelling spirit, incapable of aiming at a high object, or the victim of malignant stars that forbade him to attain it. We could make plenty of citations to acquit ourselves of injustice in this representation: there are many passages of a quality similar to the following:

"His Lordship," (Chief Baron Orde,) "in his official capacity, was a regular hearer of the Doctor's sermons, while his court sat, and there was no one better qualified to judge of the preacher's merit. This merit, too, was never more conspicuous than when it was honoured with the approbation of the venerable Judge. Dr. Blair's literary reputation was there thoroughly established. And the unwearied labour he underwent in his closet, while composing his sermons, was repaid by the admiration of a discerning audience."—Page 187.

The Doctor is commonly reputed to have had a tolerably sufficient attachment to pelf. He might have higher motives for clinging so fast to the patronage of Lord Melville, but it is irksome to hear of his being "so much indebted to that patron's munificence," with the addition of the fulsome cant that "every favour which he received (from this patron) was *multa dantis cum laude*, and did honour to the hand that bestowed it." This patron is presumed to have been at the bottom of the pension of £200 granted from the public treasury.

In reading so many things about patronage, and munificence, and protection, and advancement, and success, it cannot fail to occur to any reader of sense to ask, with a sentiment very indignant in one reference, or very compassionate in the other—If all this was necessary to Dr. Blair, with a very small family, and with all the internal means attributed to him of advancing his interests, what is to become of ever so many hundred hapless clergymen, in Scotland and elsewhere, who have large families, slender livings, and *no* General Frazers, Chief Barons, and Lord Melvilles to "protect" them, no means of getting into the High Church of Edinburgh, no chance of attracting the notice of Royalty, and a pension of £200, and no hope of collecting tribute by means of a literary reputation "extending beyond the bounds of the British empire?"

AN ADVENTURE IN THE PYRENEES.

A bright gleam of sunshine chased away the mists, and showed us far distant on the right a green mountain, and a portion of sky more brilliantly blue than the fairest sapphire. "Allons—en avant," we both exclaimed, and on we went with renewed spirits. The mountain we had seen was at a very considerable distance, but we calculated upon finding some shepherd's hut, under which we might pass the night, should we fail in reaching Bujarelo. There was a kind of gap in the mass of rocks below in the same direction, to which my companion thought we had better descend. I differed upon this point, and gave it as my opinion that the proper route lay in front, over the ridges of snow.

I yielded, however, and we forthwith began a descent more difficult than anything we had yet encountered; for although the gap was not more than two hundred feet distant from us, the passage to it occupied no less than half an hour; after which we again descended, and reached a hollow scored by the tracks of sheep, and running down toward the desired green mountain, which to our snow-blinded eyes appeared an Eden. We therefore went on in the full confidence that all our perils were over. Judge then, of our disappointment on finding, after an hour's walking, that our route ended in a continuous chain of hidden precipices, at the base of which flowed a deep and impassable river.

What was now to be done? We gazed silently at each other, and then cast our eyes below at the torrent, which dashed more wildly along as its bed grew steeper, until it fell through a rocky cleft breaking in a series of cascades, and was finally lost in the abyss. It was evident that we were fairly in for a night among the crags and precipices, unless we could make our way below; wolves too were in the mountains, the cold was intense, and our clothes were of the very lightest material. These were very potent reasons for deciding that the decent, however perilous, must be attempted, and we accordingly looked about for the way by which it might possibly be accomplished. There was a cleft in the ridge to the left, toward which we observed a sheep-track, and we made straightway for it; nothing, however, was gained by this—the same fearful slopes ran down toward the valley, which now became visible far below, and we heard the busy murmur of its torrent, which looked like a silver thread in the distance.

We passed along the side of this dreadful ridge, regarding with longing eyes the soft green mountain opposite, from which arose the tinkling of cattle bells, although the animals themselves were not distinguishable; but the night was coming on rapidly, so it behoved us to be prompt and decisive; we therefore determined at once to lower ourselves down the slope until it might terminate in a precipice, when we trusted some way would present itself of attaining the valley. Down this we went with our hands and feet, my companion first, and I close upon his head, steadying ourselves by tufts of wiry grass, and perching upon small projections in the rock—dizzy work, I can assure you, requiring no little nerve and caution; the different points of rest had to be felt, and their firmness ascertained, before we ventured to trust our weight upon them—a slip would have been inevitable destruction.

The thought occurred to me, and I afterward learned that I had shared it in common with my companion, that if one had gone, how dreadful would have been the situation of the other; for no human aid could have been obtained for many mountain miles. Lower and lower we went, and more difficult at every step became the descent; the ledges grew smaller, the mountain side more smooth and perpendicular, the tufts of grass more rare. At length we reached so frightful a pitch of the precipice, that I shouted to my companion to return, for it was madness to attempt any further. He, however, went two or three steps lower, and then called out to me for assistance, exclaiming that he could neither go downwards nor get back, nor could he hold on many minutes! Here was an awful moment!—it was utterly impossible for me to render him the slightest aid, and his destruction appeared inevitable; a precipice of several hundred feet was below, and then a mass of sloping granite rocks, highly inclined, ran down to the torrent, upon which, unless he could recover his step, he must be hurled in a few short moments.

Providence, however, ordained it otherwise; he regained the presence of mind he had for the moment lost, and by a desperate effort got back to a place of comparative safety. We now determined to ascend, although that was no easy matter, and to find, if possible, some rocks that might afford us shelter for the night. It was, however, most provoking to give up our enterprise after having achieved so much, and we had not scrambled upward more than a few yards, when I espied a place that seemed to promise a more practicable descent, so we determined once more to attempt it. O——, as before, went first, and I followed close behind. There was only one part that seemed utterly impassable; but this my companion achieved by turning round in a very adroit manner, changing hands and giving himself an indescribable twist—most perilous, it must be confessed.

Upon my reaching it, I felt I could not succeed, while it was equally impossible for my companion to return; I therefore determined at all events to attempt it, and after resting a few moments to collect all my energies, I succeeded in the manœuvre, and we were in a few moments some way below. We had now passed the worst, and were soon by the side of a stream which had been in our neighbourhood all the way, tumbling down the rock in a continuous fall; into its black and slippery bed we slided, regardless of the water that fell upon us, and were shortly on the *debris*, congratulating each other upon our escape.—*Late paper.*

The Waldenses.—This wonderful people once numbered some hundreds of thousands; afterwards they were reduced to less than one thousand; and now they are about twenty-four thousand. They have endured thirty-seven persecutions. They still maintain, as did their fathers, the essential doctrines of the Gospel, and are rising in intelligence. They are very poor, but cheerful, industrious, and many of them are devotedly pious.—*Late paper.*

The Cherokees.

From the Cherokee Advocate of March 27th, we learn that a meeting of Cherokees was held at Tahlequah, the seat of government, on the 24th ultimo, to take into consideration the propriety of adopting such legal measures as might be calculated to protect the Cherokees against further outrages from the military at Fort Gibson. A series of resolutions was adopted, expressive of the senti-

ments of the meeting, and appointing a committee to memorialize the government, and urge upon it, in a respectful manner, the very great importance to the Cherokee people of the abandonment of Fort Gibson. The meeting and resolutions, says the Advocate, were not the offspring of groundless prejudice against the United States military, but the natural results of the flagrant wrongs that have been perpetrated upon Cherokee citizens and property, the revolting principle established in their courts of inquiry, and the vice and immorality that do, and always have existed, about the reserve, diffusing their pernicious influences throughout the country.

Roman Catholics in the United States.—The Metropolitan Almanac gives a summary of the Roman Catholic church in the United States, from which we collect the following: There are Dioceses, 21; Bishops, 26; Churches, 675; other stations, 592; Clergymen on missions, 592; Clergymen otherwise employed, 137; Ecclesiastical Institutions, 22; Clerical Students, 220; Literary Institutions for young men, 28; Female Religious Institutions, 20; Female Academies, 63; Charitable Institutions, 94; Population, 811,800. To show the progress of the papists, the following comparative statistics are given:

	1835.	1840.	1845.
Dioceses,	3	16	21
Bishops,	14	17	26
Churches,	272	454	675
Priests,	327	482	709
Eccele. Sem.	12	16	22
Colleges,	9	11	15

The Roman Catholics in Cincinnati number from 20,000 to 25,000, and have a large Jesuits' college, a full female Seminary, three large churches of brick, a splendid cathedral in progress, and another handsome gothic edifice in contemplation. They have also purchased real estate in the city to the amount of nearly $200,000.—*Late paper.*

Sagacity of a Dog.—A dog, the property of a man named Miller, who resides at the corner of Sixth and Carpenter streets, Southwark, Philadelphia, evinced a degree of sagacity so extraordinary, a few days since, as to be worthy of notice. A young infant had been left asleep by its mother, in the second-story room of the house, and waking up while alone, began to cry. The dog was in the room, or else being attracted thither by the noise, he determined to do something to pacify it. Accordingly he took hold of it by its clothes, lifted it carefully up, and carried it safely down to the kitchen, in the basement cellar, where they were both found, the child lying on the floor, and the dog gambolling around it, and occasionally stopping to lick the face and hands of his little charge, apparently delighted at the feat he had performed. —*Ledger.*

Good Example.—There are one hundred and twenty towns in Massachusetts without a single grog-shop.—*Late paper.*

For "The Friend."

Bodily Health and Mental Vigour

VERSUS

Excessive Early Cultivation and Excitement of the Mind.

The age of Infancy is consecrated by nature to those exercises which fortify and strengthen the body, and not to study, which enfeebles it, and prevents its proper increase and development.—*Tissot.*

The object of the present communication is to introduce to the notice of such of the readers of "The Friend" as are interested in the subject of Education, a little work which I apprehend has not fallen into the hands of many to whom the information, counsel, and warning which it contains would be especially useful. The work is entitled, "Remarks on the Influence of Mental Cultivation and Mental Excitement upon Health." It is from the pen of Amariah Brigham, Superintendent and Physician of the State Lunatic Asylum, at Utica, N. Y. The first edition was published in 1832; the third a few months since. In the meantime the work has been republished in Glasgow, Edinburgh, and London. To the Glasgow edition, Dr. Robert Macnish, extensively and favourably known as the author of the "Philosophy of Sleep," "Anatomy of Drunkenness," &c., added a preface and several valuable notes, which are contained in the present edition.

The object of this publication, as stated by the author, is, "to awaken public attention to the importance of making some modification in the method of educating children, which now prevails in this country. It is intended to show the necessity of giving more attention to the health and growth of the body, and less to the cultivation of the mind, especially in early life, than is now given." I propose making a few extracts from the work, partly in order to give some idea of its general character, and partly for the purpose of arousing parents and others to a consciousness of the danger of tasking the human brain before it is fully developed, and before it has become sufficiently consolidated to be the fit instrument of long-continued or intense mental application. At the same time I do most earnestly recommend parents, teachers, and others interested in education, to purchase the book, and give it an attentive perusal. It may be had at Carey & Hart's, corner of Fourth and Chestnut streets, and probably at other bookstores in this city—price fifty cents.

To the work are prefixed five prefaces, after which follow a few pages of General Observations on the influence of mental cultivation upon health. In these the author, speaking of the prevalent eagerness for intellectual improvement in our republic, says, that it "leads to a constant search after new and sure methods by which the education of children may be promoted. Hence we so frequently hear novel plans proposed for the earlier and more rapid development of the infant mind, and see machines invented for accelerating the progress of babes in the acquisition of what is called 'useful knowledge.' Bookstores are filled with innumerable works of instruction for children, and parents anxiously resort to every method which will enable their offspring to become prodigies in mental endowments, while in every other respect they remain weak and delicate infants.

"When such feelings and opinions prevail extensively, respecting the importance of developing and cultivating the mental powers of young children, it would not be surprising if, to accomplish that which is thought to be so desirable an object, some injudicious if not dangerous methods should be adopted. It becomes important, therefore, to examine occasionally and see whether parents and teachers, in their great eagerness to produce good results, are not sometimes too regardless of the injury which some of the methods employed may produce.

"Many physicians of great experience are of the opinion, that efforts to develope the minds of young children are very frequently injurious; and from instances of disease in children which I have witnessed, I am forced to believe that the danger is indeed great, and that very often in attempting to call forth and cultivate the intellectual faculties of children before they are five or six or seven years of age, serious and lasting injury has been done both to the body and the mind. The danger arises from parents and teachers forgetting or disregarding this important fact, that, although the mind is immaterial and indestructible, it is yet allied to a material body, upon the healthy state of which the intellect is dependent for vigour and power."

In section 1st the author shows, by a number of interesting facts and arguments, that the brain is the material organ by which the mental faculties are manifested. He closes this division of the work with the following remarks.

"If we do admit that the brain is the organ by which the mind acts, we must acknowledge the necessity of guarding this organ most carefully, of exercising it with extreme caution, of not endangering its delicate structure at any period of life by too much labour, or preventing its full development by too little; for the regular exercise of all the organs of the brain is necessary to prepare them for the active and powerful manifestation of the mental faculties.

"The healthy condition and proper exercise of the brain, are therefore far more important than of any other organ of the body; for we might as well expect good digestion with a diseased stomach, or good music from a broken instrument, as a good mind with a disordered, enfeebled, or improperly developed brain. And yet, how little regard has been paid to these important truths, in the cultivation of the mind! While people are exceedingly fearful of enfeebling and destroying digestion, by exciting and overtasking the stomach, they do not appear to think they may enfeeble or derange the operation of the mind by exciting the brain, by tasking it when it is tender and imperfectly developed, as it is in childhood."

Section Second commences with an inquiry into the condition of the brain in early life. "The brain of a new-born infant," says the

author, "weighs about ten ounces; that of an adult, generally, three pounds and a half, apothecaries' weight, frequently a little less. But if the mind of an adult has been long devoted to thought, if he has been engaged in constant study, his brain is usually increased beyond this weight. The brain of Byron, for instance, is said to have weighed four pounds and a half; and that of the illustrious Cuvier, four pounds thirteen ounces and a half. The size of this organ increases from the time of birth till manhood, remains stationary from this period until old age, and then diminishes in bulk and weight. The relative size of its different portions constantly varies during several of the first years of life, and it is not until about the seventh year that all its parts are formed. During childhood it is 'very soft, and even almost liquid under the finger, and its different parts cannot be clearly distinguished.'"

Such then being the condition of the brain in infancy, most certainly it is of great importance that the minds of the young should not be over-worked, or subjected to long-continued or intense mental application. Dr. Brigham shows the effects of such over-working; that, although it may increase the power of the brain, or rather hasten the manifestation of this power, yet ultimately there is a *loss* of mental power: the brain that is unusually active in childhood (if this activity has been produced by disease, or by excessive cultivation, by *forcing* the young organ), will frequently, perhaps generally, prove comparatively *inactive* in manhood. Nor is it the brain only that this over-straining of the youthful mind affects. The general health of the body is seriously impaired. And not only so, but some particular diseases are thus induced. "Dangerous forms of *scrofulous* disease among children," says our author, "have repeatedly fallen under my observation, for which I could not account in any other way, than by supposing that the brain had been exercised, at the expense of other parts of the system, and at a time of life when nature is endeavouring to perfect all the organs of the body. And after the disease commenced, I have witnessed, with grief, the influence of the same cause, in retarding or preventing recovery. I have seen several affecting and melancholy instances of children, five or six years of age, lingering awhile with diseases from which those less gifted readily recover; and at last dying, notwithstanding the utmost efforts to restore them. During their sickness, they constantly manifested a passion for books, and mental excitement, and were admired for the maturity of their minds. The chance for the recovery of such precocious children, is in my opinion small, when attacked by disease; and several medical men have informed me, that their own observations had led them to form the same opinion; and have remarked, that in two cases of sickness, if one of the patients was a child of superior and highly cultivated mental powers, and the other one equally sick, but whose mind had not been excited by study, they should feel much less confident of the recovery of the former than of the latter. This mental precocity results from an unnatural development of *one* organ of the body, *at the expense of the constitution.*"

But most parents are ignorant of the facts here stated, and are "generally anxious for the early cultivation of the minds of their children. To effect this object, they are assisted by teachers, who undertake, with the aid of books, maps, machinery and pictures, to make children of only a few years of age understand a vast many truths in Chronology, History, Geometry, and many other sciences; to mature very rapidly their understandings, and surprisingly quicken their reasoning powers. And when a child from much instruction, or from disease, has reached this superior mental condition, *Memoirs* and *Anecdotes of his Life* are published (for such children seldom live many years,) for the sake of instruction and example. Such publications have been extensively circulated; they have been greatly approved, and probably have had much influence with parents in the education of infants.

"Much of the thoughtlessness of parents, regarding the injury they may do their children by too early cultivating their minds, has arisen from the *mystery* in which the *science of mind* has been involved, and ignorance of the connexion between the mind and body; for we find them exceedingly anxious and careful about the health of their children in other respects. Entirely forgetful of the brain, they know there is danger in exercising many other parts of the body too much, when they are but partially developed. They know that caution is necessary with children in respect to their food, lest their delicate digestive organs should be injured by a too exciting and stimulating regimen. A parent would be greatly alarmed if his little child, by continued encouragement and training, had learned to eat as much food as a healthy adult. Such a prodigy of gluttony might undoubtedly be formed. The method of effecting it would be somewhat like that of enabling a child to remember, and reason, and study, with the ability and constancy of an adult. Each method is dangerous, but probably the latter is the more so, because the brain is a more delicate organ than the stomach."

The author concludes this section of the work with the following remarks:

"I would have the parent, therefore, understand that his child may be made to excel in almost anything; that by increasing the power of certain organs through exercise, he can be made a prodigy of early mental or muscular activity. But I would have him, at the same time, understand the conditions upon which this can be effected, and its consequences. I would have him fully aware, that in each case, unusual activity and power are produced by extraordinary development of an organ; and especially that in early life, no one organ of the body can be disproportionately exercised, without the risk of most injurious consequences. Either the over-excited and over-tasked organ itself will be injured for life, or the development of other and essential parts of the system will be arrested forever. From what has been said hitherto, we gather the following facts, which should be made the basis of all instruction; facts, which I wish often to repeat. *The brain is the material organ by which all the mental faculties are manifested; it is exceedingly delicate, and but partially developed in childhood; over-excitement of it when in this state, is extremely hazardous.*"

(To be continued.)

For "The Friend."

LINES,

Suggested by the remark,—"*There is no safety but in our Father's house.*"

Wand'rer, through the bright, bewildering
Maze of worldly pleasure, see
What bright flowers, (their thorns are hidden,)
Bloom spontaneously for thee;
How serene the sky above thee!—
In such scene can danger be?

Yes! a sword is hanging o'er thee,
There are hidden pits around,—
But *a narrow path before thee,*
Leads upon unshaken ground,
To thy "Father's house," where only
Rest and safety may be found.

Rest on "perfectl ove" and mercy,
Yet no hour exempt from care,
For thy place will be the watch-tower;—
Watchfulness and ccaseless prayer,
With thy Saviour's grace to aid thee,
Must make sure thy refuge there.

Thou! from a long dream, awaking
To the truth, that nought below,
Howe'er bright its early promise,
Can true happiness bestow;
Though the streams of desolation
Over all most cherish'd flow;

Though thy chosen props are failing
To support thee—though the ground
From beneath thy feet is sliding,—
Perfect safety may be found;
Seek thy "Father's house," where only
Is a balm for every wound.

Gracious Saviour! bow'd before thee,
There are hearts, well taught to know
Here they must "have tribulation,"
But too weak, too frail to go
To their "Father's house,"—Thou only
"Strength in weakness" canst bestow.

Wilt thou, howe'er deep and bitter
Must their cup of suff'ring be,
Teach them, proofs of love any mercy,
In thy chastening to see;
Teach to tread their path unmurm'ring,
Grant it lead at last to Thee.

S. W.

Fifth month, 1845.

Selected for "The Friend."

MORNING AND EVENING.

"*Thou makest the outgoings of the Morning and Evening to rejoice.*"

The morning's outgoings, its beauty and splendour,
To thy creatures, O God, should thy witnesses be:
And the stillness of evening, more soothingly tender,
Should gather our spirits to centre in Thee.

With the aid of thy Spirit most livingly teach us,
With power and with unction derived from above,
Ere the voice which they speak can availingly reach us,
Or we can interpret the language of Love.

If the glories of nature alone could have guided,
The pilgrims on earth to their mansions on high,
The Light of thy Gospel thou hadst not provided,
Nor a Saviour descended for sinners to die.

Then pour out thy Spirit on sons and on daughters,
Open eyes to thy beauty and ears to thy voice,
Till praise to thy name, like the sound of vast waters,
May bid them with morning and evening rejoice.

For "The Friend."

THE SOCIETY IN 1755.

A selection of some parts of a letter written by Samuel Fothergill to James Wilson in 1756, and now published in the FRIENDS' LIBRARY, gives us a view of what appeared to that eminently gifted man, to be the condition of the Society in this country nearly ninety years ago. There is little comfort in tracing the features of degeneracy which appeared at that early period; but when we reflect upon the falls and the rises of the Society since its foundation, we ought to be encouraged to trust that through the unmerited goodness of a compassionate and forgiving Lord, and the dedication of enlightened and regenerated men and women, who for Zion's sake, and the peace of their own souls, cannot flinch from the support of the blessed cause, the ensign which George Fox and his fellow labourers and sufferers raised before the nations, will still be exalted, and that many will flow unto it. Let every one, even every child, be steadfast and obedient to his divine and gracious Master, and we need not fear that he will desert us, or suffer his testimonies to fall to the ground for want of supporters among us.

James Wilson died in 1769, aged ninety-two years, a minister sixty years. A few years before his death, he wrote thus: "I am now waiting, and beseeching God Almighty to grant me the continuance of his blessed grace and Holy Spirit, to assist me in a full preparation for death, and calmly to resign myself to it; and above all, to grant me his help in that painful and trying season, that I may forever praise His holy name, who is forever worthy, with his dear Son, who is my dear and blessed Saviour. Amen." If the righteous scarcely be saved, where shall the ungodly and the sinner appear? How precious this confidence in the mercy of our Heavenly Father, in and through his well-beloved Son, not trusting to our own righteousness, and yet showing forth the blessed and well-founded hope which a life devoted to the cross and service of Christ lays the foundation for in the true believer.

The account of the state of Friends commences as follows:

"To begin with Pennsylvania, where I landed. There are a very great body of people who bear our name, and many who deserve to bear it. A noble seed, of several classes respecting age, though too few of the aged amongst them, who have kept their garments clean, and whose hands are strong. Their fathers came into the country in its infancy, and bought large tracts of land for a trifle; their sons found large estates come into their possession, and a profession of religion which was partly notional, which descended like the patrimony from their fathers, and cost as little. They settled in ease and affluence, and whilst they made the barren wilderness as a fruitful field, suffered the plantation of God to be as a field uncultivated, and a desert. Thus, decay of discipline and other weakening things prevailed, to the eclipsing of Zion's beauty; yet was there a noble remnant, whose love was strong, and who remembered the Lord of the whole earth and his house, whilst they built their own.

"A people who had thus beat their swords into plough-shares, with the bent of their spirits to this world, could not instruct their offspring in those statutes they had themselves forgotten. As every like begets its like, a generation was likely to succeed, formed upon other maxims, if the everlasting Father had not mercifully extended a visitation, to supply the deficiency of their natural parents.

"It consisted with his wisdom and mercy to reach forth a hand of love to many of them of the younger sort, and to subject their hearts to the work of his own power; and more especially of later time, he hath prevailed upon many in that province; brought some into the ministry, some fitting for it; and I trust for many, who are like the little sister, who hath no breasts to give to others the sincere milk of the Word, he is building them up as a wall, upon which a palace of silver may be reared. I cannot but hope in that province, particularly in the city of Philadelphia, it may be said Truth prospers, and there is a prospect that the succeeding generation may excel the last. I visited all their meetings, not as running hastily through them, but with great circumspection, and some of them four, five, or six times over, being desirous to leave them in peace.

"Maryland is poor; the gain of oppression, the price of blood is upon that province—I mean their purchasing, and keeping in slavery, negroes—the ruin of true religion the world over, wherever it prevails. Friends there are greatly decreased in number, and mixed with the world, in whose spirit they dwell. Their unfaithfulness to their testimony against the hireling priests, and their hands polluted with the gains of unrighteousness, have almost destroyed even the appearances of Truth in various parts; and as the pure gift of the ministry cannot be communicated to such unclean vessels, there is a great scarcity of ministers. I know not more than two in the province on whom is the heavenly stamp visible, and they are neither negro-keepers nor priest-payers. Nevertheless, in this Sardis the blessed Hand is at work. Some are lately convinced, and among the rising youth are some of the true Hebrew race, who have heard the alarm of the heavenly trumpet, and come out of their dens and caves.

"This very much describes also the state of Virginia; only I think I may add, the visitation of Divine truth seems more effectually received in various parts of this province than the former, and a spring of living ministry to edification; but here the youth are those whom the King of heaven delights to honour.

"North Carolina is the next. There are a great many Friends in a part of it contiguous to Virginia; some truly valuable Friends, but few; yet many who offer a sacrifice of that which costs them nothing. The largest body of Friends here seems to me the weakest; they have been a lively people, but negro purchasing comes more and more in use amongst them, and the pure life of Truth will ever proportionably decay. I travelled twelve hundred miles in this province, amongst Friends and others, and found some brethren and true members ingrafted into the Vine; though worldly-mindedness and lukewarmness have seized upon many.

"South Carolina hath only two meetings; one at Charleston, where there are few who bear our name, and fewer who deserve it; yet such is the force of our Divine testimony, as to gain place among the people. I had several very open meetings there, particularly two in the Baptist meeting-house, to great satisfaction. The principal people of the province attended, and the Lord of all mercies magnified his eternal name. The other is one hundred and thirty miles distant; a pretty settlement of Friends, mostly from Ireland.

"I went thence to Georgia, and had a large meeting in the court-house, and some opportunities in the inn where I lodged, to some service, though there were not any there who bore our name.

"I returned through the several provinces, as Truth opened my way; had sundry meetings in the county court-houses, and some of their places of worship; and finished my visit to Friends, where I had omitted any meetings in my going south; and upon my return rested a few days in Philadelphia.

"The Jerseys were the next in course; I had much close labour there; there is a valuable body of Friends, but much chaff, though I trust things are upon the revival. Long Island contains a great body of Friends; some truly valuable, but the more aged have not walked as bright examples; the leaders of the people have caused them to err. I visited this island four times, and left it at last with a pained heart, to which the want of a hopeful prospect of things being better greatly contributed. Narraganset and Rhode Island were then in my course. I had much close labour amongst them; this world has intercepted their prospect of a better, and greatly impaired that beauty which once rested on them, or their ancestors, though I hope there remains a little remnant upright, with their lamps trimmed and burning. But alas! the number of the faithful is there but as the gleaning of the vintage; I met with few places more discouraging. Thence, I went to Nantucket, a late plantation in comparison with many others, but too few there have kept their first love; divisions and contentions, the certain companions of the spirit of this world, have hurt them; and as these have subsisted amongst the leaders of the people, their example hath been injurious to others. Yet, even here, hope remained, from a prospect of a rising generation coming up, to assert a testimony their fathers have forgotten or neglected.

"Boston government was the next place where I found continual occasion of sorrow, yet intermixed with some hope. I had abundant labour, both with the natural branches of the olive tree, and those without. In that Aceldama, or field of blood, I was greatly favoured in many open and very large meetings, to publish the everlasting Gospel with some success, to my humble admiration, and thankful acknowledgment to the ever-worthy Name.

The state of the Society in this province is affecting. What open persecution could not effect, has been too fully accomplished by the caresses and favours extended to Friends there; nevertheless, there are a body of lively Friends up and down, who, I trust, walk in white.

"I returned through Narraganset, Rhode Island, and Long Island, into New York government; where, though cause of sorrow appeared, yet it was not void of hope for many amongst them, whose faces are set Zionwards. In the city of New York is a small, but very valuable body of Friends, who grow in the Truth as it is in Jesus.

"I returned to the Yearly Meeting at Philadelphia, Ninth month, 1755, which was very large, and truly comfortable. The winter I spent in close labour in Pennsylvania, and through Jersey, to my relief and ease of spirit. And although very painful baptisms attended me, yet the overshadowing of a Rock which was higher than I, preserved in summer's heat and winter's storms; and graciously supplied for every time of want; and mercifully sustained with ability to bring forth fruit in every month, throughout the revolution of the Lord's glorious year.

"I mention it to the praise of his most excellent Name, for rightcousness belongs to him, but to me blushing and confusion of face; inward and outward salvation was the merciful and unmerited bounty of his hand; he stayed me in humble reverence, when I came to the festival days of Mount Zion, and preserved me in patience, when I pensively mused on the scroll, written within and without, with mourning, lamentation, and wo."

For "The Friend."

DETRACTION.

It is sometimes advantageous to recur to the principles we have advocated in past years, and under circumstances of peculiar trial. If they were correct then, they must remain to be so still. In a letter written by A. B. to Elias Hicks in 1824 respecting a letter written by him upon a conversation they had on doctrinal points, she says, "nor do I look upon it as *detraction* to bear my testimony against opinions *publicly advocated*." Her letter was printed in Philadelphia in 1825, with some observations, from which the following sound and excellent sentiments are taken.

"An assent to certain doctrines was the basis upon which the Society of Friends was founded, and upon which only it can exist. It was a conscientious dissent from the faith of the societies to which they respectively belonged, that induced the worthy founders of this sect to forsake their families and friends, and join in communion and fellowship with those few despised individuals, whose doctrinal views were coincident with their own. And if the Society continues to exist as a distinct body of Christian professors, it must be by a strict adherence to the same principles which they professed."

"As then the system of faith adopted by the Society of Friends in the beginning, is the badge whereby they are contradistinguished from other denominations of professors, and is the cement or outward bond which unites them in religious fellowship, so it is essential to their existence, that they preserve the bond unbroken, and carefully guard against all mutilation. And there is no means whereby it would be more readily demolished, than by permitting ministers to promulgate whatever sentiments they may please, uncontrolled by any restraints, and amenable to no tribunal."

"That it is not *detraction* to express our dissent from doctrines which are publicly avowed, to discuss them, and to advise our friends against the adoption of them, must be obvious to every person of common sense.

"Every man has an undoubted right to enjoy his own opinions, provided they are not opposed to the laws of his Maker, nor injurious to society; and so long as he keeps them to himself, and does not infringe upon the conscientious belief, or the rights of his neighbour, he is accountable for them to God only. But when he assumes the office of a teacher, whether public or otherwise, his opinions cease to be *private sentiment*, and become public property, upon which every man may lawfully converse when and where he pleases, may reflect and decide at his leisure, may approve or condemn, may adopt or reject, as is most consistent with the dictates of his best judgment.

"When a man attempts to promulgate any new doctrines, we would suppose that he propounds them to the belief of his hearers, from the apprehension that they are more worthy of their acceptance than those they have hitherto held; consequently, then, he must consider himself to be doing a praiseworthy act in teaching them—and it cannot be detraction to charge a man with doing that which he himself views in the light of a good action.

"The speaker [or writer] communicates his ideas with the design of amending or informing his hearers, and whatever assertions he may make, or whatever sentiments he may avow, they at once become the property of his hearers, and are open to public or private criticism, and to approbation or censure, according to their merits. It is not to be supposed that the hearers are blindly and implicitly to adopt them, without exercising any discretion, or inquiring into their correctness, nor yet that they are to be prevented from communicating them to their friends, for their judgment and opinion. This would be depriving the hearer of his liberty of conscience and expression, and placing his faith entirely under the domination and control of the ministry, who would have it in their power to force his assent to the most absurd dogmas.

"Religious opinions are of infinite importance to man—they are intimately connected with his salvation, and consequently require the most serious consideration—he should have every opportunity and every facility for sober inquiry, and in coming to a decision, he should summon to his aid all those helps which the kindness of our Creator has placed within his reach. If, upon mature reflection, he conscientiously differs from the sentiments preached [or written]—if he believes them contrary to Scripture and right reason, and inimical to true religion and to pure morality, it becomes his duty to declare his dissent and disapprobation. If he sees that much ingenuity and pains are taken to disseminate them, that they are disguised under specious and insinuating forms, calculated to deceive the unwary, he is imperatively called upon by his duty as a Christian, to sound an alarm—to expose them in their real colours—to show their untruth and their pernicious tendency—to warn his fellow-men against the adoption of them, and by every lawful means to prevent their propagation.

"Elias Hicks appears among us as the declaimer of certain doctrines which he propounds for our belief, and which are easily seen to be contrary to Scripture, to the acknowledged principles of Friends, and to sound reason—and surely he is not so infallible as to have a right to call upon us for our unqualified and servile assent; nor yet to debar us from the liberty of discussing them, of telling them to our friends, nor even publishing, if we think proper, what he himself openly proclaims. Such requisitions would be the extreme exercise of ecclesiastical tyranny, and a most conclusive evidence of a consciousness of the weakness of his own cause.

"What he openly preaches [or writes], and has often preached in the hearing of hundreds of competent witnesses, it cannot be detraction to charge him with holding, else he must himself be his greatest detractor, since the charge is but a repetition of the substance and meaning of his own words. Any man who possesses the art of stenography, may, without any violation of gospel order, take down all his discourses, however absurd, print them and publish them to the world—how much more then may an individual converse upon them, and tell them to his friends!

"The right of absolute dictation on the part of ministers—the inordinate love of popularity and power—a claim for privilege, and for an exemption from the ordinary restraints and regulations of society, are the means by which priestcraft has ever established its dominion, and they continue to be the fruitful sources of religious oppression. So long, therefore, as liberty of conscience and liberty of speech are guaranteed to us, it becomes the duty of every member of every Christian society to exercise them in the fear of God, to watch with a jealous eye every innovation upon the established doctrines and discipline of the church, faithfully to bear a testimony against every approximation to infidelity, however specious its appearance, or however sacred the sanctions with which it seeks to clothe itself, and whenever he sees the approach of the enemy, as a vigilant watchman upon the walls of Zion, to sound the awakening alarm among his brethren."

It is a singular fact, that four different languages are spoken in Great Britain. There are something like 2,000,000 in Ireland who speak Irish, and cannot speak English; some 100,000 in Wales who do not speak English; many in Scotland, also, who do not speak English. In the Isle of Man there is a popu-

lation which speak a branch of the Teutonic tongue. In Russia, thirty different languages are spoken.—*Baird.*

For "The Friend."

CALEB PENNOCK.

We gather from memorandums kept by a relative of this dear Friend, most of the following particulars.

Caleb Pennock was born in East Marlborough, the 24th of Ninth month, 1752, of parents professing with Friends. He was deprived of the care of his father, who died when he was young; his mother married again, and he was left much to his own control. Being naturally lively, he sought company of like disposition, and indulged in dancing, and the use of spirituous liquors; indeed, in after life he confessed, that at one time he could not pass an inn or store where he knew ardent spirits were kept—so fearful an ascendancy had the desire for it obtained. Yet Mercy pursued him, and he was arrested in his course. Being at one time carousing in company, he was suddenly smitten, even as with the view of a handwriting on the wall, and desisted from participating with his thoughtless companions; whereupon one of them looked earnestly at him, and said, "He will be a preacher!" In relating this circumstance many years after, Caleb said, "I had no idea at that time of ever being called into this line." Often did he commemorate the goodness of his heavenly Father in giving him power to abstain from this besetting sin.

When at length he became convinced that it was the Divine will, that he should call others to repentance, he long evaded the requisition, adopting the language of Moses, "Kill me I pray thee, if thou dealest thus with me."

During his apprenticeship he met with many temptations, and some unusual trials, in passing through which he was remarkably favoured. After he married, he was actively engaged in providing for the wants of his family, and thought he was not bound to attend *all* religious meeting; and said of a younger brother who was diligent therein, "I thought my brother was a fool for going to week-day meetings."

William Jackson, who was a member of the same monthly meeting with Caleb, in the course of a religious visit to the families composing it, came to his house. The message of William Jackson was fastened upon Caleb's heart, as "a nail in a sure place." The words of David to his son, which were revived on this occasion, particularly arrested his attention: "And thou Solomon my son, know thou the God of thy father; serve him with a perfect heart, and with a willing mind: if thou seek him he will be found of thee, but if thou forsake him he will cast thee off forever." It appears that he "conferred not with flesh and blood, but gave up to the heavenly vision." In alluding to this change, he remarked, "I had now another Master; and had to attend both First and week-day meetings."

Sometime after this he removed his certificate to Kennet Monthly Meeting, held alternately at Kennet and at Centre, which last place was eight miles from his residence. Thither he frequently walked, entering no house by the way: often on these occasions lending his horses to others.

He was cautious not to grasp after the things of this world, lest he should lose a better inheritance; was scrupulously honest in his dealings among men, and was content with his station, saying he "had enough: that plenty was sent if rightly divided."

His beloved wife, who, he said, was a helpmeet indeed, whom he could trust, was taken from him in 1805, in the fifty-first year of her age, leaving eight daughters and one son. All of his children married except one daughter, who waited on him according to her ability till the closing scene. She, with a widowed daughter, who had returned to the parental roof, ministered to his necessities in advanced age.

Caleb Pennock entertained a filial reverence for William Jackson, whom he looked upon as his father in Christ, and who had been instrumental in plucking his feet out of the mire. About the period of the Separation from our Religious Society he heard reports of him, which his own guileless nature kept him from suspecting to be false; and he was troubled lest William had fallen into a delusion: and the case of James Naylor presented to his view. At length an intimation arose that it was the enemy of Truth casting his darts against the faithful, as he was wont to do, in all ages of the world; still aiming to weaken the upright pillars. Alluding to this time of trial, he said, "I was tossed about from post to pillar; and lost much sleep in consequence thereof, till I turned inward from man's uncertain news, to the sure Guide." Here he found safety and stability; and afterwards wondered how he became bewildered; but concluded it was permitted that he might be clothed with charity for others, who became similarly perplexed.

In the Separation caused by the unsoundness in Christian faith of some in our Society, many were blinded and led into captivity, amongst whom were some of Caleb Pennock's near relatives, and some of his children, who had heretofore been dutiful and affectionate. "This," he said, "cut him to the heart." With many of the Seceders he laboured both publicly and privately to little avail, for they were given up to believe a lie. He then found his peace consisted in withdrawing from their place of public worship, and, till a suitable situation could be provided, sitting down at the periods appointed for public worship, with his family, to wait upon the Lord. Some of his Friends being informed thereof, and being similarly circumstanced, came to sit with them. And often did it please Him, who is the crown and diadem of all rightly-gathered assemblies, to appear in their midst, and utter the gracious language to their troubled hearts, "Peace be unto you."

Some who seemed as if they could not appreciate the reason why Friends retired from their meeting-houses where they were liable to hear unsound sentiments delivered, and where they felt the darkness of unbelief pressing upon them and burdening their spirits,—said it was foolish thus to do,—so disorderly,—thus selecting a few from many, &c., and blamed Caleb in no measured terms for leading some from their rightful meeting-houses, and children from their parents. He was not insensible that the tongue of slander was busied against him, and that some of his former friends and neighbours ridiculed him and his associates as enthusiasts, but he remembered that his divine Master was evilly spoken of, and that the servant must not be above his Lord. One day a man came and looked in at the door upon this little company, and afterwards told a neighbour that he was tempted to cast a stone among them, they looked so foolish—a few met apart, &c. Another day, Caleb found the word *Orthodox* written in large letters upon his door, no doubt meant for a reproachful epithet; but he smiled and said, "We need not be ashamed of it." At one time a ministering Friend came to sit with the church in his house, when one of the disaffected came and stood without till the meeting was settled and the door shut, when he made it fast. Much rudeness was shown to Caleb by some of the children of his opposers, and the scornful look and the sneer were often his portion when these people met him. One day a man ran after him on the public highway, laying to his charge things that were false, and when he attempted to inform the individual better, he was rudely contradicted.

Caleb Pennock was much grieved at the departure from primitive plainness and ancient simplicity, in dress and furniture, among the members of our Religious Society, which beginning in the cities, spread abroad into the country. He feared that by unfaithfulness to what had been given us in charge, we might aid in drawing down a judgment upon our heads. He said he felt so discouraged at times with seeing innovations among Friends, that he was ready to wish with the prophet for a hiding place; beholding with sorrow a backsliding into many things that our predecessors had to renounce through great sufferings—and whose blood may be required at our hands, if we let their testimonies fall. The erroneous use of the plural language to a single person, he thought a mark of great declension. He was deeply grieved with the practice of some nominal professors, who taught their children to say the Lord's prayer formally at going to bed, or other stated periods, kneeling down, &c.

About two years before the visitation of the Cholera, he said, some evil or judgment was impending. Near thirty years ago, in his particular meeting, he signified in a religious communication, that some one present was near the close of time; soon after his son's mother-in-law, who was then at meeting, died. In a private conversation after this event, he said, "It is not over yet; another will be taken." Shortly after, his son's wife died. In a neighbouring meeting he mentioned a prospect that had been given him, that one in years, near, or in the gallery, had but a short time here; and in about four weeks, an individual of that description was called hence. Yet he was very cautious of

publishing such peculiar manifestations, saying, that it was only as he felt a necessity laid upon him, that he dared to do it.

[Remainder next week.]

The Syrian Atmosphere.—The reader accustomed only to the denser atmosphere of Europe, can scarcely form a just idea of the ethereal subtilty and transparency of the Syrian atmosphere. It is this which gives to the prospect from the mountains an amplitude and distinctness unparalleled in other lands. When Moses went up to Pisgah, he gazed over the whole inheritance of his people from north to south, and to the utmost sea. This he might have done without having had a miraculous power of vision imparted to him; and so might any man at this day, if he attained sufficient elevation. Four observers might command the whole of Syria, and from the top of Castres, Lebanon, and Tabor, let nothing of a certain magnitude escape them within that vast horizon. Standing on the top of the summit, the spectator has on one side the indefinite expanse of the desert, stretching far away towards the Persian Gulf; on the opposite side, the sea, melting afar into the firmament, suggests to his mind the idea of infinite space: hardly can he at first distinguish between sea and sky at their line of junction, but is tempted to fancy that the solid earth floats in an immense double ocean. It is not till he looks more narrowly and sees the little white sails specking the blue expanse of the waters, that he can get the better of the illusion. Landwards he discerns every sinuosity and indentation of the coast; every cape, promontory, and creek; every mountain mass, with its rocks, woods, torrents, hill-sides, villages, and towns—an interminable extent, and all as distinctly traced as though he were looking on a huge map or model stretched before him on a level floor.—*Late paper.*

Humanity.—I have ever thought that there is a certain degree of justice due from man to the creatures, as from man to man; and that an excessive use of the creature's labour, is an injustice for which he must account. I have therefore always esteemed it as part of my duty, and it has always been my practice, to be merciful to my beasts; and, upon the same account, I have declined any cruelty to any of God's creatures, and, as much as I could, prevented it in others, as tyranny. I have abhorred those sports that consist in torturing them, and if any noxious creature must be destroyed, or the lives of creatures for food must be taken, it has been my practice to do it in a manner that may be with the least torture or cruelty, ever remembering, that though God has given us a dominion over his creatures, yet it is under a law of justice, prudence, and moderation; otherwise we should become tyrants, not lords, over God's creatures; and therefore, some of those things which others have practised as recreations, I have avoided as sins.—*Sir M. Hale.*

Substitute for Indigo.—It is said that our common garden purslain will also furnish a good dye, which may answer the same purpose as indigo. As this plant abounds in many sections of our country, it may be useful to add here the recipe which we find for this purpose in some of our agricultural papers, where it is said to have been furnished by L. Ellsworth, of Napierville, Illinois.

"Take two bushels of purslain, (*portulacca,*) known as 'pursley,' add a sufficient quantity of water to cover it when pressed down into the kettle, and boil until thoroughly cooked—then strain off the liquor; also, one lb. of ground logwood, boil separately; dissolve one-quarter of a pound of alum in sufficient water to cover four pounds of wool or cloth; then boil the wool or cloth in the alum-water two hours; then add the purslain liquor and the logwood, and boil two hours more. When the article is first taken from the dye, it will have a purple hue; but will soon turn to a handsome blue on being exposed to the air. The quantity may be increased or diminished as required, observing the above proportions. —*Ellsworth's Report.*

American Cheese in England.—The export of this article is increasing in quantity. The amount sent to England in 1831, was 9 cwt., and from that time to 1841, it varied from nothing to 50 cwt. In 1841, it was 15,154 cwt.; in 1844 it was 42,312 cwt. The late demand for cheese for the English market, has caused a rise of this article here of two cents per pound.—*Late paper.*

A Philanthropic Idea.—We see it stated, that ten Newfoundland dogs have been imported into Paris, for the purpose of watching the banks of the Seine, and experienced trainers are every day employed in teaching these magnificent animals to draw from the water stuffed figures of men, women, and children. The rapidity with which they cross and recross the river, at the voice of the trainers, is truly marvellous.—*Ibid.*

For our part, we seem, I mean the Society, to live in great union; but I fear the unity of the one ever-blessed Spirit is not the source, but rather an agreement to let things go as they may or will, without much care about them; and if any are zealous for the testimony, rather to single them out as turners of the world upside down, and troublers of the church's quiet.—*S. Fothergill.*

I have found by experience, that it is exceedingly difficult to converse much with those, whose desires are not subject to the yoke of Christ, without contracting a tincture of that infectious lightness which appears in the whole course of their conduct.—*C. Payton.*

THE FRIEND.

FIFTH MONTH, 17, 1845.

We have noticed with satisfaction some indications that the subject of capital punishment has afresh engaged the attention of a respectable portion of our fellow-citizens, with a view to its final abolition. The following extract of a letter from a Friend of Union co., state of Indiana, dated the 27th ultimo, evinces that the people in that country have also been stirred up to a laudable zeal and activity on the interesting topic:

"I was glad to see in the last number of 'The Friend,' [No. 30,] that little pathetic piece on Capital Punishment. It is a subject that is, at this time, claiming the attention of the citizens of our county in quite a lively manner.

"A meeting has lately been held at Liberty, and another is now advertised, for considering the law that inflicts the punishment of death. The subject has been agitated afresh on account of a man, about twenty-three years of age, having been condemned to the gallows by our late court, for committing a murder six years ago. Although the judges and jury passed sentence on him in accordance with the laws of Indiana, yet it is said that several of them are zealously engaged in endeavouring to disseminate a more enlightened view of the subject; also in promoting petitions to the Governor for commuting his punishment to servitude in the State Prison. The petitions, I believe, have been signed by quite a large portion of the citizens of this county; the day fixed for hanging the man is the 10th of the Sixth month next, which gives time for some deliberation and discussion on the subject. The sheriff, it is said, is opposed to hanging, and says he shall object to performing the act. I hope the time is not very far distant, when Indiana will leave the inflicting of death to Him who has declared that 'Vengeance is mine, I will repay, saith the Lord.'"

Innocent Man Hung.—The St. Louis American of the 19th inst. says:—"News was received in this city last evening of the death of that notorious individual, Buffalo Bill, somewhere in Arkansas. Before he died, he made confession in relation to the murder of Major Floyd, in August, 1842. He said that Johnson, who was hung in June, 1843, was innocent, and that himself and M'Lean, (who was acquitted in our Criminal Court last week,) were the principal actors in the tragic scene —assisted by others."

Friends' Library.

The subscribers to the "Friends' Library" within the limits of New York Yearly Meeting, are requested to apply for their bound volumes to William Birdsall, agent, No. 248 Front street, New York.

MARRIED, on the 7th instant, at Friends' meeting-house on Twelfth street, SAMUEL H. CLAPP, of New York, to PHEBE M., daughter of Thomas Kimber, of this city.

DIED, on the 19th of Fourth month last, aged seventy years, MARTHA ECROYD, formerly a valuable overseer of Muncy Monthly Meeting, but latterly residing in Philadelphia.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Bodily Health and Mental Vigour

VERSUS

Excessive Early Cultivation and Excitement of the Mind.

The age of Infancy is consecrated by nature to those exercises which fortify and strengthen the body, and not to study, which enfeebles it, and prevents its proper increase and development.—*Tissot.*

(Continued from page 268.)

Section Third contains so many excellent observations, that I find I have marked nearly half of it for insertion. Speaking of *books* for young children, the author says: "They are then *excessively abundant*. Some are announced as purposely prepared 'for children from *two* to *three* years old.' Many are for the week-day infant school; some to teach children History and Geography; others to instruct them in Geometry, Theology, and Metaphysics. 'The Child's,' 'The Girl's,' 'The Boy's,' Books have been multiplied on almost all subjects, until they have become nuisances. Where is the proof that they have ever benefited a single child? Do the youth now, of the age of 15, who have used such books most of their lives, who committed to memory innumerable truths, and were taught to reason when at the age of 3 or 4, possess more active and independent minds than their parents possessed at the same age? Does their mental power *now* show the *good* effect of their early and extraordinary culture? Do not the numerous slender, delicate, and pale-faced youths who are seen in our colleges, and in boarding-schools for girls, exhibit the *bad* effects of this system? I ask again, where is *any* evidence that books, put into the hands of children before the age of seven or eight, are of any lasting benefit, either to the body or the mind? I have shown that they may do immense injury.

"But apart from the injury which such books produce, by too early exciting the mind and feelings of children, many of them are very objectionable, on account of the nonsense and falsehood which they contain. Some, designed *for children from two to three years of age*, contain such trash as" it is useless, or worse than useless, for children of any age to read. "Other 'Books,' 'Lessons,' 'Manuals,' and 'Tales for Infants' and for 'Infant Schools,' contain much that is questionable as to its truth, much that infants had better not know, and much that is far above their comprehension. Some contain garbled accounts from Scripture, of the creation of man, and his apostacy, and other religious truths which no child can understand, or profit by, if he could understand them; the full account given in the Bible is far better. Other books for infants contain 'Lessons in Geometry, Botany, Astronomy,' &c. &c.*

"The method of teaching little children varies in different schools; but that is everywhere considered the *best*, which forces the infant mind the *fastest*. In some schools, the *memory* is chiefly cultivated, and children are taught innumerable facts. Here we see those who are scarcely able to talk, exhibited as wonderful children. They are declared to be deserving of the highest praise, and prophesied about as giving promise of great distinction in future, because they are able to tell us who was the oldest man, and many other equally useful and important facts. They are also able to tell us many truths in Astronomy, Geometry, Chemistry, &c., &c., of which the innocent beings know about as much as do parrots of the jargon they deliver. In other schools, teachers are opposed to such practice; and say that a child should learn nothing but what he understands; that the memory should not alone be cultivated; therefore they teach children that Methuselah was not only the oldest man, and nine hundred and sixty-nine years of age, but that he was the son of Enoch, and the grandfather of Noah, and that a year means 365 days, and a day 24 hours; and all this they teach, in order, as they say, that a child may *fully understand* what he learns. Other teachers say, that it is very wrong to *compel* a child to learn —very wrong indeed; and that he should learn no more than he will cheerfully: but though they do not gain their purpose by exciting *fear*, they awaken other passions of the strongest kind in the child, by a system of *rewards* and of *praise*. Now of all these methods, if there is any preference, it should be given to the first; for that is the least objectionable which has the least tendency to develope the mind and awaken the passions prematurely. They must all however, be wrong, if they call into action an organ which is but partially formed; for they do not conform to the requirements of the laws of nature, and wait for organs to be developed, before they are tasked.

"I beseech parents, therefore, to pause before they attempt to make prodigies of their own children. Though they may not destroy them by the measures they adopt to effect this purpose, yet they will surely enfeeble their bodies, and greatly dispose them to nervous affections. Early mental excitement will serve only to bring forth beautiful, but premature flowers, which are destined soon to wither away, without producing fruit.

"Let parents not lament, because their children do not exhibit uncommon powers of mind in early life, or because, compared with some other children, they are deficient in knowledge derived from books. Let them rather rejoice if their children reach the age of six or seven, with well-formed bodies, good health, and no vicious tendencies, though they be at the same time ignorant of every letter of the alphabet. If they are in this condition, it is not to be inferred that their minds are inferior to those of children who have been constantly instructed. It is a great mistake to suppose that children acquire no knowledge while engaged in voluntary play and amusements.

"They thus do acquire knowledge as important as is ever acquired at school, and acquire it with equal rapidity. Many think that the child who has spent the day in constructing his little dam, and his mill, in the brook, or the stream that runs in the gutter; or in rearing his house of clods or of snow, or in making himself a sled or cart, has been but idle, and deserves censure for a waste of his time, and a failure to learn anything. But this is a great error of judgment; for, while he has thus followed the dictates of nature, both his mind and body have been active, and thereby improved. To him anything which he sees and hears and feels is new, and nature teaches him to examine the causes of his various sensations, and of the phenomena which he witnesses. For him, the Book of Nature is the *best book*, and if he is permitted to go forth among the wonders of creation, he will gather instruction by the eye, the ear, and by all his senses.

"He is for a while just as ignorant that stones are hard, that snow will melt, that ice is cold, that a fall from the tree will hurt him, and a thousand other common facts, as he is of a 'parallelogram,' or 'perimeter,' or the 'diameter of the sun,' or the 'pericarpium of flowers,' or of many other similar things, which some think important for infants to know.* If his time is constantly occupied in learning the last, he will grow up ignorant of

* See Lessons for Infant Sabbath Schools, 1831. Infant School Manual, 1830, and a vast number of other books for *infants*, with which bookstores abound.

* See Infant School Manual.

many common truths, and fail in the best of all learning, *common sense*.

"The child, when left to himself, manifests a true philosophical spirit of inquiry. The story related of the celebrated Schiller, who, when a boy, was found in a tree, during a thunder storm, trying to find where the thunder and the lightning came from, is an instance of the natural tendency of every child to self-education. This tendency it is highly important to encourage, for it involves the cultivation of that spirit of inquiry, 'which is far more valuable than limited acquirements in knowledge; a spirit which teaches us to distinguish what is just in itself, from what is merely accredited by illustrious names; to adopt a truth which no one has sanctioned, and to reject an error of which all approve, with the same calmness as if no judgment was opposed to our own.'* But this spirit will never be acquired, when the child is taught from his infancy to depend upon others for all he knows, to learn all he does learn as a task, and not from the desire of ascertaining the truth and gratifying his curiosity.

"Let not the parent, therefore, regret that his child has passed his early hours out of school; for in all probability the knowledge he has gained while running and exercising in the open air at play, is more valuable than any he would have gained at school. At all events, he has gained what is far, very far more valuable than any mental acquirements which a child may make, viz.: a sound body, well-developed organs, senses that have all been perfected by exercise, and stamina which will enable him in future life to study or labour with energy and without injury."

From the latter part of this section I extract the following:

"The history of the most distinguished men will, I believe, lead us to the conclusion, that early mental culture is not necessary, in order to produce the highest powers of mind. There is scarcely an instance of a great man, one who has *accomplished* great results, and has obtained the gratitude of mankind, who in early life received an education in reference to the wonderful labours which he afterwards performed. The greatest philosophers, warriors, and poets, those men who have stamped their own characters upon the age in which they lived, or who, as Cousin says, have been the 'true representatives of the spirit and ideas of their time,' have received no better education, when young, than their associates who were never known beyond their own neighbourhood. In general their education was but small in early life. *Self-education*, in after-life, made them great, so far as education had any effect. For their elevation they were indebted to no early *hot-house culture*, but, like the towering oak, they grew up amid the storm and the tempest raging around. Parents, nurses, and early acquaintances, to be sure, relate many anecdotes of the childhood of distinguished men, and they are published and credited. But when the truth is known, it is ascertained that many, like Sir Isaac Newton, who, according to his own statement, was 'inattentive to study, and ranked very low in the school until the age of 12;' or, like Napoleon, who is described, by those who knew him intimately when a child, as 'having *good health*, and in other respects was like other boys,' do not owe their greatness to any early mental application or discipline. On the contrary, it often appears, that those who are kept from school by ill health or some other cause in early life, and left to follow their own inclination as respects study, manifest in after-life powers of mind which make them the admiration of the world."

In a note to this passage, the following named persons are mentioned as among those whose education and subsequent attainments serve to illustrate the foregoing remarks:—"Shakspeare, Moliere, Gibbon, T. Scott, Niebuhr, W. Scott, Byron, Franklin, Rittenhouse, R. Sherman, Prof. Lee, Gifford, Herder, Davy, Adam Clarke, &c. The last named person was a very unpromising child, and learned but little before he was eight or ten years old. But at this age he was 'uncommonly hardy,' and possessed bodily strength superior to most children. He was considered a 'grevious dunce,' and was seldom praised by his father but for his *ability to roll large stones;* an ability, however, which I conceive a parent should be prouder to have his son possess, previous to the age of seven or eight, than that which would enable him to recite all that is contained in all the Manuals, Magazines, and *books for infants* that have ever been published."

I cannot willingly leave this section of the work without introducing some remarks contained in one of Dr. Macnish's valuable notes. After saying that the education of a child during his early years, "should be chiefly, if not entirely, physical and moral," he adds: "Let him ramble about and thus strengthen his frame; and let him be taught to abhor lying, thieving, tale-bearing, oppression, cruelty, gluttony and every kind of vice. When the weather admits of it, children should be very much in the open air. Laughter, shouting and innocent mirth, [unless the two former be indulged in to excess, or when the occasion is unfitting,] should never be checked but rather encouraged. They are the grand safety valves for the super-abundant exuberances of the young spirit; yet some parents have the incalculable folly to close these outlets of joy, and interdict as much as possible every expression of vivacity in their children. The young creatures are prohibited from laughing and talking in their presence, obliged to sit stock-still, like so many waxen images, and compelled to smother the glorious, and, alas! too brief impulses of childhood in the stagnation of silence."

Section Fourth contains the "Opinions of celebrated physicians respecting early mental cultivation." From some of these I shall make a few extracts.

The celebrated Tissot, in his work on the *Health of Men of Letters*, says: "The effects of study vary much, according to the age of the student. Long continued application, in infancy, destroys life. I have seen young children, of great mental activity, who manifested a passion for learning far above their age; and I foresaw, with grief, the fate that awaited them. They commenced their career as prodigies, and finished by becoming idiots, or persons of very weak minds."

After referring to instances of disease and death, caused by excessive mental application in youth, he adds: "I have elsewhere mentioned the injury that peasants do their children, by requiring of them more bodily labour than they ought to perform. But those injudicious parents who require from their children too much labour of the intellect, inflict upon them an injury far greater. No custom is more improper and cruel than that of some parents, who exact of their children much intellectual labour, and great progress in study. It is the tomb of their talents and of their health." He concludes with this advice. "The employments for which your children are destined in after life, should regulate their studies in youth; not requiring (as is the custom with many parents) the most study in early life, of those who are to be devoted to literary pursuits, but on the contrary, the least." "Of ten infants," says he, "destined for different vocations, I should prefer that the one who is to study through life, should be the least learned at the age of twelve."

The distinguished Hufeland, physician to the King of Prussia, makes the following remarks on this subject, upon which, from "his learning and acquaintance with the greatest scholars of his age," he is eminently qualified to decide. "Intellectual effort in the first years of life is very injurious. All labour of the mind which is required of children before their seventh year, is in opposition to the laws of nature, and will prove injurious to the organization, and prevent its proper development." Again, he says, "It is necessary that we should not begin to exercise the faculties of the mind too early; it is a great mistake to suppose that we cannot commence their cultivation too soon; we ought not to think of attempting this while nature is wholly occupied with the development of organs, and has need of all the vigour of the system to effect this object. If children are made to study before this age, the most noble part of the vital force is withdrawn from perfecting the organization, and is consumed by the act of thought; from which it necessarily results, that the bodily development is arrested or disturbed, digestion is deranged, the humours deteriorated, and scrofula produced. In fine, the nervous system thus acquires a predominance over all others, which it preserves for the remainder of life, producing innumerable nervous complaints, melancholy, hypochondria, &c. It is true, however, that diversity of character requires different methods in this respect. But in all cases the course to be pursued is directly opposed to that which is usually adopted. If a child shows at an early age a great propensity for study, instead of animating and encouraging him to proceed in this course, as most teachers do, it is necessary to moderate his zeal, for *precocity of mind is nearly always disease*, or shows an unnatural propensity, which it is most prudent to correct. A child of more dull intellect, whose thoughts

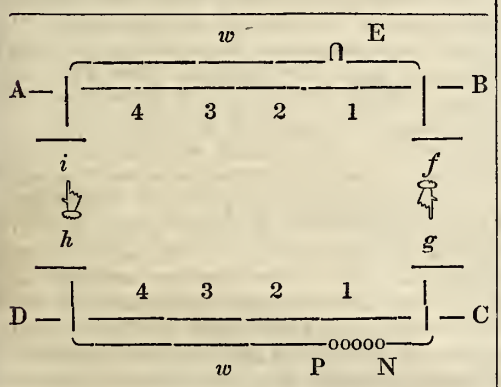
* Brown's Philosophy.

are slow, may, on the contrary, apply to study at an earlier period of life, for in him this exercise is necessary for the proper development of the mental faculties."

(To be continued.)

ELECTRO-MAGNETIC TELEGRAPH.

Our readers were made aware some time since, that Prof. Morse had devised a plan for conducting the electric fluid across rivers by means of the water itself. As the particulars of this plan have not been presented to the public through the papers, we annex a description of it furnished by Professor Morse himself to the Secretary of the Treasury at Washington. But before doing so it may be as well to state the facts which led to it. In the autumn of 1842, at the request of the American Institute, Prof. Morse undertook to give to the people of New York a demonstration of the practicability of his invention, by connecting Governor's Island with Castle Garden—a distance of one mile. For this purpose he laid wires, properly insulated, beneath the water. He had just commenced operating, and received two or three characters, when his intentions were completely frustrated in the destruction of a part of his conductors by a vessel, which drew them up on her anchor and cut them off. It was during the subsequent night, whilst suffering mortification at this failure, that he conceived the plan of arranging his wires along the banks of the river so as to cause the water itself to conduct the electricity across. An experiment was made soon after at Washington on the canal, with success, and a series of experiments, made last fall, developed the law governing the passage of the electricity. The following diagram will explain the experiments referred to:



A, B, C, D, are the banks of the river; N, P, are the battery; E, is the electro-magnet; *w*, *w*, are the wires along the banks, connecting with copper plates, *f*, *g*, *h*, *i*, which are placed in the water. When this arrangement is complete, the electricity generated by the battery passes from the positive pole P, to the plate *h*, across the river, through the water to plate *i*, and thence around the coil of the magnet E, to plate *f*; across the river again to plate *g*, and thence to the other pole of the battery, N. The numbers 1, 2, 3, 4, indicate the distance along the bank measured by the number of times of the distance across the river.

The distance across the canal is 80 feet; on August 24th, the following were the results of the experiments:

No. of the experiments.	No. of cups in battery.	Length of conductors, *w*, *w*.	Degrees of motion of galvanometer.	Sizes of the copper plates *f*, *g*, *h*, *i*.
1	14	400	32 & 24	5 by 2½ ft.
2	14	400	13½ & 4½	16 by 13 in.
3	14	400	1 & 1	6 by 5 in.
4	7	400	24 & 13	5 by 2½ ft.
5	7	300	29 & 21	5 by 2½ ft.
6	7	200	21½ & 15	5 by 2½ ft.

Showing that electricity crosses the river, and *in quantity in proportion to the size of the plates in the water.* The *distance of the plates on the same side* of the river *from each other*, also affects the result. Having ascertained the general fact, I was desirous of discovering the best practical distance at which to place my copper plates; and, not having the leisure myself, I requested my friend, Prof. Gale to make the experiment for me. * * * *

As the result of these experiments, it would seem that there may be situations in which the arrangements I have made for passing electricity across the rivers may be useful, although experience alone can determine whether lofty spars on which the wires may be suspended, erected in the rivers, may not be deemed the most practical. The experiments made were but for a short distance; in which, however, the principle was fully proved to be correct.

It has been applied, under the direction of my able assistants, Vail and Rogers, across the Susquehanna river, at Havre de Grace, with complete success—a distance of nearly a mile.—*Baltimore American.*

Sting-Rays in the Takutu.—The Takutu abounds in sting-rays (kaja,) which partly bury themselves in the sand, and prove dangerous to those who wade through the river. Near Scabunk those fish were so numerous that one of the Arecuna Indians was twice wounded above the instep; he appeared to suffer excruciatingly. While we were busy attempting to alleviate his pain, another Indian, a young Macusi, about thirteen years of age, was likewise wounded. Not possessing so much power of enduring pain as the former, he gave way under it, threw himself upon the ground, with piercing cries, and began, in his paroxysms, to bite the sand, and bury his face in it. He was wounded in the sole of the foot, but he suffered the greatest pain in the groin, the region of the heart and under the arms. In both instances I had a ligature applied above the wound, pressed it as much as possible, and had that of the younger Indian sucked. I applied poultices of cassada bread, and towards evening, the pains were much alleviated. It is but seldom that wounds by the formidable weapon nature has given to the sting-ray for its defence prove fatal. The serrated or jagged nature of this instrument causes a dangerous wound, but I doubt whether there is any injection of a deleterious liquid. It must be admitted, however, that the pains and symptoms resemble those of snake poisons; and so late as last year, 1841, a labourer on the plantation Zelandia, at Wakenaam, died in consequence of the wound a sting-ray had inflicted upon him—*Schomburgh's Visit to the Sources of Takutu: Journal of the Royal Geographical Society.*

For "The Friend."

STEPHEN CRISP'S EPISTLE.

In the year 1666, Stephen Crisp published the following instructive Epistle, which has been often since reprinted in his works. In 1780, it was reissued in Philadelphia, a copy of which edition is offered to the Editor of "The Friend," for insertion in his Journal, under the belief that the attentive perusal of it will tend to edification. W.

An Epistle to Friends concerning the Present and Succeeding Times. By one who is a Traveller in the way of Peace, and hath good will towards all Men, and more especially to the Household of Faith. Stephen Crisp.

Dear Friends,—You whom the Lord hath reached unto in this day of his love, and hath made known the way of truth and righteousness unto you, through the raising up of that holy living Witness of himself, that long lay hid and buried in you, and hath brought you to a secret feeling of something in you, that is worth the minding and regarding; and the Lord causing this to appear in the day of your seeking, as a light discovering darkness, and its power, by which ye were formerly holden, and given you by his Spirit a sense and secret hope, that in this Light the way of deliverance was to be attained unto; this hope made you not ashamed of the light which before you hated, but you came to know and embrace it, even when others still hated it, and you for its sake; yet your hearts being affected with the hope that did appear therein, could not but join unto it, as to make public profession of it for its own sake; and for no other ends or designs, or interest at all, but with resolution in that light, to wait for the salvation of God. Dear Friends, it is you aforementioned that both now, and for some days and weeks my heart hath been deeply exercised concerning, even night and day; and the aboundings of the Father's love doth often overcome me, and draws me forth now to say and write these things unto you for your admonition and establishment; and indeed it is you who did thus rightly own the way of truth, and knew your believing to be the gifts and mercy of God to your souls, that I do aim at; for those that have taken up the profession of the precious Truth upon by-respects and sinister ends, and but for reasons propounded in their carnal minds; though I do pity them, yet I have not much at this time to say to them but this, 'The day shall declare them and their garments shall not hide them.'

But you, Oh my Friends! who had fellowship with us, in the deep travels of our

beginnings, and did come to Truth the same way, and have known the power and virtue of it, many times overcoming you in your inward man, which hath made you cry out, 'Lord, evermore give us of this bread;' and hath made you as a watered garden: Oh Friends, how shall I express or signify unto you those longings, those ardent desires and earnest breathings of my soul, that you, even you, might abide to the end of all trials, tribulations, and adversities, and might inherit that crown of immortality that is in Christ Jesus our Lord, and might not by any means be bereft thereof; this is singly my travel in body and spirit, that you might be kept and preserved out of all the subtle snares of the wicked one, which hunts for the soul, even of those that have believed; and therefore in dear and tender love, I have a few things to write unto you for the clearing of my conscience, and discharging my duty in the sight of the Lord; and the Lord give you all a tender and an understanding heart, that both you and I may yet have cause daily to praise the Lord in the glorious light of his salvation, which he hath manifested among us by the revealing his Son Jesus Christ, to whom belongs 'Dominion, honour and glory forever, Amen.'

And first, dear Friends, it is in my heart to put you in remembrance of that by which we were called and convinced, which as a foundation principle was laid in and among you, and it being unchangeable and unalterable in itself, doth therefore admit of no alteration or change in those that are rightly kept to it.

It was a light which arose in our hearts, and shined forth from God, the father of lights, carrying in its appearance the nature and property of God, both in its condemning evil, which the enemy had sown or planted in us; and owning, allowing, and justifying every thing that was good and honest, just and equal; even those thoughts in our hearts which were of turning towards the Lord, and seeking his righteousness; these thoughts were justified and encouraged by the Light, and all the contrary discovered and judged, as they were brought to it to be tried. Now this Light did our souls rejoice in, as they had good cause, though it took away our former rejoicings; our pleasures in vanities and iniquities died, our glory in this this world withered, our friendship with the sons of men decayed, and we stood in the Light and saw all these things, and were not sorry at it, but waited daily to see these things more and more brought to pass; neither was there a permitting our thoughts to go out, how we might prevent those damages, or repair these losses, but the Cross of Christ was indeed our glorying or rejoicing; and the hope that was before us, did make us despise the pleasures, treasures and honours, friendship and delights of this world; and in those days you grew into a feeling of the heavenly joy, where the hundred-fold was witnessed in your bosoms, and the zeal of the Lord was kindled by his own Spirit in you, against whatsoever this light of Jesus in the conscience did witness against; and the Lord beheld your integrity, and blessed you, and multiplied you, and added to your strength and stature, and then did the fruits of this glorious work abound among you, in three more general and special effects; by which effects, or by their continuance among you, let all now come to search and try themselves, that so, dear Friends, those that have continued faithful in them all, may persevere in like manner to the end: and those, who upon true search do find, that they have failed, or fallen short in all or any of them, may make haste to repent, and to turn to that which was the root of them all, that they may not be found as fruitless and withered branches, in the day that cometh, lest they be cut off and utterly consumed, and blotted out from among the living branches of the vine; for a day cometh that Truth will look into the fig-tree for fruit, and the leaves will not defend it from the curse and blasting.

The three especial fruits that did spring forth from this blessed root, and were and are to continue and increase in us and among us to the end, are these.

1. *Purity*, manifested in a Godly conversation.

2. *Unity*, manifested in dear and tender love one towards another.

3. *Faithfulness*, manifested in bearing a constant and faithful testimony to the thing we had received and believed, though it were unto great loss and sufferings.

And against all these doth the wicked one appear, to see if he can make you barren concerning them, and that with divers wiles and subtleties, that he may prevail on you, and not be known to be the enemy, but might so overcome you, as that you might both submit to him, and then plead for him and his snares and wiles, as being just, right, lawful, prudent, convenient, &c. But, Oh dear Friends! let all be watchful and diligent to wait in the sense and true feeling of that seed that never fell nor was beguiled; and you will (even the least of you) see and comprehend his workings and transformings, and be delivered from them.

1. *Purity* and *Holiness* was a fruit in you, which doth yet flourish in many (blessed be the Lord) who are as watchful and careful to approve themselves in obedience to the light of Truth in their inward parts, as ever, and find as great a necessity both of trying and judging with its judgment as ever; these having thus waited, have renewed their strength unto this very day, and do mount up as upon the wings of an eagle; these are neither weary in running, nor faint they in their walking; but alas! Friends, even these do know with how great and manifold assaults they have been assaulted, and know and see with sorrow of heart, how the assault hath prevailed upon some, by working into the mind a secret liberty and supposed enlargedness, whereby a carelessness hath entered some, and they have no keeper but the measure of Light revealed in their heart and consciences, so soon as they came to be persuaded to slight the reproofs of that, they soon erred; and this supposed liberty entered, 'That now, after so many years strictness and circumspection, they should not need now to stand so straitly to try things and words as at first, because now the day of more liberty was come;' and this liberty secretly prevailed against that pure fear that once was placed in their hearts, and against the very obedience of Truth, inwardly in the subjection of the mind, and then it became manifest outwardly; the actions sometimes blame-worthy, the words and speech again corrupted, and run into the old channel of the world, like them again, and the single pure language, learned in the light, in the time of their poverty and simplicity, almost lost and forgotten, and so the work of God which he wrought, in a manner laid waste; and then when this liberty is entered, and made use of as aforesaid, oftentimes a secret subtlety ariseth against the judgment of Truth, either from within, or from any outwardly, that are grieved with this loose and careless kind of speaking or acting, which subtlety leads to contend for it against the judgment, telling the creature, 'Why these things are but small things, and little things, and what, we must not strain at a gnat,' and such like. Oh my Friends! beware of these evil suggestions of the wicked one: how came they to be small and little things, seeing they were great things with us in the beginning? And how comes an offence in this nature to be light now, seeing it was heavy in the beginning? Oh, let not the greatest mercies of our God so fill us, as to make us slight or forget the least obedience, but rather let the continuance of his mercy the more quicken you up unto a zeal for his name and truth in all things, to be found doing and speaking according to the rule of righteousness, which ye learned in the light, in the day of your being low and little, and then nothing will raise up and be exalted in the multitude of God's mercies, but that holy birth which lives in purity when it is at highest; and so that life of righteousness will shine forth more and more, which glorifies God and seeks his honour. Dear Friends, that ye might be kept so unto the end, is the breathing and travel of my soul: and that where this neglect hath entered, and this aforesaid corruption either in speech or action is to be found, that ye would receive the word of exhortation in meekness and fear, in which it was written unto you, and may redeem the time, for the days are and shall be evil, and none will hold the mystery of the faith (that saves from falling in the evil day) but such as do keep the pure and undefiled conscience, which none can do but by persisting and continuing in the daily sanctification of the spirit, and belief and obedience of the truth.

(To be continued.)

A Robin will destroy more noxious insects in a garden than a dozen men. Don't annoy them. In our cities every one who has a garden patch should build bird houses, and in return, the little creatures will take care of all the grubs, worms and catterpillars.—*Late Paper.*

NOT ON THE BATTLE FIELD.

BY JOHN PIERPONT.

To fall on the battle-field fighting for my dear country,—that would not be hard.—The Neighbours.

O no, no! let *me* lie
Not on a field of battle, when I die!
Let not the iron tread
Of the mad war-horse crush my helmed head:
Nor let the reeking knife,
That I have drawn against a brother's life,
Be in my hand when Death
Thunders along, and tramples me beneath
His heavy squadron's heels,
Or gory felloes of his cannon's wheels.

From such a dying bed,
Though o'er it float the stripes of white and red,
And the bald eagle brings
The clustered stars upon his wide-spread wings,
To sparkle in my sight,
O, never let my spirit take her flight!

I know that beauty's eye
Is all the brighter where gay pennants fly,
And brazen helmets dance,
And sunshine flashes on the lifted lance:
I know that bards have sung,
And people shouted till the welkin rung
In honour of the brave
Who on the battle-field have found a grave.

I know that o'er their bones
Have grateful hands piled monumental stones.
Some of these piles I've seen:
The one at Lexington, upon the green
Where the first blood was shed,
That to my country's independence led;
And others, on our shore,
The "Battle Monument" at Baltimore,
And that on Bunker's Hill.
Ay, and abroad, a few more famous still:
Thy "tomb," Themistocles,
That looks out yet upon the Grecian seas,
And which the waters kiss
That issue from the gulf of Salamis.
And thine, too, have I seen,
Thy mound of earth, Patroclus, robed in green,
That, like a natural knoll,
Sheep climb and nibble over, as they stroll,
Watched by some turbaned boy,
Upon the margin of the plain of Troy.

Such honours grace the bed,
I know, whereon the warrior lays his head,
And hears, as life ebbs out,
The conquered flying, and the conqueror's shout.
But, as his eye grows dim,
What is a column or a mound to him?
What, to the parting soul,
The mellow note of bugles? What the roll
Of drums? No: let me die
Where the blue heaven bends o'er me lovingly,
And the soft summer air,
As it goes by me, stirs my thin white hair,
And from my forehead dries
The death-damp as it gathers, and the skies
Seem waiting to receive
My soul to their clear depths! Or let me leave
The world, when round my bed
Wife, children, weeping friends are gathered,
And the calm voice of prayer
And holy hymning shall my soul prepare
To go and be at rest
With kindred spirits—spirits who have blessed
The human brotherhood
By labours, cares, and counsels for their good.

And in my dying hour,
When riches, fame, and honour have no power
To bear the spirit up,
Or from my lips to turn aside the cup
That all must drink at last,
Oh, let me draw refreshment from the past!
Then let my soul run back,
With peace and joy, along my earthly track,
And see that all the seeds
That I have scattered there, in virtuous deeds,
Have sprung up, and have given,
Already, fruits of which to taste in heaven!

And though no grassy mound
Or granite pile say 'tis heroic ground
Where my remains repose,
Still will I hope—vain hope, perhaps!—that those
Whom I have striven to bless,
The wanderer reclaimed, the fatherless,
May stand around my grave,
With the poor prisoner, and the poorest slave,
And breathe an humble prayer,
That they may die like him whose bones are mouldering there.

For "The Friend."

CALEB PENNOCK.

(Concluded from page 272.)

Caleb Pennock looked upon his services both in public and private, with great humility, and the further he appeared to others to advance towards perfection, the more sensible did he become of his own nothingness, saying, "We are but as a speck on the earth, in the view of our Almighty Creator, whom we ought ever to obey."

His only son, who resided near his father, was in a declining state of health. Caleb, who was watching him with anxiety in every way, said, at one time, that he knew his son was in the furnace; and he hoped it was a preparation for service in the church. Yet he felt cautious of interfering or speaking to him on that account, that he might in no manner frustrate the design of the best Helper, by drawing his attention out to lean on human aid. After a considerable time the father saw, in the vision of light, that the work was completed, and that his son would soon be released. Afterwards, referring to the event, he said, "but I could not believe the end was so near, till I heard that life was gone. Then I started up to go out and vent my grief, when I heard a voice say, 'He is safely landed.' Then I took shame to myself, went back, sat down, and sought resignation." Next evening, being in the room with the corpse, he was much affected, and said, a greater trial could not befall him, than to have but one son, and to part with him. Afterwards he added, that all his outward projects were overthrown, having rested in confidence in his son to take care of his declining family when he was gone. On the day of the funeral, all his daughters that were living, several sons-in-law, and a large number of grand and great-grand-children being in the room where the corpse lay, after a time of solemn silence, Caleb said, that he did not expect to be able to deliver his deep exercise and feelings by words. He spoke of late trials, and the assurance that had been graciously granted him of the happiness of his dear son. He added, that he could willingly part with all his children, one by one, if he could but have the same evidence of their going to rest and peace. That all he desired for them was, that they might safely land at last. He very earnestly entreated some of them, who had seceded in the late Separation, closely to examine their present state and condition: and very movingly queried, "What have you seen in my conduct, that induced you to go to another mount to worship?" He pressed it upon them to search themselves for the cause. As he thought it likely this would be the last opportunity he should have with some of them, he was the more anxious to entreat them to be deeply concerned for a right examination in so important a consideration—one that exceeded all others. He intimated that he had passed through many trials, and did not know what other provings he had yet to pass through; continuing to expostulate with them a considerable time in great brokenness and tears, quoting the words, "Weep not for the dead, but for yourselves and your children."

His brother Samuel had joined the Separatists. In their old age they had an interview, and Caleb had a close, plain, and memorable time with him, which was well accepted; in reference to which he said, "I felt that virtue went out of me." Caleb seemed much relieved by this opportunity of a burden that had rested on him for years; having several times unavailingly sought an opportunity before, desiring, he said, "to be clear of all men in the day approaching," which he "felt more awful the nearer it came." This interview took place when Caleb was in his 91st, and Samuel in his 89th year.

The last Yearly Meeting which Caleb Pennock attended, was that of 1840. During the consideration of the state of the Society, he said in substance: That Friends could witness that he had not occupied much of the time of that meeting for fifty years; and he desired them to bear with him for a few minutes. He regretted the alteration in the query on love and unity, the omission of the words, "as become the followers of Christ," because in this fellowship was the only true unity. He had come to attend this meeting under great discouragement, believing it was the last time he should ever meet his brethren here. But he had been comforted. He wanted the dear youth to come forward, to place their shoulders beneath the ark of the covenant, and their necks beneath the yoke of Christ. There were brighter days to come for this Society; days wherein the righteous might rejoice. But we should only be enabled to participate in this by coming to the one true faith in Christ the Seed. He repeated, that he was comforted in being here.

After the report of the Indian Committee was read, he again arose. He said he had been for months—for years—impressed with the belief, that our iniquities to these and other coloured people, would draw down righteous indignation on our nation. The clouds were thickening over our heads from all quarters. Great troubles were coming. He should not live to see them; but he felt for the young people who would then be in the midst. It did not require the spirit of prophecy to tell this; everything around us bespoke it. He wanted us to do all in our power for these poor people, that in the day of trouble that was coming, Friends might be clear. He repeated, that he felt there was a day of great trouble coming.

A beloved young female minister, since deceased, in a letter dated First month 4th, 1843, speaks of "meeting with dear old Caleb Pennock yesterday at Kennet Monthly

Meeting. It had been a long time pressing on my mind, and believing that the time had come to pay this debt, after many reasonings and doubtings, I accompanied our teachers who are members there; and with gratitude may acknowledge that the dear Master was very good to me, in again making bare his holy arm for my support. After I did the little that was given me, Caleb arose and took up the same subject, but opened it in another light. He compared our Society to a building that had been torn to pieces; yet he said all was not to be lost; for there were many pieces of plank that were worth saving. These would be taken care of, and would go towards erecting the fabric again, when they had been hewn and squared: for the building was to stand. He alluded to the Separation that was past, and said that this was not sufficient to humble us; and now the enemy was permitted to tempt us yet again; but his power was limited, and we were not about coming to an end; for the testimonies professed by Friends were in accordance with the gospel of Jesus Christ, and must prevail over all others. He was still more striking in the second meeting; the partitions not closing tightly, we could hear very plainly. He was addressing the young men, and amongst many other things, said—the enemy, in order to have successful instruments in his own hand, had tempted many filling high stations amongst us, and had led them off; so that it might be said, 'The leaders of my people have caused them to err;' and these were leading away others. The enemy had got up a counterfeit; and not only got it up, but also got it to pass; and if we expect a counterfeit to pass, it must very nearly resemble the thing itself, or it would not do; but after all, it would not bear inspection, however near the resemblance might be; but, Friends, *the true thing will!* How original, how true! These are nearly the *words*, but the *feeling* which accompanied them cannot be conveyed. We dined together at J. B.'s; and while I sat feasting on his redeemed looking countenance, he turned to me and said: 'I have lately been made to believe that the enemy was permitted to follow us to the very gate; and that we shall not be safe until we get inside of it. And sometimes he tempts me to doubt, whether I ever shall get inside, by bringing all the sins of my youth before me, and making me to fear that I have never fully repented of them. Ah! what a sorrowful thing it will be, if, after all my struggling, I should be cut off at last! But I am sometimes given to feel that it is the work of the enemy—and sometimes I am afraid it is not; and this brings me very low.' Oh, what a lesson was this to me, coming from one that is now in his ninety-first year, and who we believe, without a doubt, will in a few more days be gathered home unto his fathers in peace. How ought it to teach us that the humble follower is never safe, only to long as he is made to feel the necessity of obeying the command, 'Watch and pray,' and that even unto the end! May I remember this!"

On the day of the Western Quarterly Meeting in the Eighth month, a number of Friends called to see him. He appeared pleased that they had thus remembered him, and stammered faulteringly, "I feel more than I can manifest," &c.

He retained his greenness in the Truth till the last, and quietly departed on the 25th of Eleventh month, 1843, in the 92nd year of his age, and was buried on the 27th at Parkersville; after which a large and memorable meeting was held, in which several testimonies were borne, wherein the assembly were individually invited to follow him as he followed Christ.

THE ILL-ARMED DISCIPLE.

He was commanded to have on a certain description of military apparel. And he professed to wear the various articles composing the suit. But on examination I found them in a very sad condition.

There was the "*girdle* of truth about the loins." This article, when of the genuine kind, is the most rich, precious, and beautiful girdle in the world. Aaron and his sons had very rich and costly girdles "for glory and beauty." They were made of "fine-twined linen, and blue, and purple, and scarlet, of needle work." The ancient princes wore girdles of most costly workmanship, which greatly added to the beauty and dignity of their persons. But the girdle of truth is more excellent; indeed beyond all comparison, insomuch that in a most beautiful description of the most noble personage ever known in this world, you find mention made of this very article. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

And just such a girdle that disciple ought to have had on. But the one I saw on him was a poor miserable apology for a girdle. I think if Jeremiah had seen it, just after he had dug up the one he had hidden by the Euphrates, he would have said he would not give much for the choice. (Jeremiah, xiii. 1–7.) The girdle had been marred and soiled thus. This disciple had often been seen in the suspicious neighbourhood of the dividing line between two territories named Fact and Falsehood. It appeared from the marks on the ground he must have stumbled several times on the wrong side. It had been said that the foot-prints, in a case or two, showed that he had passed the line by a deliberate leap. But this lacked proof. It was mournfully true, however, that he had not been sternly faithful to promises and contracts, and that he had not loved truth with the deepest intensity in some of his dealings. The girdle, therefore, was very much marred when I saw it.

But there was another thing. "A *breast-plate* of righteousness" was also a part of the military suit. There was something, I confess, which looked like a breast-plate, but it was a sad affair. It was full of rents and fissures, not made by the enemy's weapons, for that would have told well for the valour of the owner. But it seems not to have been thoroughly made to begin with, and then to have been worse used by the possessor than his foe. It was a very rickety sort of an article. There was scarcely any part that would stay a well directed arrow. It was pretended that it was made of righteousness, but I thought that article was very sparingly used in the construction. I would not say there was not some in it, just as I would not say there was not some silver in a counterfeit dollar.

But more, he ought to have had his "*feet shod with the preparation of the gospel.*" In that case he could have walked firmly onward in the path of duty. Indeed he might have *run* the Christian race with great delight. But the shoes I saw on him were certainly most miserable shoes. I wish you could have seen the "old shoes and clouted," of the deceitful Gibeonites and this disciple's shoes together. I think you would have been puzzled about a preference. (Joshua, ix. 5.) The owner had run so long, and so hard, after the world, and over all sorts of roughnesses, that there was not a stitch unbroken, or a peg that did not rattle. There were rents that gaped by the square inch. They made him limp most sadly in the Christian race. I suppose we must call them shoes, though he was as near being actually barefoot as he could well be. I think, if he ever walks, as he hopes he shall, on the golden pavement of a certain beautiful city, he will be ashamed of those shoes, and wonder how he could have got there, since he was so poorly shod.

A "*shield* of faith" belonged to the military suit. A genuine article of this kind is the best defence in the world. With such a shield, the fiercest foe of the disciple cannot conquer him. It will resist the best-tempered weapon in the whole armoury of the devil; yea, and you may call on the Old Warrior himself to wield it, with the best of his strength, and you shall see the chagrin of his ill-success. But there are some shields which are not made of faith—the only safe material. And this disciple had one in which I think there could not have been faith equal in size and might to a grain of mustard-seed. Why he should have been willing to use such a hypocritical affair was a very great mystery, especially as he would have been welcome to one of the very best kind by simply asking for it. The one he had was designed, he said, to "quench all the fiery darts of the wicked." *All!* I doubt whether it would quench one, unless the Old Archer was sleepy when he shot it. A blow of the youngest imp in his service would do for that shield what a flying bullet would for an earthen vessel.

There was another article still. The "*helmet* of salvation." The genuine kind were made of *hope*. And when thoroughly made and well-fitted to the head, you might shower blows thick as autumn's leaves upon the wearer, and not hurt a hair. Indeed you might ask the great enemy, in person, to lend you a hand, and he would give up the matter in bitter disappointment, as he has done in a million of cases. This disciple was instructed to have on just such a helmet. But alas! the difference between such a one and the one he wore! I think nineteen-twentieths of the one he wore must have been made of something besides hope. I think if my head was in such a one, I should not have much hope, except in case I should escape all contact with an enemy. I

think Satan must have a pitiful soldiery if the meanest of them could not shiver such a helmet to atoms. Had it been long exposed in fierce battles, and so looked battered and injured by heavy blows, such an appearance would have been all in its favour. But I doubt whether it was ever thus exposed. And I think that the wearer, conscious of the peril of such an exposure, just kept himself out of the way of missiles, and in the time of battle was found in the third class spoken of on such occasions, viz., the "missing."

There was one more article belonging to this military wardrobe: "the *sword* of the Spirit." No blade of Damascus could compare with it in temper. It was bright as heaven's own light. It came from the arsenal of "the Blessed and only Potentate." A sword of this description had been known to cut through the hardest materials which ever defended head or heart. Breast-plates of iron, and helmets of brass have been riven by it, while it has "pierced to the dividing asunder of the soul and spirit, and the joints and the marrow." It was a quick and powerful weapon. And that disciple ought to have "taken" it; for he was commanded to do so. But I did not see it. I suppose he was ashamed to gird it on. You see he was wretchedly "shod," to begin with. And then that worm-eaten girdle, and that rickety shield, and that cracked helmet, and that riddle of a breast-plate; indeed his whole apparel was in tatters. And to go and hang that well-tempered, polished, beautiful weapon, amid such shreds, and patches, and ruins, he could not do it for very shame. So he laid it away; and so seldom was its quiet disturbed, that I might have written the rest of this article in the dust which had gathered on the scabbard. I will say, though, that he had something of the sword kind. But it was only a miserable imitation. I saw at a glance it was not the sword of the Spirit. I could not stop to ascertain the precise materials of which it was made, but you will learn it was a sad affair when I tell you it was in perfect keeping with the rest of the armour.

I am through now with this description. I wish I could say there was but one poor, pitiful, solitary soldier in the whole "sacramental host" who could sit for such a picture. But I am afraid, if you examine the whole camp of the Great Captain, you will find them by scores and fifties. And what but a military mockery would be presented by the spectacle of a thousand of such soldiers together! And who could say that Satan was the father of lies, or the accuser of the brethren in this particular case, should he exclaim with a malignant sneer, "What a ragged regiment!"

If the reader thinks this picture has been drawn with other feelings than those of sadness, he is mistaken. If I have said anything which has savoured of lightness, it has only been that I might draw attention, which I could not have otherwise secured, to a melancholy fact. Salutary, but bitter medicine, can often be administered to children only by mingling some attractive article with it. So many even in Zion can be drawn to the contemplation of mournful realities, in their own case, only by being "taken with guile." No! I write with tears of grief, that so many in the ranks of our Great Captain have so little of the character of the true soldier.

Yet how illustrious the commander! What a heavenly armour he has provided! And then the grandeur of the enterprise. The strains of seraphs cannot equal it. And the associates in this holy war,—patriarchs, prophets, and apostles, the noblest spirits that have ever lived on earth,—have fought and triumphed in it. Think too of the constant presence of the all-powerful Prince, and the mighty crowd of heavenly witnesses to sympathize and cheer. And then, too, the certainty of final triumph, and the unspeakable and eternal weight of glory which shall crown the victor.

Reader, in what condition is thy armour? What says conscience concerning it? Is it the grief and shame of the noble Prince,—the triumph of his malignant adversary? Or is faith thy shield, and righteousness thy breast-plate, hope thy helmet, truth thy girdle, the strength and swiftness of thy feet the preparation of the gospel, and the terror of thy right arm the sword of the Spirit? Let this whole armour, burnished and glittering, be found upon thee. For "glory and beauty" there can be no comparison with it; for safety none; for eternal triumph none.—*Religious Magazine.*

The Eel and the Anchor.—A curious but not a very uncommon discovery was made in Hamoaze last week. The moorings lately occupied by the Actæon, 26, off St. John's Lake, were examined for the purpose of repairing their defects, when, on heaving up the anchor, a small hole was perceived in the stock on the surface, which on a close inspection was seen to be tenanted. The anchor was brought on shore for inspection, and on driving off the hoops and taking the stock apart, out came a fine black congor eel, above four feet in length, and weighing above ten pounds. He must have entered when very young, as the hole on the outside would not admit one half his size, and although he could not turn in his house, yet he must by some means have lived well, as he was remarkably fine and fat.—*Foreign Journal.*

Gulta Percha.—This article, a specimen of which has recently been imported from the island of Sincapore, and where it can be obtained in large quantities, was introduced at the last meeting of the Society of Arts, and an interesting paper thereon read by Dr. Montgomery, from which it appeared that a variety of experiments had been made in boiling water and in boiling turpentine, tending to show that it not only could be applied to all the purposes of caoutchouc, but as it was far less elastic, it could be made applicable to many of the manufactures of this country. It is said that any article covered with or enclosed in gulta percha, would be rendered both air and water-tight, and also that it can be formed into bands for lathes and other purposes.—*Foreign Journal.*

For "The Friend."

THE BOW IN THE CLOUDS.

The substance of a communication made by Robert Walker, of Gildersome, in the Monthly Meeting of Brighouse, Tenth month 26th, 1781, has afforded me so much comfort of hope of latter time, that I feel disposed to copy it, with a few similar ones, for insertion in "The Friend," should the editor deem them worthy a place there, for the encouragement of others.

"After he had broken up the meeting, which had been held nearly in silence, he stood up and said, he could not be quite easy to let Friends part, without expressing unto them what he had seen in that meeting, viz.

"That he saw a cloud arise like a man's hand, which overspread the land; and that *all* the inhabitants of this land would certainly be tried with greater trials than they ever had been before: but *our* Society, in particular, would be sifted as from one sieve to another; and added, I may not live to see it, but there are in this meeting, at this time, that will live to see it." He concluded with a short and living exhortation, to the people in general, but more particularly to the visited of the Lord, "to stand prepared as with their loins girt, and with their staves in their hands."

At Nethersdale, in Yorkshire, in 1783, the same dear and honourable servant of the Lord, delivered the following:

"When my head is laid in the silent grave, the Lord will visit this nation in a very extraordinary manner; and greater manifestations and discoveries will be made in the Christian religion, than have ever been before; but a blasting, trying time will first come, to try the foundations of many; and those who have witnessed a change and renovation of heart, will be preserved from falling, as on the right hand, and on the left."

"A very solemn silence," says a friend who gives the foregoing relation, "covered the meeting when he sat down, until its conclusion."

We find amongst the last expressions of our Friend Joseph White, of the Falls Monthly Meeting, Bucks county, the following:

"I have for some time," said this highly-favoured man, "believed and lived in the hopes thereof, and am now in measure confirmed, of more glorious things yet to be revealed to the church of Christ, and that further and greater discoveries will yet be made with respect to the Christian religion, than ever yet have been since the apostacy."

Thus also speaks William Penn: "God is and will be with his people, in this holy dispensation we are *now* under, and which is *now* amongst us, unto the end of days; it shall grow and increase in gifts, graces, power and lustre; for it is the last and unchangeable one."—*Fruits of a Father's Love*, chap. 1, sec. 5.

If, then, through the turnings and overturnings, siftings and re-siftings, through which we have passed and are now passing, so feelingly and pathetically predicted in ancient as well as modern times, the church is to be redeemed, and individuals prepared to

declare of the Lord's mercies and of his judgments, why should any of us seek to evade the sifting? Rather let the petition of our spirits be, "Give me wisdom, O Lord God of my fathers, and reject me not from among thy children." As we suffer the operations of the all-powerful Word upon us, my heart is comforted in the assurance, that Zion will again become an eternal excellency, and Jerusalem be the praise of the whole earth.

The difficulty of acquiring our language, which a foreigner must experience, is illustrated by the following question. "Did you ever see a person *pare* an apple or *pear*, with a *pair* of scissors?"—*Late paper.*

THE FRIEND.

FIFTH MONTH, 24, 1845.

We have been supplied with the second number of The Pennsylvania Journal of Prison Discipline and Philanthropy. On a cursory view of its pages we have been struck with the rich array of highly interesting and appropriate matter with which it is filled. This will be best manifested by the table of contents, as follows:

I. Female Convicts and the efforts of Females for their Relief and Reformation.

II. Eight days at the Eastern Penitentiary and Moyamensing Prison, by a German Count.

III. Second Report of the Commissioners for the Government of the Pentonville Prison, (near London.)

IV. Annual Reports made to the General Assembly of Rhode Island, at their October Session, 1844, by the Inspectors, Warden and Physician of the Rhode Island State Prison.

V. Professor Tellkampf's Essay, presented at the late New York meeting.

VI. Sixteenth Annual Report of the Inspectors of the Eastern State Penitentiary of Pennsylvania.

VII. The Insane Poor of Philadelphia.

VIII. Houses of Refuge.

1. Twentieth Annual Report of the Managers of the Society for the reformation of Juvenile Delinquents, to the Legislature of the State and the Corporation of the City of New York.
2. Annual Report of the Managers of the (Philadelphia) House of Refuge, to the Legislature and the Contributors.

IX. Memorial soliciting a State Hospital for the Insane, submitted to the Legislature of Pennsylvania, February 3, 1845.

X. Miscellaneous Notices.

1. The Association of Medical Superintendents of American Institutions for the Insane.
2. Uniform Classification of the Cases and Primary Forms of Insanity.
3. Pauper Lonatics in England.
4. Insanity among Indians.
5. Letter from Samuel R. Wood, late Warden of the Eastern Penitentiary.

This periodical having for its principal object the advocacy and promotion of the Pennsylvania Penitentiary System, we feel a strong desire, as Pennsylvanians, that it may not be suffered to die for the want of a liberal patronage.

MARRIED, on Fifth-day, the 15th instant, at Friends' meeting-house, Plymouth, HENRY WARRINGTON, JR., of Westfield, New Jersey, to MARGARET, daughter of Ezra Comfort.

DIED, Fourth month 22d, 1845, at her residence in the town of Hector, Tompkins county, New York, AMY MEKEEL, widow of Jesse Mekeel, aged nearly 60 years. She was an active member and elder of Hector Monthly Meeting; and was firmly attached to the principles of the Society as set forth by our early Friends. Being an example of plainness herself, and a diligent attender of our religious meetings, so she was concerned to bring up her children agreeably to the order of our Religious Society. Near her close, she expressed that she felt peace, and was resigned to go.

——, on Second-day, the 12th instant, JOHN WOOD, a minister and member of New York Monthly Meeting, in the 58th year of his age.

He first appeared in the ministry in the city of New York, about the 25th year of his age, having then recently removed from the country.

His public communications, for several years subsequent to his first appearance, were short—often consisting of a few weighty expressions only, and uttered with a brokenness, gravity and deliberation, which evinced his concern to follow the leadings of the Good Shepherd; and continuing careful not to exceed the bounds of Truth's requirings, he experienced a gradual and steady growth in his gift—becoming an able minister of the gospel—qualified to testify unto others of what his eye had seen, and his ear heard, and his hands had handled of the good Word of life.

Being of a retiring and diffident disposition, and not possessing the tongue of the learned, it was evident he appeared in the ministry much in the cross to his natural inclination; and often was he led to testify that he only who was "called of God as was Aaron," could rightly enter upon this important work.

In the exercise of his gift, he was careful not to feed upon, or hand out to others, of the "manna gathered yesterday," but to depend only upon a renewed anointing.

Being firmly established in the doctrines of Truth as professed by Friends, he was often led to urge the importance and necessity of their being supported in their original purity and simplicity, without addition and without abatement. He was enabled to bear a clear and consistent testimony to the divinity and atonement of the Son of God, and to the authenticity and divine authority of the Holy Scriptures, in opposition to the doctrines of infidelity which were avowed by some amongst us; and of latter time has his warning voice been often raised, against the danger of trusting in what Christ did and suffered for us, without knowing his Spirit to cleanse, sanctify, rule and reign in us; against exalting the Scriptures above their proper place and service, subordinate to the Spirit; and against a dispnsition to render our profession more conformable to the spirit of the world, and less of a cross-bearing religion than was that of our predecessors—often testifying "there was no new way."

During the past winter, he was visited by a severe attack of illness, by which, and the sore trials which had been his allotment, he was reduced to so great weakness of body, as to cause much apprehension for the result; but his mind was preserved in calmness and serenity, and he was frequently heard to acknowledge the loving kindness of the Lord, whose everlasting arm was felt to be underneath for his support.

During this illness he remarked to a friend who was with him, that, though he greatly desired to "flee away and be at rest," yet he was thankful in being preserved from murmuring at any dispensation the Good Master might see meet to allot him, either for his own benefit or for that of others.

To another he said, "I feel as if I might say to thee, I have never before felt such entire resignation to the Divine will—so weaned from the things of the world, as during my present illness. I have been favoured with a sweet and precious evidence that I have fought a good fight: whether I have finished my course I have not yet seen."

During this confinement, under date of First month 18th, he made a memorandum from which the following is extracted. "As I have for several days past been sitting alone in my chamber, under the affliction of great bodily weakness, I have been sweetly comforted with the belief, and I may say, most unshaken belief, that I have fought a good fight, and in good measure kept the faith; and that in the everlasting mercy and goodness of God, a crown of righteousness is laid up for me, and not for me only, but for all them that love his appearing. I have had at this time given me a precious hope, which has been, and is, a heavenly anchor to the soul. I have said above that I have fought a good fight—it has indeed been an humble one, but nevertheless a good fight."

The following memorandum is without date:—"O the preciousness of Truth, and of true and living faith; the sufficiency of its aid and never failing victory when abode in! Lie low, O my soul, forever—trust in the Lord—rely wholly on him—be nothing without him—be faithful to him, and thou shalt never be confounded. O, for a little more faith!"

He so far recovered from the attack of illness above alluded to, as to be able for about two months to attend meetings pretty generally, until the first of Fifth month when his disorder returned with increased violence, and he was from that time mostly confined to his bed.

Towards the latter part of this sickness, while suffering severe bodily pain, he was engaged in prayer that the Lord would be pleased to grant him some relief, before taking him hence. His petition he believed was mercifully answered, for in a short time he experienced signal relief, and wished it noted as an evident token of Divine favour.

Fifth month 8th. He said, "I feel my nothingness, my many weaknesses and great unworthiness, and have nothing to depend upon but the free and unmerited mercy of God, in Christ Jesus my Saviour. I feel myself to be nothing, Christ is all. O, the preciousness of the atoning blood of the Saviour! I feel its healing virtue. I knew something of the Lord when I was six years old, and have a distinct recollection of the places among the hay-stacks and in the fields, while engaged in my outward employment, where my soul was poured out in prayer for divine support."

Fifth month 9th. He said, "I want it to be distinctly remembered that I have no doubts, no fears, no hesitation about it; that the course into which I have been led in my ministry, (though I must acknowledge my weaknesses,) was correct. I feel sweet peace in the retrospect of the testimonies which the Lord laid upon me to bear in the assemblies of the people, particularly those in favour of a free gospel ministry, the spirituality and great simplicity of the way of Truth, in its ancient purity, freed from the innovations and corruptions of man's carnal wisdom. Some want to hear smooth things, an eloquent and learned ministry; but the way of Truth is simple, and it leads in the way of the cross, out of the wisdom of this world." On the same day he expressed as follows:—"O! that the Lord would be pleased to cut short the work in righteousness—nevertheless, not my will, but thine, be done. I desire not to go in my own time. O no! for then the Lord would shut me out at last."

Fifth month 11th. When a friend entered his room he appeared under exercise, and being inquired of how he felt, he said, "poor, very poor; I felt as if I wished to get away and hide myself from the strife of tongues—to be at rest with my Saviour." The friend remarking he believed the Saviour would hide him in the secret of his pavilion from the strife of tongues, and from all other strife—that He was a safe hiding-place from the storm and from the tempest, adding, "wait, patiently wait, until he come;" he replied, "there is no other way."

His disorder had now reduced his strength so far that he expressed but little, and on the following day quietly departed, leaving his surviving friends the consoling assurance that the language may with propriety be applied to him, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

——, at New Bedford, Massachusetts, on the 13th instant, SUSAN TABER, daughter of Barnabas and Mary Taber, an exemplary member of the Society of Friends, aged 38 years. Her last illness was long and painful, and she bore the portion of suffering meted out to her with much Christian patience and resignation.

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For "The Friend."

Bodily Health and Mental Vigour

VERSUS

Excessive Early Cultivation and Excitement of the Mind.

The age of Infancy is consecrated by nature to those exercises which fortify and strengthen the body, and not to study, which enfeebles it, and prevents its proper increase and development.—*Tissot.*

(Concluded from page 275.)

A Frenchman by the name of Friedlander, gives the following table of the hours of rest, occupation, &c., which it appears is adopted by many instructors in his own country.

Age.	Hours of sleep.	Hours of exercise.	Hours of Occupation.	Hours of repose.
7	9 to 10	10	1	4
8	9	9	2	4
9	9	8	3	4
10	8 to 9	8	4	4
11	8	7	5	4
12	8	6	6	4
13	8	5	7	4
14	7	5	8	4
15	7	4	9	4

With reference to this table Dr. Macnish remarks: "The quantum of sleep allowed by M. Friedlander, seems to me rather too little for the above ages. If an hour was added, it would approximate nearer to the truth. A child of seven or eight, with a very active brain and a tendency to precocity, should be allowed more sleep—perhaps one or two hours —than a dull child. Seven hours' sleep is certainly too little for growing lads of fourteen—a sufficiency of sleep is as necessary for forming a healthy brain, while that increases in the process of growth, as a sufficiency of food. At the same time we must be cautious not to indulge young people in too much sleep, for in this case the brain becomes irritable and excitable. A great deal depends on constitution, and the portion of sleep which suffices for one person, may be too little for another. Parents often err greatly in this respect. Finding a certain quantum sufficient for themselves, they conclude that a similar allowance will suffice for their children. The consequence is, that the latter often have their constitutions ruined, and even their intellects impaired. Delicate people of all descriptions, and children in particular, should be allowed a great deal more sleep than the healthy and robust."

The time allowed in the above table for occupation (i. e. study) is also, probably, too small. I would propose to change the numbers in the second and fourth columns, as follows, the numbers in the third and fifth being correspondingly diminished.

Age.	Hours of Sleep.*	Hours of Occupation.
7	10 or 11	1 or $1\frac{1}{2}$
8	10	3 or $3\frac{1}{2}$
9	10	$4\frac{1}{2}$
10	9 or 10	$5\frac{1}{2}$
11	9	6
12	9	$6\frac{1}{2}$
13	$8\frac{1}{2}$	7
14	8	8
15	8	9

The opinion that the length of time which children may safely devote to study, should vary with their age, is so obviously correct, that it is most surprising that this truth should have been so long overlooked in the education of the young. In many large schools, where children of various ages are taught, they are all confined to the school-room during the same length of time. And this is not all. Frequently there is the same ignorance and neglect manifested in assigning the length of the lessons that are to be prepared between schools. True, the younger children have much shorter and simpler lessons than the older; but the learning of them too commonly occupies nearly or quite as much of their time: so that, in many cases, children of seven or eight years of age sit as long over their books as those that are nine or ten years older. Now, *most certainly*, (for may I not speak with *certainty* on this point?) this is a very great and serious mistake. The trainers of horses know better than to subject a very young animal to as much labour as they can safely exact from an older. Why not be equally careful of the human mind? A comparison of the foregoing table even in its modified form, with the length of time which children in this country usually devote to their school duties, will show, that unless the table is *very* far from the truth, the common practice in our schools is most astonishingly and seriously at variance with the plainest principles of physiology. School children of the age of twelve years and under, are, for the most part confined too much of their time at study, while those over thirteen are often not required to perform as much mental labour as would best contribute to the improvement and strengthening of their minds. Much may be done towards graduating the study hours of the pupils according to their ages and constitutional ability, *by using proper discretion in assigning the length of the lessons to be learned between schools.* In the first place, let the school sessions be of moderate length.* Let the youngest pupils study all their lessons during school hours, and at no other time; let the oldest have lessons of considerable length to be prepared between schools; and let all while assembled be *constantly* and *diligently* employed; every species of idleness being vigilantly guarded against, as injurious both to the mind and to the character.

The principles stated in the foregoing extracts from Dr. Brigham's work appear not to allow of what are termed *infant schools.*† But besides those of a physiological character, there are other objections to these institutions, which might be urged at considerable length. Suffice it however to say, that children who commence school at the age of three or four, are likely to become tired of school, and to acquire a dislike for study, much sooner than those who do not begin until they are twice the above age. Their minds are also less active at the age of eleven or twelve and upwards, and they are more given to laziness. Such at least I have myself observed to be the case in a considerable number of instances. This weariness of school and dislike for study, and this inactivity of mind and disposition to laziness, are, it is true, often produced by other causes, and are in many cases manifested in children who have not been educated on the infant

* It is customary, and perhaps proper, for the length of time devoted to sleep to vary somewhat with the season of the year.

* There should be *two* sessions a day, amounting in length to 5, $5\frac{1}{2}$, or six hours, according to the age of the pupils and other circumstances. In connection with this subject I will just remark, that *long* summer vacations can scarcely be too earnestly recommended, considering that the preservation of the bodily and mental health and vigour of children is vastly more important, than the obtaining of a few weeks' additional schooling, especially in hot and debilitating weather. Experience fully proves that nothing is lost even with respect to literary advancement, by as much as two or three months' relaxation from study during the oppressive weather of summer; while, on the other hand, a decided gain in health and vigour is thereby produced.

† Schools where children learn, or are said to learn, spelling, reading, writing, and arithmetic, geography, grammar, history, geometry, botany, physiology, &c., &c.; and where they also acquire ill-health, injured minds, a dislike and an incapacity for the proper kind of study, and too often habits of inattention, and sundry other inconvenient habits, erroneous ideas, &c., &c.

school or *hot-bed* system. But in every such case, these defects, if they are not owing to the natural disposition or temperament of the child, are to be attributed to the kind of education he is receiving, either at home or at school. Children, even such as are not too early sent to school, will commonly acquire the above ill-habits, or some of them, however favourable may be their natural disposition and temperament, if, while at school, they are allowed to learn idleness and mischief, and a loose way of studying and thinking, instead of acquiring correct habits of application and thought. But however this may be, I apprehend that any one that has the opportunity may observe that the *tendency* of excessive early mental cultivation and excitement, is to give to children naturally active and diligent, habits of laziness, inattention and thoughtlessness, and a disrelish for studious mental application; while upon such as are naturally prone to these habits, the effect commonly is to increase them and render them more deeply fixed, and consequently less easily eradicated.

It would probably be correct as a general rule, to say, that children should not attend school before they are seven years old. If, previous to this age, they manifest any inclination for learning, they may safely be *allowed*, as an *entertainment*, to obtain some knowledge of the elements of spelling and reading; and perhaps, in a very few cases, to acquire considerable facility in reading. But if their fondness for books be great, it should be checked rather than encouraged.

Infant schools seem to be admissible only as a sort of asylums for those children, whose parents cannot give them the proper attention at home. But in such cases they should be considered merely as the less of two evils. One kind of infant schools, provided they could be properly conducted, and without too much inconvenience and expense, might be of some real utility, at least in cities. Such institutions should be on a small scale, not more than ten or twelve scholars being admitted to each. The situation chosen should be some beautiful and healthful rural spot; and the children should attend only when the weather is warm and agreeable. The necessary means should of course be provided for conveying them from their respective homes to the school. Here, in the midst of the attractive beauties of nature, they should spend a few hours, or perhaps the day, under the care and discipline of a properly qualified teacher, and inhaling health and vigour from the pure and refreshing air of the country. Their *school-room* should be the fields and woods, and the hills and meadows; and their *text-book* the Book of Nature. The plan here proposed is confessedly somewhat utopian, and it is not offered as one free from objection, or that could easily be carried into effect. It is however presumed, that such institutions would prove more beneficial and effective in the proper training and culture both of the body and the mind, and at the same time less objectionable in their operation, than the kind of infant schools now in vogue.

Section Fifth of Dr. Brigham's work, treats of the "Influence of mental cultivation and mental excitement, in producing Insanity,* nervous affections, and diseases of the heart." After stating a number of interesting facts respecting the influence of mental application and excitement in producing insanity, the author says:

"In view of these few brief facts respecting *Insanity*, we are forced to believe, that among the causes of the great prevalence of this disease in this country, are the following:

"First, Too constant and too powerful excitement of the mind, which the strife for wealth, office, political distinction, and party success, produces in this free country.

"Second, The predominance given to the nervous system, by too early cultivating the mind and exciting the feelings of children.

"Third, Neglect of physical education, or the equal and proper development of all the organs of the body.

"Fourth, The general and powerful excitement of the female mind."

The remaining sections of Dr. Brigham's work treat of important and interesting subjects. Section Sixth is headed, "Remarks upon Moral Education—Influence of Example."

Section Seventh, "Mental cultivation at a proper time of life, not injurious, but beneficial to health."

Section Eighth, "Influence of mental cultivation in producing dyspepsia in literary men—Irritation of the brain the most frequent cause of this disease."

At the end of the volume is an interesting table, "Exhibiting the age attained by some of the most distinguished literary persons in ancient and modern days." The table contains 292 names, which are arranged according to the ages of the several individuals at the time of their death. The first name on the list is that of Fulton, who died at the age of 50; the last, that of Hippocrates, who lived 109 years.

The foregoing extracts, with the interspersed remarks, have been offered to the readers of "The Friend," from a desire to call attention to the work, and to the facts and principles therein stated. I believed I could not, with satisfaction to myself, omit so doing, considering the importance of the subject, and the general want of knowledge manifested thereon. I sincerely hope that parents, teachers, and others interested in education, will not rest satisfied with a perusal of the few extracts which have here been given, but that they will read the whole volume. Besides being a well written work, treating of very important subjects, it has this additional merit, which particularly commends it to the attention of those who have not time to spend in the perusal of prolix works;—viz., it is *small*, and contains much very *interesting* matter.

L. L. N.

* On this point, we have also the valuable testimony of the Physicians to Friends' Asylum near Frankford. See their excellent remarks near the close of their last Annual Report, pages 250 and 251 of the present volume of "The Friend."

"*Give it to me.*"—It is astonishing how seldom well-managed children are heard to cry at all. Parents commit two faults,—they indulge the child too long, and then get into a passion with it for being naughty. I hear children ask their parents twenty times for a ball, or a piece of bread, or a drink of milk; at last they set up a dreadful crying, and *then* they get what they want. Sometimes what they ask for is what they should have; but having learned to get things by crying, they always cry for it, and often get it. The best rule is this,—if a child asks for what it *ought* to have, as bread, milk, a ball, or anything of that kind, *let it have it at once.* Do not wait till the child begins to cry. If, on the contrary, the child cries for what it *ought not* to have, *refuse it;* never mind its crying, but be steady. Give it something else to play with, and it will not cry long. If you do this every day, in one week your child will find out that some things are to be had, and some are not to be had, and that crying is not useful or comfortable.—*Working-man's Companion.*

The Earl of Rosse, with his mammoth telescope, has discovered that of forty-three of Herschel's nebula, considered unresolvable by him, all were found to be composed of stars. The bright centres which some of them have, and which Herschel considered proofs of condensation, prove to be central globular clusters of much larger stars; and this seems to be a general arrangement. No planets were visible. It defines very well, showing Gamma and XI Virginis under very unfavourable circumstances.—*Late paper.*

The Chirogrophrast.—This is a writing apparatus, patented by Dr. Geib, intended to train the hand and joints in a correct position, in the mechanical use of the pen. This is effected by confining the fingers and hand in proper position, by fastening them to a carriage which moves laterally across the writing desk, and continuing the confinement until the habit is formed of using the proper joints, without any motion of the arm or hand. Until this is learned, no one can become a free and rapid writer, and the apparatus of Dr. Geib, which we have examined, will, by the most simple means, give the pupil those correct habits, so indispensable to success.—*Phil. Gaz.*

Beautiful Invention.—The Newark Advertiser says that a man named Crane has recently added another ingenious contrivance to his Twelve Month Clock. It shows now the day of the month, and also of the year, and exhibits the sun and moon rising and setting every day in the year—with the most undeviating accuracy and regularity. The moon, as she revolves in her orbit, is made also to revolve upon her axis, showing every day, with equal accuracy, her different phases. The apparatus used for this purpose is exceedingly simple, and is by no means liable to get out of order.

From Chambers' Edinburgh Journal.

Bookselling before the Invention of the Press.

It has long been acknowledged that the bookselling business, from its very nature, requires a greater amount of intelligence to be successfully carried on, than any other branch of trade. Authors—who must be considered good judges of the matter—have, as a body, testified in favour of this view of bookselling; and although disappointed writers occasionally show an aptitude to decry "the trade" and its professors, yet the most eminent authors have seldom joined in such a condemnation. Dr. Johnson speaks of them only too highly, for he designates them "the patrons of literature," whilst in truth they are only the agents of its real patrons, the public. D'Israeli the elder remarks, that "eminent booksellers, in their constant intercourse with the most enlightened class of the community—that is, the best authors and the best readers—partake of the intelligence around them." Booksellers are inseparably identified with literary history. Whoever, therefore, takes an interest in that progress of civilization which has been helped on so materially by letters, will find much to instruct and entertain him in tracing back, through the records of past time, the rise and vicissitudes of the book-trade, and by finally looking round on the present condition of things, and following its progress up to the state in which it now exists. With this view we have busied ourselves in collecting various historical notices and anecdotes concerning booksellers and their craft, from the earliest down to the present time.

Before the invention of printing, the articles in which the booksellers dealt were manuscripts. These were inscribed on some flexible material, manufactured either from the inner bark of trees, (hence the Latin word *liber*, and the German buche or book,) from the leaves of the papyrus plant, or from leather or parchment. In one of the earliest forms of books, only one side of the material was written on, and one sheet was joined to the end of another till the work, or one section of it, was finished, when it was rolled up on a cylinder, or staff. The leaves composing such books were designated paginæ, from which we derive our term "page;" the sticks upon which they were rolled were *cylindri*, at each end of which was a knob for evolving the scroll. These balls were called *umbilici*, or *cornua*, "horns," of which they were often made, though sometimes composed of bone, wood, or metal, either elaborately carved, or richly inlaid with gold, silver, or precious stones; the edges of the scroll were called *frontes*. On the outside of each scroll was written its title.* In the earlier manuscripts, the writing was not divided into words, but joined in continuous lines. The Greeks read from right to left, and from left to right alternately, the reader commencing the line immediately under the termination of the line above. This was a highly necessary arrangement for the guidance of the reader, who, by adopting the modern plan, would have been very apt to "lose his place" on account of the extreme length of the lines; for those ancient volumes were much larger than we at the present day have any notion of.* The scroll, when rolled up, was often a yard and a half long, and the lines of manuscript consequently very little short of that, across. When extended, each volume was sometimes fifty yards long. A roll of calico, such as is seen standing at linen drapers' shop windows, will give the reader some idea of the external form of an ancient book, without its umbilicus or roller. Each scroll was usually washed in cedar-oil, or strewn between each warp with cedar or citron chips, to prevent it from rotting or being eaten by insects. Ancient books did not exclusively consist of scrolls. The Romans had also books of papyrus, or vellum, folded in square leaves like ours. These they called *codices*.

Such were the articles which formed the stock in trade of a Grecian bookseller. The trader was also the manufacturer, keeping a number of transcribers to make copies of the works he sold. Diogenes Laertius mentions that there were at Athens public bookshops called Bibliopoleia; nor were these libraries solely devoted to the copying and selling manuscript books, for it was the custom among the learned to meet in the shops to discuss the literary gossip of the day, to criticise, possibly, a new comedy by Aristophanes, the tragedy of the last feast of Bacchus, or to dispute on the latest philosophic theory. In those times when, from the extreme labour of producing them, books were both dear and scarce, the shopkeeper sometimes hired a qualified person to read a new manuscript to his learned customers, and to give an exposition or lecture concerning it. This must have been an important branch of his business; for, from the high price of books, the sale of copies must have been upon a very limited scale. The works of Plato appear to have had an unusually large circulation, for concerning them history records one of the earliest instances of literary piracy: Hermodorus the Sicilian, a disciple of that philosopher, having turned his attention to bookselling, extended the sale of his master's works not only throughout Greece, but as far as Sicily. This was done, however, without the consent of the author.

When literature, in its onward course, left the shores of Greece and fixed itself for a time at Alexandria, under the fostering encouragement of the Ptolemies, the bookselling business had become of so important a character, that a regular market was established for the sale of manuscripts. "The trade" was chiefly composed of emigrant Greeks, who had by that period acquired a character over all the civilized world for cunning and knavery.—Hence we find Strabo bitterly complaining that most of the volumes at the Alexandrian market were "copied only for sale;" in other words, hastily, and without revision or comparison with the originals. He also laments that the impertinence of the transcribers introduced matter which the author never penned. This scanty information is all which exists concerning the booksellers of the old world. When, however, literature forsook the east, and, travelling westward, set up a long rest in Rome, more ample details concerning their mode of doing business are at our disposal.

The first mention of Latin books, as forming regular articles of commerce, is made by several writers who existed during the time of the Roman emperors. It is to be inferred that, previous to that time, people of distinction borrowed works from their authors, and caused copies to be made either by professed scribes, (*librarii*,) or by their own slaves. Gradually, however, the demand for books made it worth while for certain individuals to devote time and capital to their purchase, and these tradesmen were designated, after their Grecian brethren, bibliopolæ. Their shops were in public places; in, for instance, the well-frequented streets near the Forum, the Palladium, the Sigilarii, the Argilletum, and the temple of peace; but principally, according to Gellius, in the Via Sandalinaria. These shops being, as at Athens, much resorted to by men of letters, were the chief sources of literary information; they formed what modern newspapers call an "excellent advertising medium;" announcements of new works were constantly exhibited not only outside the shops, but upon the pillars of the interior. Depôts for the sale of manuscripts were also to be met with in the provincial towns. Amongst the Roman booksellers originated the practice of purchasing copyrights, and it has been clearly ascertained that several of the most celebrated Latin works were the exclusive property of certain bibliopolæ. The names of several of these booksellers have been handed down to posterity, chiefly on account of their excellent mode of doing business, and for the care which they took in insuring the correctness of the manuscripts they sold; frequently going to the additional expense of employing the authors themselves to examine and compare the copies made from their works. The Tonsons, Longmans, Cadells, and Murrays of the times of Horace, Cicero, Martial, and Catullus, (who mention them,) were the "speculative" Tryphon, the "prudent" Atrectus, Tul. Lucensis the "freed man," the brothers Sosius, Q. P. Valerianus Dicius, and Ulpius. We are informed by Galenus that less respectable bookdealers took dishonest advantage of the fair fame of these magnates in "the trade," by forging the imprints of those celebrated publishers upon imperfect and ill-written copies. (*Book-Printing, by F. Metz.*)

(To be concluded.)

* The ancients seldom numbered the divisions of their works as we do, but named them after some deity or patron. Thus the books of Herodotus respectively bear the names of the muses.

* The implements used by a Grecian or Roman scribe were as follow:—"A reed cut like our pens; inks of different colours, but chiefly black; a sponge to cleanse the reed, and to rub out such letters as were written by mistake; a knife for mending the reed; pumice for a similar purpose, or to smooth the parchment; compasses for measuring the distances of the lines; scissors for cutting the paper; a puncher to point out the beginning and end of each line; a rule to draw lines and divide the sheets into columns; a glass containing sand, and another glass filled with water, probably to mix with the ink."—*Manual of Classical Literature: from the German of J. J. Eschenburg.*

AN HOUR AT THE OLD PLAY-GROUND.*

I sat an hour to-day, John,
Beside the old brook stream—
Where we were school-boys in old time,
When manhood was a dream ;
The brook is choked with fallen leaves
The pond is dried away,
I scarce believe that you would know
The dear old place to-day.

The school-house is no more, John,
Beneath our locust trees,
The wild rose by the window side,
No more waves in the breeze;
The scattered stones look desolate,
The sod they rested on
Has been ploughed up by stranger hands
Since you and I were gone.

The chesnut tree is dead, John,
And what is sadder now—
The broken grapevine of our swing
Hangs on the withered bough;
I read our names upon the bark,
And found the pebbles rare—
Laid up beneath the hollow side,
As we had piled them there.

Beneath the grass-grown bank, John,
I looked for our old spring,—
That bubbled down the alder path,
Three paces from the swing;
The rushes grow upon the brink,
The pool is black and bare,
And not a foot this many a day,
It seems, has trodden there.

I took the old blind road, John,
That wandered up the hill,
'Tis darker than it used to be,
And seems so lone and still ;
The birds sing yet upon the boughs,
Where once the sweet grapes hung,
But not a voice of human kind
Where all our voices rung.

I sat me on the fence, John,
That lives as in old time,
The same half-panel in the path,
We used so oft to climb,
And thought how o'er the bars of life
Our playmates had passed on,
And left me counting on the spot
The faces that are gone.

* Not a fancy sketch, dear Willis; if you will come over and see for yourself, I will show you all I have written here, line for line. I never wrote a lament before, for anything boyish, but this came over my heart on the spot, and I had to write it.—*N. Y. Mirror.*

For "The Friend."

EDUCATION.

Education is a subject that has claimed the anxious thoughts of the best concerned Friends from the foundation of the Society. It is no marvel that the benevolent and enlightened Anthony Benezet, should take warm hold of it, and make efforts for securing its benefits to the rising generation ; but that there should be often, to this day, difficulty in finding properly qualified men to teach, is a singular fact. Many persons have procured an honourable character and livelihood by the profession ; and when to this is joined the reward of peaceful consciousness that while storing the youthful minds with knowledge that will make them useful in this world, they have laboured to instil the principles of virtue, and a love of religion, to prepare them, through divine Grace, for a better world, the inducements are strong to engage in the employment. It is not for every one to accumulate wealth—many in other kinds of business have to be satisfied with a competency for comfortable living—but men thoroughly informed in all the branches which they are required to teach, would command a proportionate price for their labour, and in this, as well as in other business, would finally secure more than the present means of subsistence. Will it not be found that the cause why the business of teaching is not as lucrative as it ought to be, lies in the neglect of a proper apprenticeship to acquire a perfect knowledge of it, both as regards the necessary stock of learning, and the art of communicating it to others ?

The following extracts from a letter written to S. Fothergill by A. Benezet, exhibit the vocation of a teacher in a pleasant and honourable light, and may administer encouragement to go and do as he did.

S.

"Amongst the youth the seed of corruption subtilely insinuates itself; but notwithstanding exceptions to the contrary, Solomon's words will generally prove true, That the child trained up in the way he should go, will not depart from it when he is old. We are apt to doubt the general truth of this saying, because experience shows us that the children of many good parents, who have been concerned for the welfare of their offspring, go much out of the way ; yet, if we consider what little effectual care is taken of the youth, even of too many of the best amongst us, we shall not wonder at our ill success. Some, doubtless, are really careful, but it is generally an indulgent and partial care. Was it such a watchful care as the miser has to preserve and increase his wealth, or the ambitious to gain honours, with a fervent application to God for help, I doubt not that the effects would appear. Ought not the educating and training up of the youth, both with relation to time and eternity, next to our more immediate duty to God, be the chief concern of every one that really desires the welfare and enlargement of the borders of Zion? I have often thought, that next to the preaching of the Gospel, the labour that is bestowed in preventing the influx of evil, and watching every opportunity for instilling noble and Christian principles in the tender minds of the youth, is the greatest and most acceptable sacrifice and service we can offer to the great Father and Head of the family of the whole earth, and the most exalted duty a Christian mind can be engaged in. I think it is observable, that even those children who, notwithstanding great care has been taken in their education, have suffered sin to prevail, so as to rush violently into evil, yet even in these, the Christian labour which was bestowed on them when young, has been as bread cast upon the waters, and found again after many days of vanity and sin. How many are there in the Society, of sufficient talents for educating the youth, who are so situated, that by a moderate addition to their fortune, which they could easily gain by this service, might live easily, and have to spare for the poor. There are others whom God has so blessed with substance, that they have nothing to do but to spend the income of it ; yea, time hangs heavy on their hands, and proves even a snare to themselves and others. And there are some who, though they are already wealthy, are toiling hard to add thereto, without knowing wherefore they thus toil, and whether a wise man or a fool shall possess it after them. Many persons in these different situations are doubtless, in the main, honest, and think themselves willing, with one of old, to follow Christ wheresoever he goes. Why then do they stand so long idle, when so large a field lies before them? What account will many of these be able to give of their time, when every word, and consequently every portion of time, must be called into judgment ? What more beneficial employ, or more fruitful of comfort and joy in the end, than time spent in an honest labour for the properly educating those innocent souls, and by Divine help, to be so enabled to watch over them, as to frustrate the wiles and devices of the grand adversary, that so the youth might truly answer the end of their creation ? What a beautiful and noble prospect do such thoughts open to the view of those whose eyes are not blinded with the love of pleasure, ease, or profit ?"

"Mean and low prejudices, imbibed for want of proper care when young, are doubtless the occasion of many of the weaknesses and inconsistencies which so much dim the beauty and lessen the service of many, whom God intended for great instruments in his vineyard. I long to see in our well-minded Friends everywhere, especially the younger sort, a noble emulation for the welfare and well educating of the youth. If a number of such Friends, in their different allotments, would, as it were, shake hands with the world and all its enticing prospects, seeking and expecting nothing from it but bread and trouble, and would freely dedicate themselves to the care of the youth, not limiting themselves to the narrow views of fleshly ties, but looking upon themselves as fathers and brothers of all that want their help, taking more especial care to make the poor the first objects of such a care, not solely of necessity, but of a willing mind, of what a blessing might they be, not only to our youth in particular, but also to mankind in general. Indeed it seems to me that our principles, which, in the present corrupt state of the world, seem to prohibit our meddling with offices, &c., naturally point out to us as a people, rather than others, to serve God and our country in the education of the youth."

"And I would further say, from years' experience, that it is a great mistake to think that the education of youth is toilsome and disagreeable ; it is, indeed, not so, except to such who from a desire of gain, take upon them the care of more children than they ought, or neglect to bring them into that discipline which, with Divine help, and proper resolution, is generally not difficult. I do not know how it is amongst you, but here, any person of tolerable morals, who can read and write, is esteemed sufficiently qualified for a school-master; when, indeed, the best and wisest men are but sufficient for so weighty a charge. I earnestly desire our Friends, both

here and amongst you, would consider of it, and hearken inwardly to what the great and common Father would suggest in this weighty matter. Many good and necessary works are omitted, solely because custom has allowed them to be passed over as not necessary, nor binding upon us; when, if we would give ourselves time to consider them, divested from custom and prejudice, we should see them to be weighty and indispensable duties. But I fear a proposal of this kind would prove to many as great a trial of the sincerity of their love, as the instance of the young man that came to Christ. Many appear to have a love to Christ, and would sell something for his service, especially if it was to serve him in some elevated and shining sphere; but to serve Christ in a station generally so little regarded, where the labour of love, though ever so deep and sincere, is much hid, and often, when the most impartial, but the more disliked, this is hard for flesh and blood to encounter."

STEPHEN CRISP'S EPISTLE.

An Epistle to Friends concerning the Present and Succeeding Times. By one who is a Traveller in the way of Peace, and hath good will towards all Men, and more especially to the Household of Faith. STEPHEN CRISP.

(Continued from page 276.)

A second fruit that was brought forth from this good root, was *unity* and *love* one towards another; which, blessed be the Lord, is preciously preserved in and among many to this very day; who are so sensible of the divers operations of Truth in them, to be all by one spirit, that they are still kept of one heart and mind, given up freely to serve the Lord in singleness of heart in their generation; and are in this good work as strengtheners and encouragers of one another; but notwithstanding the enemy hath been exceeding busy to lay waste and destroy this blessed effect also, and that under divers pretences, which the Lord still discovered by his own Light and Spirit in his people, who have singly waited upon him; but many have been his wiles, sometimes fitting and preparing vessels to rise up in the fleshly and sensual wisdom, and to traduce and bring in corrupt and evil doctrines, to try who were not sound in the faith, that they may draw them aside, into a heat and zeal for somcthing which had not its root in the Truth, and which they that abode in the Truth could not own, but judge and condemn in the name of the Lord; which, when such saw, they took thereat occasion of striving to propagate and promote that which they saw withstood; so having lost subjection to the Spirit of Truth in themselves, which would have kept them in unity in the body; and having also lost and laid by their subjection to them that were over them in the Lord, they then grew stubborn and wilful, and proceeded in more zeal for that which stood in opposition to the Truth, than ever they did for the Truth itself; and these sometimes have prevailed to the subverting whole households, and have turned several from the faith and simplicity that is in the gospel, who, as well as those that subverted them, have lost the fellowship of the saints, and the savour of life, either in themselves or others, and then the enemy persuaded them; all are dead to the life but themselves; and so they grow to have a tickling joy in what they do and say, in obedience to that perverse and singular private spirit, and so grow up to speak evil of dignities, and are unruly, and dare to speak against heaven, and them that dwell and inhabit in it, whom God makes to shine as stars in the firmament of his power; but alas for them! my soul pities them, when I see how they sport themselves with their own deceivings; but the day of the Lord is among his people, which hath and doth make them and their spirit manifest, and their fruits also have made them manifest.

Another way that the enemy seeks to break the unity, and dissolve the bond of amity, is, by sowing a seed of jealousy and prejudice in the hearts of such in whom he can get an entrance; that so they may cease from the true and unfeigned love, and that upon a pretended reason, because of this or that, which is supposed or imagined, in the evil parts in themselves, against others; giving heed to evil thoughts or surmises, which break forth many times in whisperings and tale-bearing; which though the thing supposed to be evil, were really so; yet this is not to be allowed or given way to among you, but to use plainness one towards another, and single-heartedness; and to shut out the evil one in this his subtle appearance also. Oh, dear Friends, remember how the Lord hath dealt with you, and deal you so one by another; he hath not sought occasions against you, but hath long borne and suffered, and exercised much patience and tenderness towards you; yet plainly reproving the evil in you, and not treasuring it up against you. Oh, Friends! be like-minded one towards another, that the enemy of your peace and concord may be defeated, and you preserved entire to one Head, even to Christ Jesus; and ye may be one, and the name of the Lord may be one among you; and that which tends to the making cold your love, may be judged in all; and so brotherly love will continue with you to the end.

Another way which the enemy works to scatter, and to bring from this unity, is, by leading some, who have believed, into some sin and iniquity, which the body, (that are in the Truth,) are constrained to appear in judgment against for the Truth's sake; and yet notwithstanding the party so sinning, being above the witness in themselves, which would bring them to own the judgment of the Spirit of Christ in his church, they exalt themselves above the judgment, and seek to gain to them such whom they can enter by their words and complaints, to take part with them against the judgment, and those that passed it. Such were those whose words *did eat* (the apostle said) *as a canker*, of whom the believers in those days were to be aware; for commonly such as have gone from the power, that should have kept them clean and upright, they will also turn against the power in those that abide in it, especially if they be drawn forth to reprove and rebuke them. But let all such know, that is not the way to be renewed; and let all that take part with any that work iniquity, know, that they do but defile their own souls thereby, and do but rend themselves from that body which they cannot prosper out of. And therefore, dear Friends, beware of joining with that, in yourselves or in others, which the power goeth against, let the pretences be what they will; for that which doth evil, will always be aptest to sow evil complainings of others; and such as are in the unsatisfied murmuring against judgment passed upon them, are much to be feared; for they thereby render themselves to be the more guilty, and yet the further from repentance. But, dear Friends, watch unto that which gives you a living feeling of the living body, which is the church, that in all things you may demean yourselves as true members of it, serving one another in love, and submitting yourselves one unto another for the Lord's sake. That in all plainness and singleness, as becometh the Truth, you may seek to preserve the unity which the enemy of truth and peace doth envy; so shall ye continue to strengthen one another's hand in every good work, and this shall tend to the weakening of the hands of your enemies, who seed to divide you, that they might rule over you. Many other designs doth the wicked one try, daily to break and divide, more than can now be named or here inserted; but they are all out of the Light, and if you be in it, you will see them, and that will preserve you; for it is one, and did make us one, and will keep us to be of one heart and mind to the end, if we abide in it.

3. The third good effect which Truth did work in the beginning, in them who did truly receive it, was zeal and faithfulness to God, in bearing the testimony to what was manifest, though through great sufferings; in which, as Friends abide in the root, they do daily increase in power, to fulfil the same testimony; for the mercy of the Lord doth engage them, and his answer of peace in the midst of their trials, doth arm them and encourage them, and they do hold out to the end; and for such the Lord hath always made a way, better than they could have made for themselves. Yet the enemy hath in this matter also been very busy, and hath prevailed with some under divers considerations, or rather consultations, which he hath propounded unto them. But, oh Friends, be ye all watchful, and take heed lest any of the testimonies of Truth be laid waste; for that which leads to be weary of bearing witness to the Truth, and to lay it waste, the same will lay thee waste, and bring thee into such a state, as thou will want the Truth to bear witness for thee; and though it be hard for flesh and blood (which hath no kingdom but here) to fall into the hands of unreasonable men, yet it is a more fearful thing to fall into the hands of the living God; and therefore, let all lukewarm ones, who are neither hot nor cold, be now awakened, and all that have gone backwards be warned to return to their first-love, else the Lord will come against them, and the day hastens that will divide such their

portion among hypocrites, except they repent.

But to touch at some of the reasons or arguments, which he that abode not in the Truth himself, useth to draw others into this kind of treacherous backsliding.

First, He appears to some to persuade them, that their former testimony was borne more from an imitation of others, than from a work of the power of God in themselves; and that now, they not finding the thing required of them, they may leave off their testimonies, or may do such things as they have denied formerly; this snare doth the enemy make use of in these days. But mark who it is, that he hath caught with it; none but such who sometimes were low in their minds, and dare not grieve the Spirit of God in themselves, nor others, but for the Truth's sake could give up all things, rather than their testimony; but in time growing careless and loose in waiting, lost that subject state, and grew high and exalted in their minds above the cross that should have crucified the betraying wisdom; and so having lost the true exercise of the power, and the feeling of the excellency and worth of the Truth, they knew not the requirings of the Lord; and the earthly mind got up, that placed a greater esteem upon earthly things, than upon things that are eternal: and so things that once thou offeredst up to God, thou takest again into thine own hand, and so robbest the Lord, and growest careful about outward things, as other Gentiles are; and to cover thy shame therein, the enemy then tempts thee to belie the power that once wrought in thy heart, and made thee afraid to act against the Light, or to deny the testimony of God in such things as were manifest, and then sayest, thou didst it by imitation; but thou shalt know thy covering is too narrow in the day that hasteth upon thee.

Another temptation that the enemy presenteth, is, that though thou art convinced what to do, or what thou shouldest deny, yet the trials are so hard and so many, and persecutors wax worse and worse, so that thou shalt not hold out to the end; and where he can get entrance with this bait, he presently causeth an evil heart of unbelief and doubting to arise, which takes away even the strength which the Lord did give, and so feebleness doth enter the mind, and a spirit of bondage leads thee to fear again; and then comes the dispute in thy heart, whether thou shalt stand with the power of God, in the obedience, or whether thou shalt fall under that power that ariseth against God, and his Truth and people? And in this combat thou hast a subtle enemy, using many devices to betray thee, and a part in thyself, not yet mortified, that is ready to say, pity thyself, pity thy wife, pity thy children, and pity thy relations; which it may be sometimes, are all as so many instruments of satan to seduce thee, and lead thee into darkness, that thou mayest not see so great necessity in thy hearing up thy testimony as indeed there is, nor so great a danger in the contrary as indeed there is.

Oh, Friends! at such a time as this, where is there any help but in the Lord? Where canst thou find a Saviour, but in that light which gives to distinguish of the several voices? Now it is good for thee to remember, that if thou walkest after the flesh, thou must and shalt surely wither and die. In such a time flee, flee to the Lord, wait in his dread to feel thy strength but renewed at the present, and take no care for strength next month, next year, or next trial, for God is God, and changeth not, and will be the same to thee in seven trials as in six, if thou believe and wait on him in uprightness; and therefore fear not man, but trust in the Lord, all ye that have known and felt his power, and let not in the enemy of your souls by the door of carnal reasoning, but keep that shut; and rather consider, how the enemy makes thee as a rejoicing among his own children, and strengthens that hope in them, of their overcoming all others, as well as thee; which hope is curst, and shall be confounded: and consider, that if thou lettest fall thy testimony, which thou hast once borne for the Lord, thou makest the heart of the righteous sad, and makest their travail through that testimony the harder for them, by reason of thy encouraging their adversaries by the hope aforesaid. And whatever thou dost, they must go through to the end, who will inherit the crown of immortality. And again consider, it may be that thy backsliding, or cowardly drawing away the shoulder, may prove a discouragement to others, and they may stumble in thy stumbling, and fall with thee, and never be able to rise, and so thou bring their blood also upon thee. Oh! remember also that servant of the Lord, who could say, (Psalm cxix. 157,) 'My persecutors are increased, but my heart doth not decline thy testimonies.' That was a noble spirit, becoming the soldiers of Christ; yea, though persecuted by princes, as he saith, verse 161.

Dear Friends, let your minds be stirred up to be zealous for the Lord, in this the great day of controversy with darkness and its power. Who hath God to bear witness to his name but you? Among whom hath he made it known as among you? Who have given up themselves to the Lord as you have done? Well, Blessed are they that keep covenant with the Lord, for they shall see his glory!

One more subtle snare of the enemy in this matter is in my heart to mention, that is this, viz., To persuade thee for once, sometimes to do that which the Light hath made manifest, with a purpose afterwards to be more faithful. Oh, Friends! in the name and fear of the Lord, I exhort and warn you all to take heed of this, for this will prove but a false confidence; thou wilt find this kind of going out of the guidance of Truth, to be a dear outgoing to thee; for if ever thou dost return, it will be very hardly, and with bitter anguish of soul. Oh! do not tempt the Lord on this wise, lest it do prove impossible upon thy sinning willingly, to renew or restore thee again by repentance; thou wilt have thy *pottage*, but wilt lose the *blessing*, though thou may seek it with thy tears; for while thou wentest out, behold, thy way became hedged up, and the thorny nature got up in thee, and so thou art debarred and fenced out from enjoying thy former state; sin being entered, death soon follows. Oh, remember Sampson, who, when he had disclosed the token of a Nazarite, in which state he stood in covenant with God; yet thought to have shaken himself, and to have gone forth in his strength, as at other times, but was mistaken, (Judges, xvi. 20.) 'For the Lord was departed from him, though he knew it not.' And so, though thou hast known the Lord's presence and power in thy vessel, yet take heed of letting in that treacherous spirit, to lead thee to unfaithfulness, and to betray the least of his trust and testimonies committed to thee, though it be but for once; for thereby thou wilt render thyself unworthy to be found a witness of his power another time; for the Lord will leave that vessel, and often doth, and chooseth other vessels to manifest himself in, that will be more true and faithful.

[Remainder next week.]

As to the state of the church, I cannot say much; she is seldom visible about the dwellings of her nominal professors. Many make use of her name for fraudulent purposes and lucrative views—the filthy lucre of preeminence. I know them by this mark,—they aspire to be great, but not by becoming little, and the servants of all, patient towards all men. They say they are zealous; some think them so; but when the eye is not single, no zeal can be there that is of the right sort.—*S. Fothergill.*

Such is the state of the church in general, that I think I am called to suffer with it, both in body and mind—the whole head is sick, and the whole heart faint. The mystery as well as the misery is, that so few lay it to heart, or seek relief. To have the earth cleave under us, or the sea overflowing us, would cause great lamentation and outcry; yet to see the world, earth and sea, swallowing up almost whole countries in a religious sense, and we at ease, and thinking all is well, is surprising.—*A. Farrington.*

Rain.—The heat of the sun causes water to rise in the form of vapour, out of the seas, lakes, and rivers, in small drops; they collect together and form clouds, which are driven over the earth by the wind, and come down again in rain. Without rain, the grass would not grow for our cattle, and we should have no grain or fruit. Surely we ought to be very thankful to the great Creator of all things for the blessing of rain.

"Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the spring thereof.

"Thou crownest the year with thy goodness: and thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn, they shout for joy, they also sing."—*Visitant.*

THE BURLINGTON STEAM MILLS.

The variety of useful purposes to which that colossal monument of human ingenuity, the steam engine, may be simultaneously applied, is strikingly illustrated in the arrangements of these mills. The first steam engine ever constructed, was built for the purpose of raising water by draining the mines of Britain, nor was it for many years after Newcomer's original engine had been erected, that the great point of changing the motion from perpendicular to rectilinear, was achieved, thus extending indefinitely the powers of the machine, until it may now be said to be almost omnipotent. The crowning improvement of a separate condenser having been made by James Watt, the whole machine assumed the character of a new invention: for from the time of that improvement, the true rise and progress of the modern steam engine may be dated. It is now a mere plaything in the hands of every practical machinist, having been so simplified by each successive improvement, that an engine may be worked in a chamber, a garret, or a kitchen, with as little inconvenience and danger, and with far less vexation than one half the gimcrack cooking stoves of modern inventors. From the forging of an anchor to the making of a pin, the potent agency of steam is applied; and the sinews of Vulcan, though they may serve as figures of herculean strength, as well as of classic illustration of ancient fable, are feeble as the product of the spinning-jenny, when compared with the giant powers of the steam engine.

The first attempts to furnish the city of Philadelphia with a supply of water for domestic purposes, were made by pumping up the waters of the Schuylkill into a reservoir which formerly stood at the corner of Broad and Market streets; and our neighbours at Camden are about erecting similar works to supply that city with the indispensable element. Burlington has for many years enjoyed a copious supply of the purest kind, obtained from springs, which being collected into lakes or reservoirs, situated among dense woods on the high grounds about two miles in the rear of the city, is conducted into its limits through pipes, and thence distributed to each house, at an annual charge of six dollars for each family. This great public convenience was effected by the Aqueduct Company, incorporated for that purpose. The water supplied from these springs is celebrated for its purity—the Schuylkill water has a *ditchy* taste when compared with it; and the reservoirs being sheltered by a forest so dense that the sun can seldom penetrate its tangled foliage, the water is preserved in a state of delightful coolness. But as our city extended her borders—as population flowed in, and as people took to drinking water where they formerly drank rum, the supply furnished by these reservoirs was gradually becoming insufficient for the rows of new houses which are annually erected in Burlington. In this emergency, Thomas Dugdale conceived the idea of erecting a lofty building, and of pumping up into a capacious reservoir at the top, by means of the engine used to drive his mills, a supply of water from the Delaware sufficient for the growing wants of our beautiful city. An arrangement was accordingly made with the Corporation, and with the Aqueduct Company, about two years ago, by which the city was supplied with some dozen new fire-plugs, to be used in case of fire, and by which the Company surrendered to T. Dugdale the privileges of their charter. The building of the reservoir was begun—iron pipes were laid in every direction—and very soon a supply of good water was furnished to a large number of families, who had been plagued for years with pumping up some of the hardest water that ever spoiled the placid temper of a washer-woman.

The water is thrown up into a building sixty feet above the level of the city, by means of two pumps which discharge one hundred gallons per minute, thus delivering six thousand gallons of water per hour, or one hundred and forty-four thousand gallons during the twenty-four hours. The daily consumption of water from this reservoir is about twenty thousand gallons. In case of fire the whole steam mill could be flooded in a few minutes. The water is received into seven large cedar reservoirs, each containing eight thousand gallons, and connected with each other by means of pipes. These reservoirs are the workmanship of our townsman, Joseph Havens, whose high character as a mechanic they fully sustain, the numerous staves being fitted with so much precision that there may be said to be no leakage; and if our fellow-citizens at Camden should need the services of an ingenious and skilful artisan, in the construction of their own tanks, they can secure such by calling in the aid of J. Havens. From these reservoirs the water is conducted through the streets in iron pipes, of which nearly three miles have been laid by T. Dugdale, and an ample supply for all future time is thus secured to our community.

If all the hydrants in Burlington were suddenly stopped, and our citizens driven to depend upon the few pumps which the city possesses, the deprivation would enable them to form some idea of the value of this great public enterprise of T. Dugdale. True it is that it affords him a profit, or that it will in a few years, when the water is more extensively consumed by families. But he is as justly entitled to that profit as the man who cures a ham, the shoemaker who sells a pair of shoes, or the farmer who comes into market with his butter and eggs. Profit is their object: and if the man who fits us out with ham and eggs is able to clear a shilling or two by the operation, the amount of his gain is really no business of ours. The true question for us to consider is, how much our convenience is consulted. We have no right to calculate another man's profits, unless his charges are extortionate: and if he who should strike out a new path, one which others have been too timid to pursue, or not sufficiently sagacious to discover, and from the originality of his views, or the boldness of his enterprise, should derive a generous profit, he is only reaping that reward which is the peculiar stimulant to genius, and without the hope of which, public spirit would be a spiritless commodity. Our city is now copiously supplied with water to extinguish fires, without having to pay a dollar for it, and any number of new buildings may be furnished at a moderate price. Philadelphia has been spared the ravages of the yellow fever, ever since the Schuylkill water was introduced into it, and her ample supply now forms one of the most prominent of her many public institutions. The originator of the plan for furnishing that supply, sleeps under marble upon which the fact is sculptured, as the fitting memorial of an enlarged mind, the execution of whose conceptions has conferred blessings upon an entire community. Let not other communities withhold during the lifetime of other projectors, that applause which a grateful posterity, on similar occasions elsewhere, hastens to perpetuate in marble.—*Burlington Gazette.*

Be Kind.—None of us know the good a kind deed accomplishes. A word smoothly put in when the heart is sick, a little help bestowed when want presses near by, goes far—far beyond what those suppose who are able to speak this word, or give this help.

An instance, illustrating this, has just come to our knowledge. A young man, intelligent and well educated, came to our city to find employment. He sought for it in vain. When his means were about gone, and he lay half sick with fever, brought on by anxiety, a friend bade him be of good cheer, and through their joint efforts obtained for him a servant's place at a boarding house. He worked there like a brave man, and won the confidence of his employer, though he received only his board, and a few dollars a month.

That friend watched him, and finding him faithful, mentioned the fact to a mercantile gentleman, who said at once, "bring the young man to me." This was done, and soon he was more profitably employed. He was now head clerk. And did he forget his early friend? In the quietest way possible—without the slightest profession or pretension—he sought out as soon as he was able, the choicest and most substantial present, and sent it to him as a token of remembered kindness.

When the present was received, our friend knew not from whom it came. He did not once dream of the poor homeless youth to whom he had shown only a *little* kindness, and, it was not until after repeated inquiries, that he discovered who had sent it. "I have learned a lesson," when he found out the giver, said he, "and that is, *always* to be *more* kind, if I can be, under similar circumstances hereafter. If it were thus with all of us,—how much of human misery should we relieve, and what a sum could we add to the amount of positive individual happiness?—*Cincinnati Gazette.*

Beware of the common illusion of forming your estimate of yourselves, from the favourable opinions of those around you. They cannot know the secret principles from which you act; and flattery may have much influence in leading them to speak in your praise.

Be careful to form good habits. Almost all permanent habits are contracted in youth; and these do in fact form the character of the man through life. It is Paley, I believe, who remarks, that we act from habit nine times, where we do once from deliberation.—*Alexander.*

For "The Friend."

LINES

On the death of Rachel C. Bartram, *who died suddenly, from an accident received in the street, Twelfth month 7th*, 1841.

It matters not, it matters not, the time, or way, or place,
In which the Christian traveller is gathered home in peace.
What though to finite reason's view thy death mysterious be,
The Eye that marks the sparrow's fall, was surely bent on thee;
He saw thy lamp was burning bright, thy wedding garment on,
And having seen thy faithfulness, knew when thy work was done.
Perhaps by His omniscient eye some gath'ring storm was seen,
Which, had it burst upon thy head, far heavier would have been.
One momentary pang was thine, life's slender cord to sever,
And in the twinkling of an eye, thy spirit fled forever,
"To join the myriad ransomed ones, whose robes are spotless white,
"In singing endless praises before the throne of Light."

Beautiful Experiment.—Colours of Flowers and Plants changed by placing their Stems in Metallic Solution.—While making some investigations on the chemical forces of plants and the circulation of the sap, we made some experiments, for the purpose of seeing how far the colour of flowers was dependent upon the various salts contained in the earth, and which are taken up by the forces which convey the sap.

We took a beautiful white rose, placed the stem of it in a solution of the yellow prussiate of potash, and let it remain there for four or five hours. We then placed it in a solution of sulphate of iron, where it remained until morning.

On examining it the next morning we found the petals changed to a delicate primrose colour, the leaves to a darkish blue green, and the wood of the stem to a deep blue. The veins in the petals are also of a deep blue colour. The fragrance of the flowers remained unchanged, and it looked as fresh as one that was plucked at the same time, and which had been kept in a vase of water.

The rationale of these singular changes seems to be as follows: The prussiate of potash is taken up by capillary attraction, and distributed through every part of the plant. The same is the case with the sulphate of iron. As soon as the two solutions are brought in contact, the iron, acting as a reagent, revives the Prussian blue, which forms the base of prussiate of potash. This beautiful experiment can be tried by any one, care being taken that the solutions are not too strong.

The effects noted above will not take place if the solutions are mixed in a vessel before using. The experiment may be varied, by using any metallic solutions, the resulting colours of course depending upon the salts made use of.—*Cincinnati Atlas.*

The Cherokees.—"I have lived for thirty years among the Cherokees, and never before saw the like," were the words used a few days since by a citizen, while speaking of the spirit of industry that actuates the people, and the energy that they evince in enlarging the fields, ploughing their grounds, and sowing their seeds. It is, indeed, gratifying to hear such testimony of the industry that pervades the great mass of the people. It is a sure indication that, with propitious seasons, large and abundant crops of corn, oats, potatoes, and the different vegetables will be grown and laid in store by them for the present and ensuing years. To those who are thus engaged, we say, *go ahead;* your labours will meet ample reward in the peace and contentment that crown the days and nights of labouring men, and in the bountcous supplies of the necessaries and comforts of life that will cluster around you. And to those who idle away their time, and live upon the substance earned by the sweat of their countrymen's brows, we say, follow their example; work for the bread that sustains your lives, and free the industrious from the heavy tax that your laziness annually imposes upon them.—*Cherokee Adv.*

Portable Life-Boat.—A life-boat constructed of water-proof cloth on a frame-work of wood, weighing 216 lbs., and capable of sustaining 24 persons, has been exhibited in England. Having been thrown into the water, not shipping above a quart of the element, eight men descended and boarded her in a minute; they pulled her across the basin and performed a variety of evolutions, to the satisfaction of the spectators. When not in use, she may be stowed away on deck, not occupying more than three inches in depth.—*Late paper.*

THE FRIEND.

FIFTH MONTH, 31, 1845.

Life in the Insect World: or Conversations upon Insects, between an Aunt and her Nieces.

"The smallest insect holds a rank
Important in the eye of Him,
Who framed the scale of being."

The above is the title of a duodecimo volume of about 240 pages, written by an amiable and intelligent young woman of this city, under circumstances of peculiar disadvantage. We have looked through its pages with much satisfaction, and hesitate not to recommend its adoption in families and in schools, as a very agreeable and judicious introduction to the study of an interesting branch of natural history. An extract or two from the author's unassuming and sensible preface, will speak more for the work than any thing we can say in its behalf.

"Confined to my bed with a painful disease, and suffering from an affection of the eyes which rendered me incapable of reading, writing, or doing any thing which requires fixed sight, idleness became almost insupportable; I longed for something to do; something which would pleasantly and profitably occupy my time, and divert my thoughts from bodily suffering. But my situation seemed to cut off every resource. At length I procured an indented card, upon which I learned to write with closed or bandaged eyes; and rejoicing in this newly-acquired sense, for such it seemed to me, I was anxious to turn it to advantage.

"From childhood I have been interested in insects. In their infinite variety and exceeding beauty; in the admirable construction even of the most minute among them; and in the operations of their instinct, they manifest in a peculiarly interesting manner, the power and goodness of the Creator.

"'If you speak of a fly, a gnat, or a bee,' says Basil, 'your conversation will be a sort of demonstration of His power whose hand formed them; for the wisdom of the workman is commonly perceived in that which is of little size. He who has stretched out the heavens, and dug up the bottom of the sea, is also He who has pierced a passage through the sting of the bee, for the ejection of its poison.'"

The book may be had, either single copies or by the dozen, on application to George W. Taylor, No. 50 North Fourth street.

West Town School.

The Committee to superinted the Boarding School at West Town, will meet in Philadelphia on Sixth-day, the 13th of Sixth month, at three o'clock, P. M. The Committee on Instruction meet on the same day, at ten o'clock, A. M.

The Visiting Committee attend at the School on the preceding Seventh-day, the 7th of the month.

Thomas Kimber, Clerk.

Fifth month, 1845.

Friends' School for Boys,

Under the care of Haddonfield Monthly Meeting of Friends, situated in the pleasant and healthy village of Haddonfield, N. J., six miles from Camden, in which are taught the usual branches of an English education. The subscriber is willing to accommodate a few boys as boarding scholars: the price of boarding and tuition, including washing and mending, $25 per quarter of twelve weeks, payable in advance. Strict attention will be paid to the morals of the pupils. Reference, Scattergood & Whitall, North Third street, Philadelphia.

Wm. Whitall.

A Stated Meeting of the *Female Branch of the Auxiliary Bible Association of Friends in Philadelphia*, will be held on Fourth-day, the 4th of Sixth month, at four o'clock, in the committee-room at the Bible Depository.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From Chambers' Edinburgh Journal.

Bookselling before the Invention of the Press.

(Concluded from page 283.)

With the fall of the Roman empire the bookselling business not only declined, but was for a time swept away from the list of trades. Literature and science, ingulfed in the monastic system, were hidden in the cloister. The monks became the transcribers of books, and in this laborious occupation the learned Benedictines are known to have particularly excelled. The works produced by these religious men were almost exclusively missals, or books of devotion; copies of the Scriptures were also produced by them, though to a less extent. There was, however, at this period, a great difficulty in procuring material on which to write books, and the device, more ingenious than commendable, was resorted to of deterging the writing of old classics, and then using the cleaned parchment for the works required. This practice is understood to have caused the loss to the world of several classic authors. Occasionally, in old collections of manuscript books, a missal or copy of the Gospels is to be seen inscribed on vellum, on which shines faintly the not-altogether obliterated work of an ancient writer. We lately saw, in the Bibliothèque Royale, or great public library in Paris, a copy of the Gospels as old as the ninth century, which had thus been written on the cleaned pages of a classic author. Whether on new or old vellum, a great number of books were copied and collected in England during the eighth century; the monks of that period having been exceedingly emulous of attaining skill in writing and illuminating; and at a later period, this was enumerated as one of the accomplishments even of so great a man as St. Dunstan. They abandoned the system of writing on scrolls, adopting the form in which books are now printed. Yet posterity had little benefit from these great assemblages of books; for, during the numerous inroads of the Danes from the ninth to the eleventh century, many of the richest libraries were committed to the flames, along with the monasteries which contained them.* In the thirteenth century, books were, from these destructions, extremely scarce, and the few that existed were exclusively in the hands of the monks; for they were almost the only persons who could read them. "Great authors," says D'Israeli, "occasionally composed a book in Latin, which none but other great authors cared for, and which the people could not read." For these reasons, the small amount of bookselling which took place in the middle ages was solely conducted by monks; and works, being scarce, fetched prices which would astonish the modern bibliomaniac. It is well authenticated that the homilies of Bede, and St. Austin's psalter, were sold in 1174 by the monks of Dorchester (Oxfordshire) to Walter, prior of St. Swithin's, (Winchester,) for twelve measures of barley and a splendid pall, embroidered in silver with historical representations of St. Birinus converting a Saxon king. At a later period, a copy of John of Meun's "Romance of the Rose" was sold before the palace-gate at Paris for forty crowns, or 33*l.* 6*s.* 8*d.* A learned lady, the Countess of Anjou, gave for the homilies of Haimon, bishop of Halberstadt, the unheard-of exchange of two hundred sheep, five quarters of wheat, and the same quantity of rye and millet. Among these instances of the high prices sometimes set on unprinted books, we cannot exclude mention of an extraordinary work, which was executed in a singular manner. It consists of the finest vellum, the text cut out of, instead of inscribed on each leaf, and being interleaved with blue paper, it is as easily read as print. The title involves one of the paradoxes in which authors of that age so much delighted: it is "Liber passionis Domini Nostri Jesu Christi, cum figuris et characteribus nulla materia compositis"—(The book of the passion of our Lord Jesus Christ, with figures and characters composed of nothing.) For this singular curiosity the Emperor Rudolph II. of Germany offered 11,000 ducats. As the book bears the royal arms of this country, it is thought to have been executed by some ingenious and patient English monk. We mention the work to account in some measure for the high prices adverted to, which Robertson, in his history of Charles V., adduces as a proof of the *scarcity* of manuscripts. The truth is, that some copies were intrinsically valuable for the beauty and richness of the binding; and a few others were rendered almost beyond price, from having the relics of saints inserted in them. At a visitation of the treasury of St. Paul's cathedral, in the year 1295, by Ralph de Baldock, (afterwards bishop of London,) there were found twelve copies of the Gospels, all adorned with silver, some with gilding, pearls and gems, and one with eleven relics, which were ingeniously let in to the plates of precious metal that surrounded each page.*

We cannot find that bookselling awoke from its monastic torpor till the establishment of universities in various parts of the continent. But in 1259, sellers of manuscripts, chiefly on theological subjects, became so numerous in Paris, that special regulations were instituted regarding them. Pierre de Blois mentions that they were called librarii or stationarii. The former were brokers or agents for the sale and loan of manuscripts. By stationarii (so called from having stations in various parts of cities and at markets) were meant sellers and copiers of manuscripts, like their Roman prototypes. It appears that at the time the above laws were made, there were in Paris twenty-nine booksellers and book-brokers, two of whom were females. The enormous prices they demanded for their books became a public scandal, and one object of the new law was to regulate their charges. *Taxatores Librorum*, or book-taxers, were employed to determine the price which every manuscript should be charged, that, on the one hand, the stationarii should have a reasonable profit, and that, on the other, the purchaser should not pay too dear.† But the most profitable branch of the trade appears to have been lending books, which were generally so valuable, that for their safe return security was taken. When Louis XI. borrowed the works of Rhases, the Arabian physician, he not only deposited, by way of pledge, a large quantity of plate, but was obliged to find a nobleman to join him as surety in a deed binding him under a great penalty to restore the book unharmed. Some books were so highly prized, that they were conveyed or pledged as security for loans, as estates are mortgaged. It is recorded that one Geoffrey de St. Lieges deposited the *Speculum Historiale in Consuetudines Parisienses* (Historical Mirror of the Customs of the Parisians) with Gerrard de Montagu, king's advocate, as a security for a sum equal to about 10*l.*

From these facts, it would appear that bookselling was in Paris—then the chief seat of learning—a profitable calling between the twelfth and fifteenth centuries. They were not, however, the only members of the trade existing in Europe. Wherever universities were established, booksellers also resided, especially in Vienna, Palermo, Padua, and Sa-

* Biographia Britannica Literaria, pp. 35 and 107.

* Dugdale's Monasticon, iii., p. 309—324.

† Annals of Parisian Typography. By Parr Greswell. London: 1832.

lamanca. Gradually, "the trade" spread itself over less learned places; and by the time printing was invented, both librarii and stationarii exercised their vocations in most of the larger European towns.

Such was the condition of the trade up to the year 1440, when it felt the effects of a revolution which shook far more important professions and institutions to their base. About the year 1430 it was whispered in Mayence that one John Guttenburg had invented a proess by which he and an assistant could produce more copies in one day, than two hundred and fifty of the most expert penmen. The learned were incredulous; but a few years afterwards their doubts were silenced by the appearance of a Bible in Latin —*printed* from metal types. This wonder was effected by a machine which has since done more for the advance of civilization than all the other expedients of ingenious man to save his labour, or to promote his welfare— THE PRESS.

Philadelphia.—The history of Philadelphia for the last ten years, and her present position, are worthy of recollection and regard. The troubles commencing in 1837 and continuing until 1843, swept away upwards of fifty millions of dollars which the industry and thrift of Philadelphians had accumulated. This sum,—which is the lowest estimate made by any one familiar with the subject,—was literally and irretrievably lost to the city, as much so as if it had been sunk in the ocean. Standing as the great distributing market between the north and the south, when the general suspension of specie payments took place, she became the seapegoat. The south and west were unable to meet their dues to her, while her debts to the east were fully paid out of her capital. Thus her energies were momentarily paralized, and not a few of her intelligent citizens scarcely expected that even in the lapse of a generation she would retrieve her vast losses. The present business, however, and the prospects of Philadelphia in every department of manufactures, prove how much solid capital was left, and how great are the advantages of her geographical position. The rise in the value of property recently, the number of houses in progress of erection, and the various enterprises of a very important nature which are daily undertaken, evince a high degree of prosperity. Give us Peace and the Tariff, and we must repeat the opinion several times of late expressed, that Philadelphia will have no superior in the Union in trade, wealth and population.—*North American.*

LORD ROSSE'S TELESCOPE.

The London Times publishes a letter from Sir James South, fully describing the instrument. He, with Dr. Robinson and Lord Rosse, made the first observations with this wonderful instrument, on the night of the 5th of March. The telescope is a *Newtonian*, but it is intended to give it a *Le Mairean* form, by which it is believed its power will be increased materially. It weighs fifteen tons, and is mounted between two stone walls fifty feet high, twenty-three feet wide, and seventy-one long. It rests on an universal joint, placed in masonry, and is worked by a chain and windlass. So admirably is it balanced, that it may be raised from its lowest point to the zenith, by two men, in six minutes; and any object brought within its field in eight minutes.

One of the most important results of the observations by this huge telescope thus far made, is the *resolution of nebulæ into distinct stars,* and the consequent overthrow of the "nebulæ theory," as it is called. Sir James South, speaking of the view of the nebulæ, afforded by the telescope, says that its "magnificence baffles all description."

Of the phenomenon noticed when the telescope was directed towards the moon, the letter thus speaks:

"On the 15th of March, when the moon was seven days and a half old, I never saw her unillumed disk so beautifully, nor her mountains so temptingly measurable. On my first looking into the telescope, a star of about the 7th magnitude was some minutes of a degree distant from the moon's dark limb. Seeing that its occultation by the moon was inevitable, as it was the first occultation which had been observed with that telescope, I was anxious that it should be observed by its noble maker; and very much do I regret that through kindness towards me, he would not accede to my wish; for the star, instead of disappearing the moment the moon's edge came in contact with it, apparantly glided on the moon's dark face, as if it had been seen through a transparent moon, or as if the star were between me and the moon. It remained on the moon's disk nearly two seconds of time, and then instantly disappeared at 10h. 9m. 59. 72s. sidereal time. I have seen this apparent projection of a star on the moon's face several times, but from the great brilliancy of the star, this was the most beautiful I ever saw. The cause of this phenomenon is involved in impenetrable mystery."

An explanation of this phenomenon was attempted by Dr. Haslewood, in the Times, by ascribing the appearance of the star on the moon's disk to the fact, "that the impression of an object on the retina remains for some time after it has been removed." Sir James replies, that this explanation had been before given; but he says that on the 6th of Feb. 1821, he saw the star *Della Piscium*, apparently projected on the moon's dark face, not one or two seconds only, but *eight seconds and nine-tenths;* and this fact he thinks destroys the hypothesis. Besides, he urges, this projection has been observed prior to the star's emersion, or re-appearance from behind the moon's body; or in other words, the star has been seen to start out, not at the moon's edge, but on the moon's face; and it is impossible that an impression should be made on the retina *before* the object appears. The hypothesis of Dr. H. is therefore inadequate.

Of the wonders which this magnificent instrument is likely to unveil, the following extract from the first letter of Sir James South, does not perhaps suggest too many or too much:

"What will be the power of this telescope, when it has its Le Mairean form, it is not easy to divine; what nebulæ will it resolve into stars; in what nebulæ will it not find stars; how many satellites of Saturn will it show to us, how many will it indicate as appertaining to Uranus; how many nebulæ never yet seen by mortal eye will it present to us; what spots will it show us on the various planets; will it tell us what causes the variable brightness of many of the fixed stars; will it give us any information as to the constitution of the planetary nebulæ; will it exhibit to us any satellites encircling them; will it tell us why the satellites of Jupiter, which generally pass over Jupiter's face as discs nearly of white light, sometimes traverse it as black patches; will it add to our knowledge of the physical construction of the nebulous stars; of that mysterious class of bodies which surround some stars, called, for want of a better name, 'photospheres;' will it show the annual nebulæ of Lyra merely as a brilliant luminous ring, or will it exhibit them as thousands of stars arranged in all the symmetry of an eclipse; will it enable us to comprehend the hitherto incomprehensible origin of the great nebulæ of Orion; will it give us in easily appreciable quantity the parallax of some of the fixed stars, or will it make sensible to us the parallax of the nebulæ themselves; finally, having presented to us original portraits of the moon and of the sidereal heavens, such as man has never dared even to anticipate, will it by daguereotype aid administer to us copies founded upon truth, and enable astronomers of future ages to compare the moon and heavens as they then may be, with the moon and the heavens as they were? Some of these questions will be answered affirmatively, others negatively, and that, too, very shortly, for the noble maker of the noblest instrument ever formed by man, has cast his bread upon the waters, and may find it before many days."

HORTICULTURE.

BY LYDIA H. SIGOURNEY.

If the admiration of the beautiful things of nature, has a tendency to soften and refine the character, the culture of them has a still more powerful and abiding influence. It takes the form of an affection; the seed which we have nursed, the tree of our planting, under whose shade we sit with delight, are to us as living, loving friends. In proportion to the care we have bestowed on them, is the warmth of our regard. They are also gentle and persuasive teachers of His goodness, who causeth the sun to shine, and the dew to distil; who forgets not the tender buried vine amid the snows and ice of winter, but bringeth forth the root long hidden from the eye of man, into vernal splendour, or autumnal fruitage.

The lessons learned among the works of nature are of peculiar value in the present age. The restlessness and din of the railroad principle which pervades its operations, and the spirit of accumulation which threatens to corrode every generous sensibility, are modi-

fied by the sweet friendship of the quiet plants. The toil, the hurry, the speculation, the sudden reverses which mark our own times, beyond any which have preceded them, render it particularly salutary for us to heed the admonition of our Saviour, and take instruction from the lilies of the field, those peaceful denizens of the bounty of heaven.

Horticulture has been pronounced by medical men, as salutary to health, and to cheerfulness of spirits; and it would seem that this theory might be sustained, by the happy countenances of those who use it as a relaxation from the excitement of business, or the exhaustion of study. And if he, who devotes his leisure to the culture of the works of nature, benefits himself—he who beautifies a garden for the eye of the community, is surely a public benefactor. He instils into the bosom of the man of the world, panting with the gold fever, gentle thoughts, which do good like a medicine. He cheers the desponding invalid, and makes the eye of a child brighten with a more intense happiness. He furnishes pure aliment for that taste which refines character, and multiplies simple pleasures. To those who earn their subsistence by labouring on his grounds, he stands in the light of a benefactor. The kind of industry which he promotes, is favourable to simplicity and virtue. With one of the sweetest poets of our native land, we may say:

"——— Praise to the sturdy spade,
And patient plough, and shepherd's simple crook,
And let the light mechanic's tool be hailed
With honour, which increasing by the power
Of long companionship the labourer's hand,
Cuts off that hand, with all its world of nerves,
From a too busy commerce with the heart."

Pittsburg Manufactures.—The Gazette says, "there are now in operation, running full time, nine Rolling Mills, and nine Nail Factories, all of which, with one exception, are of the largest class. Most of the iron and nails of four other Rolling Mills, and four Nail Factories, also find a market here. The Dallas Iron Works, burnt, will be rebuilt, and the Nail Factory also. There is another *new* Rolling Mill, of the largest class, now building.

Of the Cotton Mills, four are running full time, and three other *new* ones are building.

As for the Founderies and Glass-houses, there are so many we cannot pretend to say how large the number is, without taking some time to count them, and for that we have not leisure before this paper must go to press.

The Engine and Machine shops are all in full blast; we never knew the number of such establishments in the city, but we do know that all are now busy. There is a great deal of foreign work on hand. We stepped into one the other day, where six Sugar Mills and six engines to run them, were under way; and this was only a single item in the numerous jobs doing by this single establishment.

There are three Steel Works in operation, and another one nearly ready to commence business.

As a sample of the energetic measures at work, we may mention that the works above-mentioned as about ready to commence business, are those of Jones & Quigg, a Steel, Coach-spring and Axle factory. They were just about as far forward before the fire, but in that catastrophe the building, which was a very large one, was burnt. *The very next day after the fire they commenced anew to rebuild it!* and now have it nearly completed. Just such energy as this is at work over all the burnt district; and the result is, we see houses, and rows of houses, shooting up with marvellous speed. A few, as might be anticipated, are mere shells, put up for a temporary purpose, and after that to be pulled down to make room for better buildings. But all the warehouses about to be built, will be, as a general thing, larger, better planned, and more costly than those destroyed.

We cannot take the time to dwell upon details, and we say, with a strict view to accuracy, that eight-tenths of the minor manufactories escaped the conflagration, and are all turning out as great an amount of fabrics as ever they did at any period.

Nautical Heroism.—A gale of wind from the southward, and a very high tide, followed the intense heat lately experienced. The gale commenced on the night of the 17th, and continued until the evening of the following day, when it abated. Early the next morning (18th) and during that day the mirador, and atoteas of the Commercial-room, as well as the beach, Alameda, &c., were thronged with persons interested with shipping affairs; all anxiously watching the effects of the storm. At two P. M. something which looked like a capsized long-boat, was observed floating in the vicinity of the inner roads, with people upon it. A man could be distinctly seen waiving a handkerchief. The feelings of the spectators at this sight cannot well be expressed: there was a feverish restlessness manifested, which, when some declared they saw a woman, increased to almost frantic anxiety. One noble-minded gentleman, in the full burst of benevolence, offered a thousand dollars to any one who would venture out to save them.

There were some whale-boats, which had not gone to pieces, being drawn up high on the beach, and many entreaties and offers of all kinds were made to the crews of them; but such was the awful appearance of the water, and so threatening the danger, that no entreaties or promises could prevail on them to put off and make the attempt. However, when all hope of saving the persons in peril seemed lost, a boat was observed to be lowered from a French schooner of war, the Eclair, and another from the English merchant brig Gazelle, of Dundee; in the latter were Hugh Stewart, mate, and William Petty, a seaman. Both boats were hailed with general shouts of joy, useless, except to give vent to the feelings of the spectators on shore, for so high and fierce was the wind, and so noisy the breakers on the beach, that the loudest cheers could not have been heard more than a few yards from the shore, and both vessels lay above a mile off the land.

At length, after a most fearful and anxious struggle, the Gazelle's boat succeeded in reaching the raft, a small frail thing of rushes, about eight or nine feet square, bound together merely by a bridle and the stirrups of a saddle. A man, a boy, and a dog were found upon it; the saddle and the dog were the things that fear had magnified into a woman. The Eclair's boat in endeavouring to gain the shore, filled, and the Gazelle had the additional satisfaction of picking up their gallant, but less fortunate, competitors in the benevolent enterprise they had been engaged in. The raft, with those on it, driven from between Quilmes and Ensenada, a distance of about seven or eight miles, had floated about for several hours at the mercy of the winds and waves.

During this terrific gale two equally intrepid actions were performed by boats from the French barque Louisa Marie, and the British brig Bernard; the first saving three, and the latter one man. The British merchants and others at Buenos Ayres, in approbation of the conduct of the Gazelle's crew, presented them with 250 dollars.—*Nautical Mag.* 1842.

A Waterspout, from Notes taken at the Time.—May 5th, 1835, in lat. 8° 5′ N., long. 86° 16′ E., (at this time I commanded the "William Wilson," bound from China to Madras,) just before getting hold of the south-west monsoon, which had not yet stretched thus far across the bay, saw a waterspout of such dimensions, and so close to the vessel, as to satisfy my utmost wishes in viewing this beautiful phenomenon. I have often seen them before, but only at a distance, and under such varied appearances as confounded, or at least perplexed all my knowledge concerning their nature. On the present occasion the weather had been very dark and gloomy, and much heavy rain had fallen during the early part of the day, but it cleared up about 11 o'clock, and by noon there was a fierce sun shining out of a large space of clear sky overhead; the rest and much larger portion of the sky was still occupied by the dense heavy clouds of the morning. I had just observed the sun's altitude, and gone below to mark the chart, when the officer on watch reported "a waterspout close to!" and there it was sure enough, not two cables' lengths from the ship, where but five minutes before no object interrupted the calm sea and bright sunshine. It looked like enchantment. My first care was to "clew all up," which done, I could contemplate with some degree of self-possession, the beautiful object before me, which I did with feelings of admiration, wonder, and dread. Looking steadfastly at it, I perceived that it moved slowly in the direction of the ship, stopping, and even receding a little in its curve occasionally: the column was, to appearance, about the size of an Indiaman's mast, say thirty inches in diameter, but probably it might have been much more, as its height would diminish its thickness to the eye. It kept bending or swinging slowly in different directions like a snake, and conveyed an idea of the greatest flexibility; and the whole column inclined about 20° from the perpendicular. I do not think it reached, or was attached to any cloud, but became gradu-

ally more transparent and less defined, though not reduced in size, until it was imperceptible at a height of about 500 feet, but of this I am not quite certain. I am also uncertain whether or not the sun shone out in the time of its duration, but I think it did. It reached to within 15 feet of the surface of the sea, where it widened and was lost in white foam.

The appearance of the column was as distinctly marked from the surrounding air as a piece of frosted glass set among transparent ones; its central points were thinner and more transparent than towards the sides, the edges beautifully defined like a knife-edge; a confusion of lines ran through its whole length, crossing it and each other diagonally, some inclining more transversely, and others more longitudinally; these lines were thickest and largest, and most distinctly seen about the centre of the column, diminishing towards the sides until they were lost in the frostlike appearance there. The sea all around was as smooth as glass on the surface, although there was a long heaving swell caused by the monsoon breeze blowing a little way to the westward of our position. Immediately under the column the surface of the sea rose unbroken to a height of three feet or more, and this mound was crowned with a violent bubbling like the boiling in a pot, which was thrown up three feet, and over that rose spray or foam, until it was joined by the apparently solid column, and the whole went round from right to left, at a rapid rate: this mound may have been about twenty feet in diameter, and beyond that for a distance of thirty feet nearer the surface seemed agitated by numerous currents, running in all directions, the whole of which were, I think, also curved round, but am not able to say positively. Only one momentary puff of wind was felt from it, of no great force, but very cold. I did not note the time of its duration, and it is difficult to form an estimate of it, under the excited feelings, caused by its close proximity to the ship, but, I think, it continued not less than twenty minutes. Several musket balls were fired at it without effect, and lastly, a 12-pounder, when it gradually disappeared; but I suspect that it had begun to dissolve previously, as no immediate or decisive effect was observed from the shot. The manner of its dissolution was by its first becoming more transparent, the lines were almost obliterated, and finally it broke into detached pieces, or certain portions of it disappeared before others, giving it that appearance; its size in diameter, was not, however, diminished, but on the contrary apparently increased. The sea gradually subsided, and in five minutes after its disappearance, nothing remained to mark that it had been, save the impression left on the memory of those who had witnessed it.

There was no rain fell during its appearance, and the afternoon was fine. What then became of the water that it had sucked up? for, I imagine, the lines in it to have been drops of the water ascending spirally; and indeed, that the whole was a column of water, at least, such is the received opinion of the nature of these "wonders of the Lord."—*Ibid.*

Fatal Effects of a Waterspout.—The Mersey, Captain Steele, belonging to Liverpool, arrived at Oporto from the former port, reports having seen a water-spout, on the 3rd instant, which rapidly approached his vessel, but passed within about three ships' length of her. It then made a direct course towards a small schooner about a mile and a half a-head of the Mersey, which Captain Steele supposed was ingulphed in the vortex, as the weather was thick at the time, with heavy rain, thunder and lightning, and on its clearing up in about fifteen minutes after, the schooner was not to be seen, either from the deck or from aloft.

The schooner was apparently steering the same course as the Mersey, when the waterspout was first seen, and was under a press of sail at the time; and as the weather was hazy, she did not perhaps perceive the meteor until it was upon her. The Bayonne Islands bore by compass S.E.b.S. distant thirty-six miles; the wind blowing from the N.W.

As doubts have been expressed that there is no danger to be apprehended when a waterspout passes over a vessel; this statement of the fatal effects of one, may serve as a caution to masters of vessels, especially of small ones, when they may happen to find themselves in the vicinity of these meteors, to be prepared to reduce their sail in time.

The gyrating current of air within the circumference of the meteor, may be expected to blow with the strength of the hurricane while it lasts, and therefore powerful enough to upset a small vessel, or carry away the masts of a large one, if either be under sail. —*Ibid.*

Scientific men in Russia have for some time been endeavouring to prove that the climate of their country is gradually losing its primitive rigour. In support of this theory, the Academy of St. Petershurgh has lately adduced some curious facts relative to the winters of Eastern Siberia, where, since the year 1830, the greatest cold has not exceeded 30°, whilst, prior to that period, the mercury itself used sometimes to be frozen. This phenomenon, which before 1820 was known to last for three successive days, gradually became apparent only during the coldest hours of the night, and now it is never observable.—*Foreign paper.*

Crowned Heads.—Paris, in the month of August next, will exhibit the imposing and exciting spectacle of no less than six crowned heads at one and the same time, viz.: Louis Phillippe himself, the Queen of England, the King of the Belgians, the King of Naples, the Queen of Spain, and the King of Holland.—*Late paper.*

The British and Foreign Bible Society.—The receipts of this institution for the past year amount to £97,755, or nearly half a million of dollars. The number of copies issued of the Scriptures during the same time was 915,089.—*Late paper.*

STEPHEN CRISP'S EPISTLE.

An Epistle to Friends concerning the Present and Succeeding Times. By one who is a Traveller in the way of Peace, and hath good will towards all Men, and more especially to the Household of Faith. STEPHEN CRISP.

(Concluded from page 286.)

So, dear Friends, in true and tender love I have laid these things before you, that ye might all be stirred up and provoked to love, and to good works, that ye might abound in the grace committed to you; and none of you who have known the Truth, might be entangled with the wiles of your subtle enemy, and that you that have begun well, might not lose the things that ye have wrought, but might persevere in well-doing till ye have finished your course in peace. And Friends, this is the joy and delight of those that labour among you in the Lord, and hereby is our hand strengthened, and our hearts refreshed, when we do find ye such as we desire ye should be, even steadfast in the truth; and then also do you find us to you-ward, such as ye desire we should be, even a refreshing in the fellowship of life unto you, and our God comforts us together, in the mutual joy and comfort of his holy Spirit, working in us and you.

And Friends, I am the more drawn forth at this time to visit you with an epistle, because the Lord hath given me some sight of his great and dreadful day, and workings in it, which is at hand, and greatly hastens, of which I have something to say unto you, that ye may be prepared to stand in his day, and may behold his wondrous working among his enemies, and have fellowship with his power therein, and may not be dismayed nor driven away in the tempest, which will be great.

And as concerning those succeeding times, the Spirit of the Lord hath signified, that they will be times of horror and amazement, to all that have, and yet do, reject his counsel: for as the days of his forbearance, warning and inviting, hath been long, so shall his appearance amongst those that have withstood him, be fierce and terrible: even so terrible, as who shall abide his coming? For the Lord will work both secretly and openly, and his arm shall be manifest to his children in both.

Secretly he shall raise up a continual fretting anguish amongst his enemies, one against another, so that being vexed and tormented inwardly, they shall seek to make each other miserable, and delight therein for a little season; and then the prevailer must be prevailed over, and the digger of the pit must fall therein; and the confidence that men have had one in another shall fail, and they will beguile and betray one another, both by counsel and strength; and as they have banded themselves to break you, whom God hath gathered, so shall they band themselves one against another, to break, to spoil and destroy one another; and through the multitude of their treacheries, all credit or belief, upon the account of their solemn engagement, shall fail; so that few men shall count themselves, or what is their's, safe in the hand of his friend, who hath not chosen his safety and

friendship in the pure light of the unchangeable Truth of God; and all the secret counsels of the ungodly shall be brought to nought, sometimes by the means of some of themselves, and sometimes by impossibilities lying in their way, which shall made their hearts fail of ever accomplishing what they have determined; and in this state shall men fret themselves for a season, and shall not be able to see the Hand that turns against them, but shall turn to fight against one thing, and another, and a third thing, and shall stagger, and reel in counsel and judgment, as drunken men that know not where to find the way to rest; and when they do yet stir themselves up against the holy people, and against the holy covenant of Light, and them that walk in it, they shall but the more be confounded; for they shall be helped with a little help, which all the ungodly shall not hinder them of, to wit, the secret arm of the Lord, maintaining their cause, (Isa. 8,) and raising up a witness in the very hearts of their adversaries to plead their innocency, and this shall make them yet the more to vex themselves, and to go thorough hard-bestead; for when they shall look upward to their religion, to their power, policy, or preferments, or friendships, or whatsoever else they had trusted in, and relied upon, they shall have cause to curse it; and when they look downwards to the effects produced by all those things, behold, then trouble, and horror, and vexation, takes hold on them, and drives them to darkness; and having no help but what is earthly, and being out of the knowledge of the mighty overturning power of the Lord God Almighty, they shall despair and wear out their days with anguish; and besides all this, the terrible hand of the Lord is, and shall be openly manifested against this ungodly generation, by bringing grievous and terrible judgments and plagues upon them, tumbling down all things in which their pride and glory stood, and overturning, overturning, even the foundations of their strength; yea, the Lord will lay waste the mountain of the ungodly, and the strength of the fenced city shall fail, and when men shall say, 'We will take refuge in them,' (Nahum, iii. 12, 13,) they shall become but a snare, and there shall the sword devour: and when they shall say, We will go into the field, and put trust in the number and courage of our soldiers, they shall both be taken away; and this evil also will come of the Lord, and his hand will be stretched out still, and shall bring confusion, ruin upon ruin, and war upon war; and the hearts of men shall be stirred in them, and the nations shall be as waters, into which a tempest, a swift whirlwind is entered, and even as waves swell up to the dissolution one of another, and breaking one of another, so shall the swellings of people be: and because of the hardship and sorrow of those days, many shall seek and desire death rather than life.

Ah! my heart relents, and is moved within me in the sense of these things, and much more than I can write or declare, which the Lord will do in the earth, and will also make haste to accomplish among the sons of men, that they may know and confess, that the Most High doth rule in the kingdoms of men, and pulleth down and setteth up according to his own will. And this shall men do before seven times pass over them, and shall be content to give their glory unto him that sits in heaven.

But, oh Friends, while all these things are working, and bringing to pass, repose ye yourselves in the munition of that Rock that all these shakings shall not move, even in the knowledge and feeling of the eternal power of God, keeping you subjectly given up to his heavenly will, and feel it daily to kill and mortify that which remains in any of you, which is of this world; for the worldly part in any, is the changeable part, and that is up and down, full and empty, joyful and sorrowful, as things go well or ill in the world. For as the Truth is but one, and many are made partakers of its Spirit, so the world is but one, and many are partakers of the spirit of it; and so many as do partake of it, so many will be straitened and perplexed with it; but they who are single to the Truth, waiting daily to feel the life and virtue of it in their hearts, these shall rejoice in the midst of adversity; these shall not have their hearts moved with fear, nor tossed with anguish, because of evil tidings. (Psalm, cxii. 7, 8.) Because that which fixeth them remains with them. These shall know their entrance with the Bridegroom, and so be kept from sorrow, though his coming be with a noise; and when a midnight is come upon man's glory, yet they being ready and prepared, it will be well with them; and having a true sense of the Power working in themselves, they cannot but have unity and fellowship of it in the earth, and will not at all murmur against what is, nor wish nor will what is not to be; these will be at rest till the indignation passeth over, and these having no design to carry on, nor party to promote in the earth, cannot possibly be defeated nor disappointed in their undertakings.

And when you see divisions, and parties, and rendings in the bowels of nations, and rumours and tempests in the minds of people, then take heed of being moved to this party or to that party, or giving your strength to this or that, or counselling this way or that way; but stand single to the truth of God, in which neither war, rent, nor division is; and take heed of that part in any of you, which trusts and relies upon any sort of the men of this world, in the day of their prosperity; for the same party will bring you to suffer with them in the time of their adversity, which will not be long after; for stability in that ground there will be none. But when they shall say, 'Come, join with us in this or that,' remember you are joined to the Lord by his pure Spirit, to walk with him in peace and in righteousness; and you feeling this, this gathers out of all bustlings, and noises, and parties, and tumults, and leads you to exalt the standard of Truth and righteousness, in an innocent conversation, to see who will flow unto that; and this shall be a refuge for many of the weary, tossed and afflicted ones in those days, and a shelter for many whose day is not yet over.

So, dearly beloved Friends and brethren, who have believed and known the blessed appearance of the Truth, let not your hearts be troubled at any of these things. Oh, let not the things that are at present, nor things that are yet to come, move you from stedfastness, but rather double your diligence, zeal, and faithfulness to the cause of God: for they that know the work wrought in themselves, they shall rest in the day of trouble. Yea, though the fig-tree fail, and the vine bring not forth, and the labour of the olive-tree ceaseth, and the fields yield no meat, and the sheep be cut off from the fold, and there be no bullocks in the stall, yet then mayest thou rejoice in the Lord, and sing praises to the God of thy salvation. (Hab. iii. 16, 17.)

A POSTSCRIPT.

Dear Friends and brethren:

I have something farther in my heart to communicate unto you, in dear and tender love, and in desire of your preservation out of the snare of your adversary; and that is, to exhort you all to dwell in the pure judgment of the Truth, which is a defence upon your glory; and let none bereave you of this, under any pretence whatsoever; but as you come to a true feeling of the life in yourselves, to which alone the certain judgment appertaineth, so let this life have freedom, and stop it not from the judging of all that which is at enmity with the life, and tends to the hurting of the true plant of God; for I have seen a harm hath come to many who have parted with their judgment, and so have become unarmed, and the enemy hath prevailed upon them, (under a pretended tenderness,) to permit or suffer such things as were hurtful to themselves and others; and though the Lord hath given them judgment and discerning in the matter, yet they were bereaved of that gift, and so by little and little became beguiled.

Oh dear Friends, consider these days are perilous times, and it is needful for every one, to watch in that same eternal Light to which you were first turned, that by his righteous judgment ye may be preserved from everything in yourselves that appears contrary to that precious life of which you have tasted. And when you have so done, then to take heed, that the enemy do not do that by an instrument, which (through your watchfulness in the light) he could not do without; and all beware of that affected tenderness that cries out, 'Be tender to all, and pray for all, and mind the good in all, and love all, and judge none, but leave judgment to God,' &c. I say, heed not the plausible words of that spirit, which, being guilty, to save its own head from a stroke, would bereave you of your judgment, which God hath given you; and is indeed truly his judgment, and is to be administered in his wisdom and power, for the cleansing and keeping clean his sanctuary; for such as have no judgment in their goings, are they that know not the true way of peace, but make them crooked paths. He that goeth in them shall not know peace, (Isaiah, lix. 8.)

But some may say, Was not Christ meek

and lowly? and ought not all to be like unto him?

'Tis true, my Friends; but there is a difference between the Seed's suffering, and its reigning, and there are times for them both: and when it doth please God to permit the hour and power of darkness in the open persecutors, to exalt itself against his Seed and people, by persecution and such like; they are led by his Spirit to appear in meekness and quietness, as a sheep before the shearer. But what is this to suffering bad and perverse spirits, that appear under pretence of the Truth, and yet are out of the Truth, and enemies to its prosperity, striving to exalt and set up another thing instead of the Truth? Such as these the Lord doth not require you to use only patience and meekness towards; but if that will not reclaim them, they must know the judgment of the Truth, and you in it must stand over them; for in this case the day of the exaltation of Christ is come, and God is crowning Truth with dominion over every false spirit, and corrupt practice thereof.

And therefore, dear Friends, eye the Lord in his goings forth, and as you feel his life in you to witness against any evil and corrupt thing or practice, use plainness, and keep sincerity, and turn not judgment backwards; for that which is unwilling to be judged, and cries out, 'Judge none, leave all to God,' &c., the same will take upon it both to judge and rule, but not in the wisdom of God; and those that cry out so much for tenderness, and against Truth's judgment, the same are most dangerous to be drawn out from the patient suffering in the Spirit of Christ Jesus, when they ought to appear in the most meekness, and to appear rough and wrathful in the striving and fighting nature, and are most apt to be tempted into a spirit of revenge, as hath been seen by sad experience, for they that lose the exercise of that by which all should keep dominion over deceit, they lose that strength by which they should be enabled to suffer all things for the sake of Christ Jesus.

So, dear Friends, in that which keeps out the defiler and the betrayer, all wait upon the Lord, that you may have your armour on, and be fortified with the strength, with the might, and with the judgments of God, and keep that under in every place, which under pretence of tenderness and forbearance, would make void the testimony of Truth, or make the offence of the cross to cease in any thing wherein you have been instructed from the beginning, that the Lord may behold and see judgment established, and be pleased. (Isaiah lix.) The Lord looked, and there was no judgment, and it displeased him; for thereby deceit got up, with which it is to be kept down.

So the Lord God of power and wisdom preserve you faithful, and fitted for every good word and work; the strong to watch over the weak in singleness; and the weak to be subject to the strong in the Lord, that so the pure plant of righteousness and truth may grow in and among you all, to his praise that hath called you; to whom be glory and honour forever, Amen.

S. C.

For "The Friend."

CASTES.

"Castes are certain classes whose burdens and privileges are hereditary. The word is derived from the Portuguese *casta*, and was originally applied by the conquerors of the East Indies, to the Indian families, whose occupations, customs, privileges, and duties are hereditary. This term has been sometimes applied to the hereditary classes in Europe; and we speak of the spirit, or the prerogatives and usurpations of a class, to express particularly that *unnatural constitution of society*, which makes distinction dependent on the accidents of birth and fortune. The division into castes among the people of the old world, comes to us from a period to which the light of history does not extend; hence its origin cannot be clearly traced; but it is highly probable, that wherever it exists, it was originally grounded on a difference of descent, and in the modes of living, and the separate castes were originally separate races of people. This institution is found among many nations.

"The four principal castes, classes or tribes, into which the Hindoos are divided, are said mystically to have sprung from the head, the heart, the thigh, and the feet of their god Bramha. 1. The sacred or braminical class, including the priests or brahmins, who are also their philosophers or men of letters. 2. The military or protecting class, commonly called the *Sitri*, protectors from evil. 3. The *Beise* tribe, includes, merchants, tradesmen, husbandmen, &c., which are considered according to their derivation, as the nourishers of the state. 4. The *Sudras* or Suddees, who, as proceeding from the feet of Bramha, are servants to the higher orders, mechanics, &c.

"Besides these orders, which are divided into families, under a great variety of rulers, there are a number of mixed castes, occasioned by intermarriages, &c.; and lastly the *Hari* or outcasts, which are held in utter detestation by all the others."—*Relig. Ency.*

Wealth, talents, education, and religion, or the want of them, create the various classes and distinctions in this country. Wealth, the great idol worshipped by the people of the United States, is constantly changing hands. Estates very commonly go out of a family in the second or third generation. Talents uncultivated, or without wealth, will do but little in elevating a man above the common level. Nothing gives a person the same distinction as riches. Its possessor is reverenced and feared by the common mass. Those whose subsistence depends upon their labour, fear to offend the rich man, lest they should lose his patronage. The respect paid to him often inflates his pride, and induces self-importance. His children grow up in the idea that they are better than the children of the mechanic and tradesman—look upon such with disdain, and avoid mingling with them, as far as possible.

Pride, engendered by their course of education—their sumptuous palaces and luxurious mode of living, and the idleness which their habits generally lead into, mostly lay the foundation for their temporal and spiritual ruin. From these causes families of the highest standing lose their wealth, and with it their importance, and become scattered among the common people, so that their name and place are known no more. Yet how little effect have these fluctuations upon those who come after, to convince them of the folly of eagerly pursuing wealth, and relying upon it as the source of happiness.

Nothing is permanent but the peace and joy which our Almighty Father bestows upon his children who love Him above all, and daily do his will, through the strength of his Grace. To seek this is the highest wisdom, and its attainment the richest inheritance. It is offered to the rich and to the poor, to the educated and uneducated, to those who have few or many talents, and will be obtained by all who do the will of God, walking with Him as Enoch did—a treasure which no change in life can deprive them of.

For "The Friend."

Letter from Lydia Lancaster to Samuel Fothergill.

Having observed in the last number of "The Friend," [No. 35, page 279,] several extracts of the sentiments of some of our departed worthies, headed "The Bow in the Clouds," I felt encouraged to cast in my mite. However unworthy, being an unprofitable servant, and among the least of our Heavenly Father's household, I do at times feel an earnest travail of spirit, that the prosperity of Truth may be advanced, and the peace of Israel preserved.

Having had the great privilege of attending the Yearly Meeting for fifty-five years, and the Meeting of Ministers and Elders forty-nine, I can thankfully acknowledge, that the last five or six have been to my feelings the most favoured. And I have been abundantly satisfied that the same ancient arm of Divine Goodness, the same power of an endless life, that first gathered us to be a peculiar people, still hovers about us; and as it is dwelt under, will in due season scatter the clouds and tempests that seem to threaten us.

I was lately encouraged and edified by reading a letter from Lydia Lancaster to Samuel Fothergill, in the fifth number of Friends' Library, vol. ix., page 193, and I think it is well worthy a place in "The Friend," if the editor is of the same mind.

It seems to me to contain a profitable watch-word to the very heads of the tribes; to encourage to frequent self-examination, to beware of shyness and coolness towards our Friends, on account of diversity of sentiment respecting minor circumstances; and, above all things, to put on charity, which is the bond of perfectness.

Could we in a general way, who have in great mercy felt the power of Truth to begin the great work of our soul's salvation, bow to its humbling operation, and with deep and increasing earnestness labour to experience all that is of self, crucified and brought into true subjection to the cross of Christ, and not rest satisfied till self is made of no reputation,

even for the coming year should life be spared, then I confidently believe, that at our next annual solemnity, the glory which has in part departed from our Israel, would not only return, but would more eminently overshadow us than has been experienced for several generations.

"Lancaster, First month 23d, 1757.

"..... That pure love which I often feel bubbling up towards thee in the spring of Divine life, engages me to send a few lines beseeching thy acceptance, as I know we have an endeared affection for each other, grounded in and upon that ancient Root, which hath hitherto borne up and been the support of us and of all the faithful, through the various tribulations of our march. And lest our grand adversary, under any disguise, should get one step in upon any of us, to deprive us of that free partaking of the sap, and virtue, and nourishment which this heavenly root affords, I have made a narrow search and close examination of myself and inward condition, with as much singleness and impartiality as I was capable of. For I was ready to think thou had not such full unity with me, nor indeed with few of us, as used to be; and I could tell no reason for it, except that we could not all see and think alike about some new proposals, and in this we did not play the hypocrite, but spoke freely, and I believe in much love and friendship. I am sure I did, for it is the way Truth leads me, whether I may be the better or worse thought of for so doing; and after I have spoken my mind, do think myself clear, not bearing any grudge, or harbouring any ill opinion respecting those who may not at that time see as I do. But I search my belief over again, whether they or I was in the right; for we none of us plead infallibility, or desire any should pin their faith upon us, but desire that all may see for themselves, and see right; so leave such things as cannot at that time be accomplished by love, nor strive too much, nor overdrive any of the flock, lest thereupon they should sicken and die: for all are not of one strength, and yet with care, time, and patience, may so run as to accomplish their journey. We read, the Apostle Paul was not only strong, but skilful also, in spreading the Gospel net, becoming weak with the weak, taking their pace in a gentle manner, whereby he caught many.

"I hope it is far remote from my heart's intention to daub any stone in God's Zion with untempered mortar, or to heal any wound of sin deceitfully; but I find as it was love ever raised and made any of us instruments of service in the house, so it is by our abiding under the same influence that the body comes to be edified, and to grow from one degree of strength to another, to be changed from one measure of clearness in understanding, brightness and glory, to another; and though thou may think our meeting worse than it was a few years since, I own myself to be of another judgment, both respecting aged and young; but I may be mistaken, so shall leave it for time and truth to determine, and with a heart fruitful in love to thee, my beloved and valuable friend, and thy dear wife, I now conclude, and remain thy real, true, and constant friend,

LYDIA LANCASTER."

We have thought an additional interest would be given to the foregoing communication and letter, by annexing here the brief notice of Lydia Lancaster in a previous part of the same number of the "Friends' Library."

"According to the eloquent testimony given forth concerning Lydia Lancaster, and which was written by her intimate friend, Samuel Fothergill, she was the daughter of Thomas and Dorothy Rawlinson, of Graithwaite, in Lancashire, both of them descended from honourable families. They were religiously concerned to instruct their children in the Truth, the most precious of all blessings. That powerful Hand, which can alone give the increase, mercifully extended an excellent blessing to several of the children, and particularly to this their daughter; and as it opened the heart of Lydia in former time, opened her's to receive the heavenly message.

"About the age of fourteen years, she had a sense of its being the will of Providence to engage her in the ministerial service, under which concern she continued about ten years, growing in wisdom and experience, that she might come forth in the right time, endued with proper qualifications. In the twenty-fourth year of her age she appeared in a living, powerful testimony, and grew therein. The blessed Author of all spiritual riches having abundantly replenished her with the treasures of his kingdom, she soon became an able dispenser thereof to the churches. In this cause she visited this nation several times, Ireland and Scotland twice, also the continent of America.

"Her ministry was living, clear, and powerful; her openings into the mysteries of the kingdom deep and instructive, adapted to the state of those amongst whom she laboured; close, and with authority to the negligent and careless; yet all her ministry was attended with a degree of that love and tenderness which accompanied her Lord and Master, who 'came to seek and to save that which was lost.'

"Great was her growth in religious experience, even to the stability of salvation, and an assurance that she should be preserved from falling; yet accompanied with the deepest humility. A filial love, which casts out servile fear, was the covering of her spirit, and rested almost constantly upon her for several months before her removal.

"She died at Lancaster, the 30th of the Fifth month, 1761, aged seventy-eight, and a minister about fifty-three years.

"As she lived, so she died, in great favour both with God and man, full of days and full of peace."

See volume 15, page 160 of "The Friend" for a more extended account of Lydia Lancaster.

Have very few acquaintance, and fewer intimates, but of the best in their kind.—*Penn.*

For "The Friend."

LIGHTS OF THE WORLD.

For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.—2 *Thess.* ii. 7.

The memory of those who were so recently exercised for the testimony of Jesus, given to our Society to bear and to suffer for, and who have been recently called away from the trials of the church militant, to the joys of the church triumphant, must at this time be very precious to their survivors.

Lights of the world! Now in the gloom of night,
Why doth your watch expire, ere dawn of day;
And when the strong are falt'ring in the fight,
Why from the conflict, are ye called away?

Though many seem to say, Why sound alarm?
When all things in the camp might peaceful be;
Nought to the church can do a greater harm,
Than interrupt her love and unity.

Ah! precious, unity, indeed thou art
To those who love each other in the Life;
These still are one in language and in heart
Though bound, for Truth, to mingle in the strife.

Why sound alarm? When nothing seems to let,—
Religion, all the fashion of the day,
When, like the crescent on a minaret,
The tall spire doth the glittering cross display.

Why sound alarm? When the proud dome we see
In honour of Religion tower to heaven;
When missionaries compass land and sea,
The heathen to convert, so much is given!

Ah! they who (as was Moses) have been taught,
In the lone desert to commune with God;
Knew first their own redemption to be wrought,
Nor tried to teach the path they never trod.

Ye faithful few who saw the cloud emerge!
When scarcely seemed it to portend a storm,
It slept so softly on the horizon's verge:
Bright seemed its tint, and beautiful its form.

Ye faithful few! E'en now the light'nings glare;
And one by one, the stars are going out:
True was your warning given, to beware;
E'en the most wary now, might cease to doubt.

Behold the sky completely overcast:
Conflicting voices but perplex the flock;
The wavering ones are bending to the blast:
And sheep dismayed now leap from rock to rock.

Oh Lord! the cause is thine—we are but dust.
Then "as in heaven, on earth thy will be done;"
Still in thy mercy will we humbly trust,
Until complete redemption shall be won.

†

Beautiful Phenomenon.—The visiters at Rockaway who happened to be on the look-out, on the 11th ultimo, says the New York Commercial, were favoured with an exhibition of that remarkable phenomenon, known in Italy by the fanciful name of *Fata Morgana*. It is often observed at sea, especially in high latitudes, but is comparatively rare to observers on land. The forms of vessels, at various distances from the shore, were seen distinctly reflected on a mass of dark clouds, some inverted, and some in their true position. Even vessels so far distant as not to be visible in their substance, were presented on the surface of the cloudy mirror, and with such distinctness that by the aid of a telescope the spars and cordage could be traced with accuracy. It must have been a gratifying sight to the observers, and doubtless full of terrified wonder to some.

PRINTING AND PRINTING PRESSES.

Charles G. Page, the Examiner of Patents, in a letter to H. L. Ellsworth, alluding to printing, and the modifications and improvements that have taken place of late years, states that stereotyping has, during the last fifteen years, made scarcely any advance upon its original condition; but, during the past year, a very important improvement has been made in casting and finishing the type-blocks, by which a very large number of plates may be cast at once—and that, too, without marring a single block. One principal feature consists in placing the moulds vertically, instead of the old mode of placing them in a horizontal position; and there are other important improvements in finishing the blocks, by planing and chiseling machines—an operation heretofore performed by the use of hand tools. But the most striking improvement in this art, is one made in Germany, and just announced in the public prints—of making the stereotype blocks of iron, instead of the usual type metal. If stereotype plates can be made of cast iron, as stated, we must hail the invention as one of the most valuable of the age, as it will reduce the price of books to a very little above the cost of the material. It has been stated that, by means of the improvement, the whole Bible has been printed for twenty-five cents. No official authentification can be given of the above; but we are not much surprised at the announcement, knowing the wonderful perfection of Prussian and German iron-casting.

Two signal improvements in printing presses have been patented during the year—in one of which there are six pressing cylinders revolving about an axis, the cylinders being furnished with an ingenious arrangement of fingers, which seize the sheets of paper, carry them round and over the bed, perform the pressure, and deliver the sheets in a rapid and beautiful manner. The press requires four attendants, and delivers the sheets as fast as they can be fed in by the four. The other press is for printing the sheets on both sides, which it does before they are delivered, by an admirable and very compact arrangement of machinery. Perfect operating models of both the last-named inventions were deposited in the office, affording occular proof of their success.—*Bicknell's Rep.*

Interesting Fact.—At the recent anniversary of the Union Discipline Society in Boston, the following anecdote was related of a boy, who was sent to the Brattleboro' Asylum, in a state of derangement. He told the physician he wanted work; he could'nt live without it. The doctor asked him what he could do? He could print—but they had no means of printing. "Well," he said, "the doctor could get work for him at the presses in the village." The doctor applied, but the printer said the boy would "knock the type all into *pi*." The doctor told the boy the result of his application. "Well," said he, "I should do no such thing; but, doctor, you can buy a press; it will cost but little." The doctor made the experiment, bought press and paper, and enlisting the insane to contribute, edited the "Monthly Asylum Journal," and sent it abroad. The boy printed it, improved rapidly, and has entirely recovered,—and in the last Journal returned his thanks to the community for this means of restoration. —*N. Y. Express.*

The main and proper business of every traveller, who would succeed in his journey, is to keep close to his Guide, whether the road be joyous or more afflicting. Sometimes, by endeavouring to take a shorter, and at other times an easier path, people have insensibly wandered away, and gone on without going forwards, and their mistake been fatal. Sometimes a smooth path has, by its seeming straight direction, and contiguity to the right one, diverted us from arduous labour, and we have been induced to choose present ease, at the expense of true peace; and the danger of final miscarriage hath been hid for a time, but at last appeared with awful weight; happy where timely enough to retrieve the mistakes resulting from former indolence or inattention.—*S. Fothergill.*

THE FRIEND.

SIXTH MONTH, 7, 1845.

We had hoped to have been supplied by this time, in some authentic form, with an account of New York Yearly Meeting, which occurred last week. We have not been without some information in relation to its proceedings, sufficient to indicate that they were of deep interest, but too disjointed and indistinct to reduce to writing. We however have reason to expect a prepared statement in season for insertion next week.

The obituary notice of John White of Michigan, has been mislaid; the writer will please forward another account.

Friends' School for Boys,

Under the care of Haddonfield Monthly Meeting of Friends, situated in the pleasant and healthy village of Haddonfield, N. J., six miles from Camden, in which are taught the usual branches of an English education. The subscriber is willing to accommodate a few boys as boarding scholars: the price of boarding and tuition, including washing and mending, $25 per quarter of twelve weeks, payable in advance. Strict attention will be paid to the morals of the pupils. Reference, Scattergood & Whitall, North Third street, Philadelphia.

Wm. Whitall.

Boarding in the Country.

Persons who wish boarding in the country during the summer, either for themselves or their children, are informed that Sarah Ann Cox is desirous of taking a limited number of boarders during the present season, as heretofore. The situation is healthy, and within a few rods of Springfield meeting-house, Delaware county. There is on the meeting-house lot a Preparative Meeting School, kept by an experienced teacher, at which such children as may be entrusted to S. A. C.'s care, can attend, if desired. The West-town stage passes the door each way, twice a week. Terms moderate. For further information apply to R. Allen, No. 146 Pine street, B. Albertson, No. 45 North Sixth street, or J. C. Allen, No. 180 South Second street.

West Town School.

The Committee to superintend the Boarding School at West Town, will meet in Philadelphia on Sixth-day, the 13th of Sixth month, at three o'clock, P. M. The Committee on Instruction meet on the same day, at ten o'clock, A. M.

The Visiting Committee attend at the School on the preceding Seventh-day, the 7th of the month.

Thomas Kimber, Clerk.

Fifth month, 1845.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, jr., No. 73 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street.

Visiting Managers for the Month.—Isaac Davis, No. 255 Arch street; Benjamin H. Warder, No. 179 Vine street; John Elliott, No. 243 Race street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

Married, at Friends' meeting-house, North Sixth street, on Third-day, the 3d instant, Nathaniel Randolph, of this city, to Phebe H., daughter of James Sinton, of Easton, Pa.

Died, at his residence in Trenton, N. J., on the 17th of last month, John C. Haines, in the 39th year of his age, after a decline of about one year. He was favoured with a humble confiding trust in the Almighty arm of Divine power, and alluding to the prospect before him, said, "Let the result be as it may, I believe all will be well. My business is to be ready." A comforting belief rests with surviving friends, that he was of that blessed number that at their Lord's coming were found waiting. He appeared firmly established on the ancient foundation that our forefathers built on, and was latterly sometimes led to exhort his Friends to faithfulness. On a recent occasion he expressed the belief, that a time was coming that would try all our foundations. His quietness and serenity through his sickness, and at the near approach of death, were remarkable, and though but in the meridian of life, we doubt not he was gathered in, in his season.

——, on Sixth-day morning, the 23d ult., Timothy Abbott, of this city, in the 78th year of his age, a member of Philadelphia Monthly Meeting, after a short but painful illness, which he bore with much patience and resignation, leaving the consoling belief that he was prepared for the solemn change that awaited him.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

ROCK CITY.

Great Valley, Cattaragus co., N. Y.,
May 7, 1845.

I have just returned from a visit to the celebrated "Rock City," near this place, and I have been amply compensated for the trouble. A party of us, twelve in number, started from the Allegheny river this morning, and after walking up the valley a distance of about three miles, we reached a most beautiful beach and maple forest. Here we employed a guide, and proceeding about a mile through this forest, the ground of which is thickly strewn with the beautiful wild flowers of the season, and ascending a steep hill, we reached the "City." This is on the brow of a hill, sloping towards the N. E., and ranging nearly N. W. and S. E., is about half a mile in length, and from forty to fifty rods in width, and is formed of large masses of rock, which are separated at different distances from each other, thus forming passages between them; and their resemblance to streets, and the rock to blocks of buildings, have given the place the name of Rock City. Some of the masses are over one hundred feet square, and from thirty to forty feet high.

The rock is the true conglomerate which underlies the coal measures of Pennsylvania, and indeed of all other places on the globe where coal has been found. It is No. 12, of H. D. Rogers, Pennsylvania State Geologist. The pebbles of which it is composed are pure quartz, and mostly white, but some of them are nearly transparent. They are much smaller than those forming the Rock City in Genessee, Allegheny county, and also farther south under the coal in Pennsylvania. They are firmly united by a siliceous cement, and will break in the middle as soon as separate where cemented.

The City is probably the result of diluvial action; the softer strata which underlie the conglomerate, having been washed away, allowing this last to slide back in large blocks, which separate at the vertical cleavings. The masses, as first met with, in ascending the hill, are many rods distant from each other; but as you proceed in that direction, the distance lessens, until, at length, they form the continuous stratum, in place, or *in situ*. Tides and currents of the ancient occan may have had some agency in removing them, but they were doubtless brought to their present position, chiefly by the force of gravity, after being undermined.

The marks of diluvial action, which are so extensively exhibited in the water-worn surfaces of the rocks, from the eastern part of the state to the base of the Rocky Mountains, are here very distinct. All the N. and N. E. corners, angles and surfaces, are rounded and deeply grooved; while those on the opposite side are unattacked.

The surface of the rocks, in many places, is covered with a black, brilliant, metallic substance, probably protoxide of iron; in some portions they are coloured red with peroxide of iron, and in others, they are of a pure white, the natural colour of the pebbles of which they are composed. The upper surfaces are uniformly covered with vegetation, of different kinds, from the finest moss up to large and full grown forest trees. Among these are some beautiful flowers, and flowering shrubs. Several fine species of the Orchis, the Ladies-slipper, (Cypripedium spectabile,) a species of the Viburnum, the Mountain Ash, (Sorbus Americana) in great abundance, the Flowering Box, (Cornus Florida,) and a number of others.

Many of the passages, or "streets," between the rocks, are exceedingly fine; and they vary from many rods in width, to but a few inches. Some of these are several hundred feet in length, usually having side passages, or "cross streets," leading from them in various directions, and at different angles. Some are perfectly straight, others have graceful and irregular windings. In some of the passages we were wading in snow above our knees, and in others, we walked upon ice a foot in thickness. The melting of these forms excellent water, which, although we drank it from our hands, is as clear as chrystal, and contained in reservoirs formed from the disintegration of the rock, which are often white as the snow that contributed to the formation of the water within them. Pure, cold water flows from the City during the whole year, and descending the hills in different channels, forms a series of beautiful tiny cascades, over the white rock in its course.

I met with many ridiculous notions in relation to the cause of these rocks being here. Many who claim to know something of geology, suppose they have been brought here by some great flood, probably Noah's; some, that they have grown to their present size, where they now lie; and others, that they were made so at the creation.

The city is about ten miles from Ellicottville, and a visit to it is well worth a ride, or even a walk from your place, to any one who has any perception of the beautiful and wild in nature; but especially to the geologist, as well as the botanist, since the most beautiful wild flowers and flowering shrubs are met with on every hand, in rich profusion.—*Buffalo Pilot.*

White Slavery in Wallachia.—One of the late numbers of *La Lune*, a journal published in Hungary, contains the following announcement from Wallachia:

"To be sold, by the sons and heirs of the late Nicholas Nika, at Bucharest, two hundred families, the male members of which are, for the greatest part, labourers, locksmiths, shoemakers, goldsmiths and musicians. The proprietor of these families will not dispose of them in any smaller lots than those consisting of five families, but the price is at least lower by a ducat per head than the ordinary established rates, and advantageous facilities for payment are tendered."

This announcement is not, as might be supposed at first sight, a pleasantry; it is serious, and what is more, it is legal; for the Code Civil, granted in 1818 by the Prince Joen Karadech to the principalities of Moldavia and Wallachia, and which is at this day in full force and vigour, actually sanctions this slavery. Thus white slaves are advertised and sold, under the protection of the law, in two Christian countries situated in the very interior of Europe itself. Black and white slavery are equally opposed to the spirit of Christianity.—*Late paper.*

Cincinnati.—Truly, says the Louisville Journal, Cincinnati is a wonderful city. In forty-five years her population has increased from five hundred to seventy thousand souls. Forty-five years ago, Cincinnati was a village of log-cabins, in the centre of a vast wilderness; now it is a city of immense commercial and manufacturing importance, with a large and enterprising population, noted for devotion to all the arts that adorn society, and distinguish modern civilization. The records of the Old World cannot furnish an instance so wonderful, and so honourable to human enterprise.

Perhaps the editor of the Journal can say, what makes the difference on the sides of the Ohio river.

The Syracuse Star announces the death of the chief of the Onandago Indians, at the castle of the Reservation, at an advanced age, over one hundred years.

THE CORN TRADE OF THE UNITED STATES.

A writer in Hunt's Magazine is preparing and publishing a series of articles on this subject. We learn from the second number, that according to the census of 1840, there were produced in the United States, in the course of that year, 84,823,700 bushels of wheat, 377,531,890 bushels of Indian corn, and 153,170,200 bushels of other grains. But, according to the agricultural report made to Congress by H. L. Ellsworth, Commissioner of Patents, in 1844, there was grown in the United States, in 1843, 100,310,000 bushels of wheat, 496,618,000 bushels of Indian corn, and 181,390,000 bushels of other grains. The population of the United States, in 1840, was 17,069,400, and the estimated population, in 1843, was 19,183,500. From this comparison, it appears that the quantity of grain produced hardly keeps pace with the increase of our population. This probably arises from the fact, that some of the old wheat lands are becoming exhausted, and a large per cent. of our population is embarking in manufactures and the mechanic arts. This cause will continue to operate, so that, if our present protective policy remains unchanged, our production of bread stuffs will hardly keep pace with the increase of our population. Not that there is necessarily any inability to keep up this product; but the want of a market, and the national tendency of industrial pursuits, will prevent the growth of our surplus.

It is stated further, that of the 100,310,000 bushels of wheat, now produced in the country, fifteen-sixteenths are consumed at home, and the remaining sixteenth is sent to foreign countries. Of this product of 100,300,000 bushels of wheat, about one-seventh will be required for seed, which will bring the amount down to 85,973,000 bushels; from this, if we take one-sixteenth of the whole crop, it will reduce the quantity for home consumption to 79,705,000 bushels. On this estimate, which cannot be far from the truth, we consume 79,705,000 bushels, and export, either in wheat or its equivalent in flour, 6,268,000 bushels annually. If we were to divide the 79,705,000 bushels by our population, 19,138,500, it would give $4\frac{16}{100}$ bushels to each person in the country.

We are told in the same article, that our average exports of wheat and flour for the last fourteen years has amounted to about 5,506,000 bushels, or 1,100,000 barrels, costing $6,233,500 on an annual average; though during the same period we have imported in wheat and flour about 463,400 bushels annually upon the average.

The writer argues that the importance of the British markets, for our bread stuffs, has been greatly over-rated. For the last fourteen years, our average export of flour has been 1,029,593 barrels, while our export to Great Britain during the same period has been only about 170,000 barrels, being less than one-sixth of the whole amount; and the same is true of the export of wheat.—*Bicknell's Rep.*

Noble Revenge.—The following notice of one of the members of an English mercantile house, who were all originals in their way, is taken from the Manchester Times.

"The elder brother of this house of merchant-princes amply revenged himself upon a libeller who had made himself merry with the peculiarities of the amiable fraternity. This man published a pamphlet, in which one of the brothers (D.) was designated as 'Billy Button,' and represented as talking largely of their foreign trade, having travellers who regularly visited Chowbent, Bullock Smithy, and other foreign parts. Some 'kind friend' had told W. of this pamphlet, and W. had said that the man would live to repent of its publication. This saying was kindly conveyed to the libeller, who said that he should disappoint them, for he should take care never to be in their debt. But the man in business does not always know who shall be his creditor. The author of the pamphlet became bankrupt, and the brothers held an acceptance of his which had been endorsed to them by the drawer, who had also become bankrupt. The wantonly-libelled men had thus become creditors of the libeller! They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt laws except one. It seemed folly to hope that the firm of 'brothers' would supply the deficiency. What, they who had cruelly been made the laughing-stock of the public, forget the wrong, and favour the wrong-doer! He despaired; but the claims of a wife and children forced him at last to make the application. Humbled by misery, he presented himself at the counting-room of the wronged. W. was there alone, and his first words to the delinquent were, 'Shut the door, sir?' sternly uttered. The door was shut, and the libeller stood trembling before the libelled. He told his tale, and produced his certificate, which was instantly clutched by the injured merchant. 'You wrote a pamphlet against us once!' exclaimed W. The supplicant expected to see his parchment thrown into the fire; but this was not its destination. W. took a pen, and writing something upon the document, handed it back to the bankrupt. He, poor creature! expected to see there rogue, scoundrel, libeller, inscribed; but there was in fair round characters the signature of the firm! 'We make it a rule,' said W. 'never to refuse signing the certificate of an honest tradesman, and we have never heard you was any thing else.' The tears started into the poor man's eyes. 'Ah!' said W. 'my saying was true. I said you would live to repent writing that pamphlet. I did not mean it as a threat; I only meant that some day you would know us better, and would repent you had tried to injure us. I see you repent of it now.' 'I do, I do,' said the grateful man. 'Well, well, my dear fellow,' said W., 'you know us now. How do you get on? What are you going to do?' The poor man stated that he had friends who could assist him when his certificate was obtained. 'But how are you off in the meantime?' And the answer was, that, having given up every farthing to his creditors, he had been compelled to stint his family of even common necessaries, that he might be enabled to pay the cost of his certificate. 'My dear fellow,' said W. 'this will not do—your family must not suffer. Be kind enough to take this ten-pound note to your wife from me. There, there, my dear fellow—nay, don't cry—it will be all well with you yet. Keep up your spirits, set to work like a man, and you will raise your head amongst us yet.' The overpowered man endeavoured in vain to express his thanks—the swelling in his throat forbade words; he put his handkerchief to his face, and went out of the door crying like a child."

Slave case in Indiana.—An Indianapolis correspondent of the Cincinnati Gazette, gives the following account of the slave case recently decided by Justice M'Lean, in the United States Circuit Court for Indiana:

"A gentleman, holding slaves, removed from Kentucky to Illinois. He purchased land, erected a house, and, by the labour of his slaves, improved his farm. In five or six months thereafter he took his negroes to Missouri, and sold them. They ran away from the purchaser and came to Indiana, where they resided a few years. The Missouri purchaser came for them and attempted to take them back, but was prevented by the defendant, for which suit was brought. It was decided that, having been rendered free by the fact of their former master or owner becoming a resident of a free state, the Missouri purchaser had no legal claim to them, and, of course, there was no liability incurred by the defendant, and verdict was rendered accordingly. The well-established law of the case is as follows: "If a slaveholder removes to and becomes a resident of a free state, taking his slaves with him, they become free, and no subsequent act of his can legally make them slaves again."

I am afraid deep sufferings and baptisms must be known by all who retain their place in the Lamb's army; but such is the equity and truth of our Captain, that if patience have her perfect work, his true followers, even through the region of the shadow of death, fear no evil. May the Stay of the righteous in every generation thus direct our steps, in the midst of the paths of judgment, to the honour of his cause, the dignifying his name, and to our own peace.—*S. Fothergill.*

Wild pigeons are brought to the Albany markets in such quantities, that they cannot be sold. We saw, says the Atlas, twelve hundred dozen sold for about three-quarters of a cent each. The New York markets are also glutted with them.

Be sure you draw your affairs into as narrow a compass as you can, and in method and proportion, time and other requisites proper for them.—*Penn.*

From Chambers' Edinburgh Journal.

Bookselling after the Invention of Printing.

Sometime between the years 1430 and 1445, there lived in Mayence a rich goldsmith, whose name was John Fust or Faust, the first man who sold a printed book. His name has always been associated with that of Guttenberg and Schoeffer as one of the *inventors* of printing; but, as is reasonably to be inferred, erroneously; for in all the evidence with which the annals of typography supply us, he appears as the capitalist by whose pecuniary advances Guttenberg was able to bring his art into practical operation. Having vainly endeavoured to produce good print in Strasburg, after expending a fortune, Guttenberg returned to his native town, Mayence, and opened his mind to Faust. The goldsmith—manifestly a shrewd man of business—saw, from the progress his fellow-citizen had made in his new method of producing books, that the thing was likely to turn out a good speculation, and warmly embarked in it. A partnership was speedily entered into, and in 1445 a printing-press was set up in Mayence, for taking impressions from the wooden blocks with which Guttenberg commenced his art. The goldsmith and his associate worked in secret, and for some time without success; till Peter Schoeffer, an illuminator of manuscripts, and a confidential person in their employ, hit upon the expedient of making movable metal types by means of punches and matrices. Faust was so delighted with Schoeffer for his ingenuity, that he not only took him into partnership, but gave him his daughter in marriage. This happened in 1452. Much patience and capital were expended even after this advance in the art made by Peter Schoeffer. The first book they tried the new system on was the Latin Bible, and before twelve sheets of it had been printed, Guttenberg and Faust had expended upwards of 4000 florins. Still they persevered, and after three years of laborious exertion, the Bible was completed.* A good number of this—the first of all first editions—having been struck off ready for the market, the next thing was to devise means for disposing of them, and it was determined that Faust should travel with copies, *calling them manuscripts*. "It is certain," says Lambinet, "that Faust, Schoeffer, and their partners, sold or exchanged in Germany, Italy, France, and the most celebrated universities, the books which they had printed." This was a matter of very great difficulty and delicacy. The process by which the books were produced was a secret, which every person whom Guttenberg or Faust took into their employ was bound by oath not to divulge; to say that the bibles were produced otherwise than by the usual plan, would have partly divulged the secret, and it was for that reason that the whole of their work was executed in exact imitation of writing. The Bible was printed on parchment, the capital letters illuminated with blue, purple, and gold, after the manner of ancient manuscripts, and they were sold as such at manuscript price—namely, sixty crowns.

About the year 1463, Faust went on a bookselling expedition through Italy, Germany, and finally to Paris, with a stock in trade, consisting chiefly of bibles and psalters. In each place there is every reason to believe he not only busied himself in selling his bibles and psalters, but organized agencies for the sale of his wares in his own absence. Having disposed of as many of his folios as he could to the Parisians at sixty crowns, he—unwisely perhaps—reduced their price, first to forty, and then to twenty crowns. This naturally excited the apprehension and the ire of the *libraires* and scribes, of whom Paris was at that period the head quarters, there being no fewer than six thousand persons who subsisted by copying and illuminating manuscripts. It was not in nature that this large and important body—who held their privileges under the university—should sit tamely by and see a man selling for twenty crowns what they got from sixty to a hundred for. The rapidity with which Faust produced his pseudo-manuscripts, so as to supply the constant demands which his low charges produced on his stock, gave rise to a suspicion that he dealt with the Evil One. This suspicion was strengthened when the transcribers—who were principally monks—set about comparing the various copies of Faust's bibles. They found a degree of resemblance in each of the books—even to the minutest dot—which they concluded could only have been produced by supernatural means. The enmity of the scribes against Faust as an underselling bookseller, now threatened to become a religious persecution. The fraud once discovered, however, Faust's case was taken up by the civil power, and he was obliged to fly from Paris, to escape the officers of justice. He returned to Mayence, but found no rest there; wherever he had sold his books, he had of course practised deception, and the agents of justice were equally clamorous for him in his native town. He withdrew to Strasburg.

In the mean while, Mayence was taken by storm by Adolphus of Nassau. By this event Faust and Schoeffer's journeymen were dispersed, and deeming themselves absolved from their oath of secrecy, they carried the invention into various parts of Europe, many of them setting up presses of their own. Then, and not till then, Faust made a merit of necessity, and wrote and circulated a work in which he described the whole process by which his books were executed. That there should be no further doubt or ambiguity as to whether the productions of himself and partners were manuscripts or print, he placed at the end of his little book the following colophon or inscription:—"This present work, with all its embellishments, was done, not with the pen and ink, but by a newly invented art of casting letters, printing, &c., by me, John Faust, and my son-in-law, Peter Schoeffer, in the famous city of Mentz upon the Rhine." In this, as in every other instance, honesty proved to be the best policy; for now that Faust had cleared up the mystery, he was no longer pursued as an imposter; and ultimately we find him in 1466 in Paris, making arrangements for establishing a permanent agency for the sale of the productions of his own and his son-in-law's press. This, as we shall presently see, he effected. In the midst of his labours, however, death overtook him. In that year the plague raged in the French capital, and John Faust fell a victim to it, far away from his home and his friends.

Such is a bare outline of the career of one of the parents of printing, and the sole father of modern bookselling. John Faust (otherwise John *Hand*) was the very reverse of such a necromancer and personal friend of the Evil One as tradition and error have succeeded in picturing him. The truth is, he is often confounded with Jean-Frederic Faust, a charlatan and almanac-maker, who lived about a century after the goldsmith's death, and upon whose history Goethe, the German poet, constructed his celebrated play. Nothing could be more opposite than the characters of the two men: the one a plodding, yet withal liberal and far-sighted tradesman; the other a quack, but one, we may mention, not quite unconnected with the mysteries of the book-trade. To insure his almanacs a large sale, he advertised them as having been annually dictated to him by Beelzebub. The confounding of the two men took its rise most likely from the cunning of the monks, after the Reformation; of which, there is no question, the diffusion of the Bible, by means of the press, was the primary cause. They therefore owed John Faust no good-will for the part he unwittingly took in destroying their system, and tried to defame his memory by mixing up his life with that of a mountebank.

The venerable goldsmith, printer and bookseller, did not depart this life till he had placed the Paris agency on a secure footing. The name of the agent he employed was Herman de Statten, and the agency was carried on at the house of one John Guymier, as we learn from a curious document found in a copy of of Faust and Schoeffer's edition of the Latin Bible. It is a deed of sale of the book to Tourneville, Bishop of Angiers, and runs thus:—"I, Herman, a German, workman of the honest and discreet John Guymier, sworn bookseller of the university of Paris, acknowledge to have sold to the illustrious and learned master William, of Tourneville, archbishop and canon of Angiers, my most respectable lord and master, a Bible printed at Mentz (Mayence) upon vellum, in two volumes, for the price and sum of forty crowns, which I have absolutely received, which also I ratify by these presents, promising to abide by the same, and guaranteeing my lord, purchaser of the said Bible, against any one who would dispossess him. In ratification of which I have hereunto affixed my seal, this fifth day of the month of April, in the year of our Lord M.CCCCLXX. *Herman*." By this we perceive,

* This Bible—the first perfect printed book which ever was issued—was a folio, in two volumes, consisting of 637 leaves, printed in large Gothic or German characters. It has no date, and is known by bibliopolists as the "Mazarine Bible," a copy of it having been discovered, long after it was printed, in the library of Cardinal Mazarine, in the College des Quartre Nations. Several other copies have since turned up. It is executed with wonderful accuracy and neatness, considering it was the first specimen of the press.

that since they first came into Paris, the printed bibles were elevated in price.

It happened, unfortunately, that Herman of Statten failed to obtain any legal instrument of naturalization in France; and when he died—which he did a few years after his master, Faust—his effects were confiscated as the property of a foreigner. The books intrusted to him by Schoeffer, and amounting in value to 1100 francs, were included in the confiscation. Schoeffer, however, obtained restitution through the liberality of Louis XI. It is a striking illustration of the value and scarcity of money at that period, that the King of France found it inconvenient to pay the sum —equal only to £45 6s. 8d.—at once; but did so in two yearly instalments!

[Remainder next week.]

THOMAS GAWTHORP.

Thomas Gawthorp, a fellow-labourer with Samuel Fothergill, in America, was born at Skipton, in 1709. His father dying when he was young, he was put an apprentice; and meeting with severe treatment, he, to get free from it, enlisted into the army.

Whilst in that service, he attended a meeting at Skipton, wherein his mind was so affected by the powerful ministry of Mary Slater, that from that time forward he continued to attend Friends' meetings as opportunities offered, and was brought into great exercise of mind on account of his situation; yet he was not at liberty to have his discharge purchased, fearing that he might not stand his ground: one of the officers, observing his distress, made him an offer of his release, upon payment of the money paid to him when he enlisted; this, on solid consideration, he accepted, and left the army.

Soon after this he married Isabel Crosfield, and settled near Kendal, and in a short time came forth in the ministry; "his mind being devoted to the service of his great Master, and obedient to the manifestations of Truth, he grew in the gift received, and became a deep and able minister of the gospel; diligently labouring, in the openings of life, for the exaltation of Truth in the hearts of the people," often having close and pertinent counsel to deliver, well adapted to their different states; "not in the wisdom of man, nor in the eloquence of words, but in the simplicity of the gospel, and with the demonstration of Divine authority. He, nevertheless, often found it his place to repress a too eager desire after words, by setting an example of humble and awful worship in solemn silence."

He several times visited many parts of this nation, Scotland and Ireland. He also visited Friends in America four times: from the last of these visits he returned "much reduced in bodily strength; but he was preserved in much peace, being clothed with innocency and sweetness, quietly waiting for his change, and having an evidence that his day's work was nearly accomplished." He departed this life the 29th of Ninth month, 1780, aged about seventy-one, a minister forty-seven years.

The following extract of a letter, written at the time of Thomas Gawthorp's last return from America, in 1778, gives some further particulars of him, and of the situation of affairs in Philadelphia:

"William Dilworth brought my brother, Thomas Gawthorp, home in a chaise; he was very feeble; he can neither write, nor in any way use his right hand. He says he was twenty-seven days on his passage from Philadelphia to Falmouth; he was in the former place when Washington and his army were in it, also after he left it, and William Howe took possession of it without any opposition, many of the inhabitants rejoicing, though they had little left to give them, wanting almost everything necessary for the support of the body; beef and mutton sold at half-a-crown and three shillings per pound, and other things in proportion. Before he left the place, four pins sold for a halfpenny, and Friends wished to have bought him two yards of flannel to put about him at sea, but could not get it. He says his son James, who is settled in Virginia, suffered much; and for refusing to muster when required by the Provincials, he was taken and marched two hundred miles, to Philadelphia, with his hands tied behind him, and a gun on his back; he was not kept long, but sent home again, but was not allowed to see his father, though then in Philadelphia."—*Fothergill's Memoirs.*

From the Annual Monitor for 1831.

BARBARA HOYLAND.

Barbara Hoyland, a minister, of Bradford, Yorkshire, England, widow of William Hoyland, deceased Fourth month 23d, 1829, aged sixty-five years.

She was born in London, in the year 1764. Her parents, William and Sarah Wheeler, being members of the established church, brought her up in conformity to its rites and ceremonies; but with an early initiation into the practice of these, they united many of the follies, the dangers and temptations incident to a genteel education; and thus, "whilst instructed by ordinance and precept, as children and members of the church of Christ, their rising offspring were, by practice and example, introduced into an acquaintance with those things most likely to captivate the mind, and lead it into the very vanities they were taught to renounce."

Hence, though early favoured with the visitations of Divine love, Barbara lost the precious effect of their tendering impressions, by the excitement of gay company and dissipating amusements.

When about twelve years of age, her parents introduced her to a dancing-school, which she attended for a quarter of a year. The deleterious effects of this short period of dissipation she feelingly describes; and her father, who had been absent on account of his health during part of the time, was on his return home so sensible of the change, that he strictly forbade her accepting invitations from the company at the school. The consequences of attending this school she thus deplores: "My unstable feet had wandered to the very brink of a precipice, and a few more steps might probably have consigned me to irretrievable ruin. When I contemplate this subject, I feel the strongest sensations of horror excited at my near approach to destruction; and my mind is humbled under a feeling of awful astonishment as well as gratitude."

From a snare into which she was very nearly entrapped, about her sixteenth year, a common incident was, in the ordering of Providence, made the means of her deliverance. Sitting with her mother, a moth flew into the candle, struggled for a moment in exquisite tortures, and expired. "How much like incautious youth!" observed her excellent parent, "playing round the flame, till drawn within its power, caught and consumed." This was so precisely applicable to Barbara, that she left the room weeping; and being followed by her watchful and tender widowed mother, disclosed to her the whole affair without reserve.

She was deprived of both her parents before she had completed her nineteenth year, after which she resided awhile in the family of an intimate acquaintance. Here she was engaged in a course of speculative reading, by which her mind became unhappily entangled in the specious snares of scepticism and infidelity. She considered this as the most critical period of her life; and adverting to it in her memorandums, she says: "Blessed be the upholding mercy, that left not in this state of blind temerity, His miserably erring creature. Even whilst I lived as without God in the world, and was many times upon the point of trampling on his laws, I had a secret involuntary dependence upon his power, that all my acquired sophistry was not permitted to shake. Had it not been for this—had I lost the Witness for God in my own heart, and been suffered to follow these splendid visions, I have no other idea than that I must have been swallowed up in the gloomy gulph of atheism, or have trodden the more plausible path of deistical douht and perplexity.

About this time, circumstances of a trying nature completely dissolved the family compact, and the intimate connexion between "kindred hearts and kindred joys!"

Reviewing some of her previous trials and bereavements, she remarks: "In this way did it please Infinite Wisdom to suffer all my pleasant prospect to be stained at an early period, and indeed to tarnish the glory of all created things, in my view, for purposes the most wise and compassionate. This shaking of rest and dependence on sublunary things, proved only a prelude to that change of spiritual experience, for which I have cause to commemorate gratefully his adorable name."

She continued in the neighbourhood of London till she had attained the age of twenty-one, when she visited some of her relations in Yorkshire. During the time she spent among them, she was brought to serious reflection on her own peculiar situation; and her mind appears to have gradually recovered from the delirium of strongly excited passions and soaring conceptions, and from the shock which religious duties and obligations had received from the innovations of folly, false philosophy, and vain deceit; "but though fa-

voured at seasons to experience something of the efficacy of true faith, in that Being, on whose power the anchor of hope had fastened, even in the midnight darkness; yet she was not "entirely freed from a reliance upon her own powers and abilities," and was thereby kept from a settlement upon the only sure foundation, Jesus Christ, the Rock of ages.

About this time she became acquainted with William Hoyland, then a member of our Society, and was eventually united to him by marriage. After this, they lived near Handsworth Woodhouse, and she continued to attend her former place of worship.

She was then little acquainted with the principles of our Society, seldom conversed with her husband upon religious subjects, and three years elapsed before she attended one of our meetings. At the expiration of this period, during a temporary abode at Sheffield, she was one day prevented from attending her usual place of worship, and concluded to go to meeting with the Friends with whom she was staying.

Her own description of this remarkable opportunity is nearly as follows: "Profound silence soon reigned over a large assembly of people, and my thoughts involuntarily turned on my own situation, and the possibility that I might not live through my confinement; and on the lot of a helpless infant, if it survived. These considerations were, however, soon succeeded by perfect calmness and a great degree of resignation, which pervaded my whole mind, and a lively remembrance of the early part of my life presented itself, when the mind, in some degree untainted, sought acceptance with God. The pure desire of praying to him as I ought, once more returned, though I had indeed been long estranged from it. The tears flowed from my eyes, and dropped upon my hands; I could have kneeled down, but there was no occasion; the heart was already prostrated; and in this prostration the soul worshipped its Creator.

"At this juncture an elderly Friend, Thomas Colley, addressed, in the language of supplication, the Throne of Grace, on behalf of those who, at a very early period in life, had been visited with the Day-spring from on high, and who had been separated by their delights and delusions from the sure Word of prophecy; had wandered from mountain to hill and from hill to mountain, until darkness had overtaken them, so that they had been ready to call evil, good, and good, evil;—that in infinite mercy the day might again be permitted to dawn, &c. It was all I had desired in silence, and was a seal of confirmation to me of spiritual worship, indelibly fixed on my mind, and of the efficacy of that living ministry, which, flowing from the pure Source, can alone speak to edification."

Some time after this, at another meeting at Woodhouse, appointed by two female Friends travelling in the work of the ministry, her mind was so confirmed, that she continued from that time regularly to attend our religious meetings, though mostly held in silence; and keeping under the impressions with which she had been favoured, she became gradually convinced of the truth of our principles; and while cautious not to be drawn beyond what she felt to be her duty, she thought it right also to adopt our practice in regard to dress, address, &c.

The humble belief that she had endeavoured to follow the guidance of the Holy Spirit, and the calming influence of the Divine presence, with which she was at this period remarkably favoured, supported her under many deep conflicts and trials of various kinds.

She was admitted a member of our Society in the year 1792, and about a year afterwards first appeared as a minister in her own meeting at Woodhouse.

In 1797, her husband, who had been previously re-admitted into membership, removed to Sheffield; and during their residence there, she was twice engaged in religious service in the families of Friends within her own Monthly Meeting; and in 1812, she united with some others in paying a similar visit to Friends in Bristol.

Some time previous to the last engagement, she experienced a severe trial in the decease of her beloved husband and two children. Left now a widow under peculiarly trying circumstances, she was induced, soon after her return from Bristol, to remove with her remaining family, to Bradford; and continued there to the close of life: travelling several times as a minister in different parts of the nation; sometimes engaged in family visits, and also in the weighty service of holding public meetings.

She was sound in doctrine; and as she advanced in years, increasingly lively in the exercise of her gift; and being careful to move therein in the right authority, we believe her labours were truly edifying to her Friends.

She entertained very humble views of herself, and often moved along under much discouragement, yet strengthened to maintain the warfare, and to keep the faith, she was enabled, through Divine mercy, to look forward with a "hope full of immortality."

She bore a long and trying illness with much patience and Christian resignation; and although at times deeply tried by a sense of poverty, she was not forsaken; observing upon one occasion—"There is no hope but what is founded on Christ." Sustained by this hope, her mind was throughout preserved in great quietness.

To a Friend who kindly attended upon her, she expressed her feelings of gratitude for the many comforts which surrounded her at that trying season, and for the remarkable manner in which way had been made for her in former times; but, she observed, that she felt nothing that could exalt the creature; and remarked, how much the covering of charity and humility adorned the disciples of Christ; adding, "I think I feel love to all." Her mind was, indeed, much clothed with love towards her Friends, and on one occasion, expressing her solicitude on their account, she said, "Oh! if Friends would but get hold of the seamless garment, humility! That is what we want—this robe of the Saviour;" adding, that if the root were good, the branches would be good also.

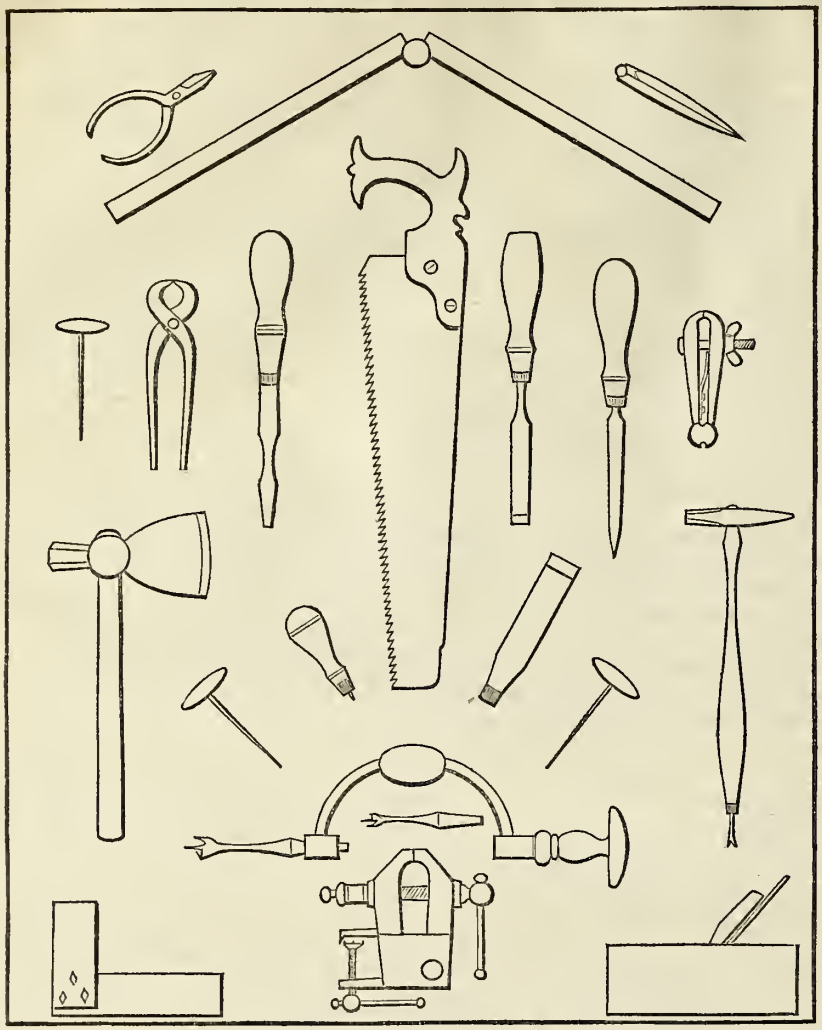
After passing through a proving season, she exclaimed, "Oh Lord! Thou art able to deliver;" and afterwards added, "Thanks be to God for his unspeakable gift!" A short time before the final close, she was heard to supplicate that the gates of mercy might be thrown open; and we doubt not that her prayer was graciously answered.

The Moccasin Snake. — The moccasin snake is a large and horrid serpent to all appearance, and there are very terrifying stories related of it by the inhabitants of the Southern States, where they greatly abound, particularly in East Florida; that their bite is always incurable, the flesh for a considerable space about the wound, rotting to the bone, which then becomes carious, and a general mortification ensues, which destroys the patient; and that there is no remedy to prevent lingering and miserable death, but by immediately cutting away the flesh to the bone, for some distance round about the wound. In shape and proportion of parts, they much resemble the rattlesnake, and are marked or clouded after the same manner, but their colours more dull and obscure; and in their disposition seem to agree with that reptile, being slow of progression, and throw themselves in a spiral coil, ready for a blow, when attacked. They have one peculiar quality, which is this: when discovered, and observing their enemy to take notice of them, they gradually raise their upper mandible or jaw until it falls back nearly touching their neck, at the same time slowly vibrating their long purple forked tongue, their crooked, poisonous fangs directed right at you, gives the creature a most terrifying appearance. They are from three to four, and even five feet in length, and as thick as a man's leg; they are not numerous, yet too common, and a sufficient terror to the miserable slaves, who are compelled to labour in the swamps and low lands where they only abound.—*Late paper.*

Art of Floating.—Any human being who will have the presence of mind to clasp the hands behind the back, and turn the face towards the zenith, may float at ease, and in perfect safety in tolerable still water—aye, and sleep there, no matter how long. If, not knowing how to swim, you would escape drowning, when you find yourself in deep water, you have only to consider yourself an empty pitcher: let your mouth and nose—not the top part of your heavy head—be the highest part of you, and you are safe; but thrust up one of your bony hands, and down you go—turning up the handle tips over the pitcher. Having had the happiness to prevent one or two drownings by this simple instruction, says an exchange, we publish it for the benefit of all who either love aquatic sports, or dread them.—*Ibid.*

Be entreatable. Never aggravate. Never revile, or give ill-names. It is unmannerly as well as unchristian. Remember Matt. v. 22, where it is said, "He that calls his brother fool, is in danger of hell-fire."—*Penn.*

A SEPARATE PLACE FOR EACH THING, AND EVERY THING IN ITS PLACE.



ORDER.—CAREFULNESS.

If we properly considered our true interest, and indeed our own convenience, we should be led to see the importance of the moral influence resulting from *habits of order*.

Even children perceive the beauty and advantages of care and neatness; and almost instinctively acquire the practice, from the example of those with whom they are associated.

Some persons plead, they have no turn for such things; and therefore they are excusable for their neglect. But this is a mistake. The real difficulty arises from a feeling of which some are scarcely conscious; and which few are frank enough to acknowledge. Is it not to save ourselves a little trouble? Is it not self-indulgence? To be plain—is it not indolence? And does not the indulgence of this feeling cause more of our troubles and difficulties than many are aware of?

For instance,—if we have unnecessarily neglected a duty, or have left an article out of place, which might as well have been returned at the time; if we have done a thing indifferently which ought to have been done well—or if we have failed to accomplish an object for want of due exertion;—What is the reason? Let us be honest, and examine it fairly. Is it not that we have given way to the feeling spoken of? And do we not find that this feeling gains strength by indulgence? But how are we to get rid of it? The reply is, we must contend against it, and show it no quarter; and little by little we will gain the mastery. Early life is the best time to eradicate it; but it will yield to proper efforts, at all ages.

You ask,—How is this to be effected? The answer is, by *learning to love labour*. But to do this, you must study to make every kind of business a pleasure. To a great extent this can be done. For by carefully digesting, and then adopting, the most simple and systematic mode of performing every duty, greater precision and success will be attained; and being simplified and made easy, the performance will become a pleasure. For no position is more true than this; *Whatever we feel we do well, we take pleasure in doing:* and is not the converse equally so? Whatever we feel is not well done, affords us no satisfaction. If, therefore, we learn to do every thing well, will not the doing of every thing then be a pleasure? Does not this correspond with our own experience?

Difficulties will frequently occur, but these must not dishearten us, as nothing valuable can be accomplished without effort; and for our encouragement we should always bear in mind that there is a way of doing everything, and if one method fails, we must try another.

The principles of order and of neatness are so simple and so plain, that it needs but moderate attention to understand them; and but reasonable effort to put them in practice: but that effort must be continued and persevered in, until we succeed. For step by step we shall gain on our deficiencies; and the consciousness of some progress will encourage further exertion. We should never forget that to become fitted to train others, it is especially needful we should first discipline ourselves.

An eminent and successful agriculturalist, when asked what made a good farmer, replied, "To mind little things." When we visit a neighbour who is remarkable for good management, we are struck with the peculiar effect and beauty of his arrangements: although perhaps at first we can hardly tell why. But when we come to analyze, we discover it is the result of attention to "little things;" providing places for things, and keeping them in their places.

If, when we enter a house, we see scraps of paper, rags and pieces of thread scattered over the floor—if the dress of the housewife has been thrown upon her without care, and perhaps soiled and torn: if her children are disorderly, uncombed and uncleanly, does it not affect us unpleasantly? and, accustomed to better management, do we not turn from it with disgust? Are we at any loss to determine that indolence is the cause of all this? Can we doubt that if the housewife had properly attended to "little things,"—was an early riser, and had made the best of her time—that her room, her dress, and her children, would have been entirely the reverse, and instead of an offensive, would have presented an inviting appearance? For what is more becoming than a neatly dressed woman? or more delightfully interesting, than a family of clean and orderly children?

The mere circumstance of a small bag being hung up in each room, and the scraps regularly deposited there, will promote habits of care and tidiness, beyond what could have been anticipated. This may seem a small matter, but it is the *beginning* of order; and if strictly followed up, its influence will be felt throughout the whole family.

But may not the same principles be applied elsewhere? Is there nothing to be done on the outside of the house? Let us examine. How is it with the fences, and the hedges, and the appearance of the dwelling? Are they all snug? Have you a supply of choice fruit trees convenient? And of such grape-vines as will stand the winter; and are they kept well trimmed? Have you a wood-house? Is it well supplied with fuel, and neatly arranged? How is it with the garden and the front yard—and the lane—and the barn-yard, and the barn? Are they in good condition? Have you scrap-bags there? or, in other words, have you suitable places for unsightly things—for such things as cause disorder, and litter

your premises; and serve as examples of mismanagement and waste to those about you? If you have not, why is it? How can you expect them to be careful, when you are careless; to be industrious when you are slothful; and to be saving, when you are wasteful? If you permit this state of things, do you not encourage it? and is it not really teaching them the reverse of what your interest requires? Do you not see it? If you do, then rouse up to your duty; and set a better example for the future. For do you not remember, that whenever you have done so, how pleasant has been the result? Shall the example of a wise Providence be lost upon us, and shall we not be improved by what was intended for our instruction as well as our benefit? Observe the operations of nature! How beautiful! How admirably adapted to their end!—the order—the regularity—the wonderful economy! nothing in vain—nothing wasted—nothing lost!

But you say you have not time to attend to these things: are you aware how much of your time, as well as your property, will be saved in the end? In laborious matters we may be industrious, and yet omit small ones through negligence.

You rise early of course, but is all your time employed to the best advantage? Do you note the fragments of it that are wasted by yourselves, and by those around you? You see then it is not for want of time; it is for want of properly employing it—it is for want of method; and no one can fill up the full measure of his usefulness without it. You are saving of your money, then why not economize your time.

We should all remember that it is our duty, and indeed our interest, to instruct others as well as to improve ourselves; and it may be truly said, that he who can accomplish and teach others to perform with ease a double amount of duty, is as much a benefactor as he who causes the "two blades of grass to grow where but one grew before." To assist you in the object contemplated, provide a small book with but *two leaves*, and as they occur to you, note in it such little matters as may require care; you will then be able to attend to many things which are now neglected, because not thought of at a leisure time. But this book must be examined *daily*, and cleaned up as often as possible; for if the items are suffered to accumulate, the book will lose its virtue.

Are there not some other things to be looked after? Where are your implements of labour—your ploughs; your harrows; your hoes and your shovels; your forks; your rakes and your scythes? Are they in good condition, and in their proper places; or are they scattered about and exposed to the weather, and some of them mislaid, or lost?

Have you a tool-house? Have you a workshop? If you have not, there must then be some disorder; and is not that the cause? For a deficiency of care in one respect generally leads to it in others; and it is the *habit* of care you must acquire.

Would you know the secret of having things *keep in their places;* then provide suitable places for them; and have a distinct and separate place for each.

But these places must be convenient and easy of access; and the articles must be arranged with some taste, and so as to produce a pretty effect. This will be pleasant to the eye, and will awaken a feeling of interest in those in your employ, and each one will take pleasure in promoting the object. To *ensure* success, however, you must go further. You must mark in *outline* the exact shape of each article upon the wall or partition against which it may be placed. Try it, and you will be astonished at the result; it will act like a charm in restoring things to their places. And from it you will derive a further advantage, as you will thereby be enabled at a glance to see exactly what implements and tools belong to you, and more pains will be taken to keep them fit for use. And if at any time they should be left out of place, or be lent to a careless neighbour, you will be continually reminded of it until they are returned, and thus often saved from loss.

The good effects of the plan will not stop here, for its successful operation will be a valuable example in the neighbourhood, and a practical illustration of the beauty and usefulness of *order*.

It will also serve to fix in the minds of those about you, a *principle* applicable in various other forms, and it will gradually produce an effect upon their habits that will, more or less, influence all their conduct.

MIQUON.

Note.—The diagram at the head of this article is a copy of a closet recently fitted up, and comprises most of the tools that would be needed for a family. For a farmer, a greater variety would of course be required. But the design of the plate is to show that any set of tools or implements may be so arranged as to present a symmetrical and tasteful appearance; by selecting some prominent article as a point or centre, and radiating, or otherwise arranging the others around it.

The tools are secured in their places by *staples* made of wire, and by small brass or iron hooks, or by nails. One of the awl handles is hollow, and contains about a dozen blades of different shapes, each of which will fit firmly into the other handle. The shape of the tools as there represented, was marked out by a small stiff brush, and with ink.—The cost of the tools, at retail price, was $8 67.—*Farmers Cabinet.*

Wonderful Cave.—A most extraordinary cave was recently discovered in Howard county, between Glasgow and Cooper's bottom. One of the farmers in the neighbourhood, wanting rock to build, went to an adjacent hill-side for the purpose of quarrying them. In striking the earth with a hoe, a sound was emitted, plainly indicating that the hill-side was hollow beneath; and, proceeding to remove the dirt covering the surface, he discovered a wall built of stone, evidently by human hands. This he displaced, and it gave him entrance to the mouth of a cave, which he found a most extraordinary natural curiosity. The cave has been explored to the distance of 500 yards. Twenty-five yards from the entrance is a sort of room, the sides of which present a brilliant and wonderful appearance. The writer, who entered the cave with a lantern, says:

"I had not proceeded far, before I entered the principal chamber, that, by a single light, presented the most magnificent scene I ever beheld. The ceiling of this splendid cavern is some twenty feet high, and of a hectagon form, the whole ceiling presenting a shining surface, as though it was set with diamonds."

Very near the mouth, another writer says, there is a stone shaped like a horse, but not so large, being only about three feet high:

"The head, neck, and the body are entirely finished, and a part of one hind-leg and all the rest is solid stone. The neck is made of three pieces, and stuck or fastened together something like cabinet-makers put the corners of drawers together, (dove-tailed); the rest is all solid."

In another part of the cave the walls on one side are very smooth. On these walls numerous letters, figures, and hieroglyphics appear, most of which, however, are so defaced as to render them unintelligible. Nevertheless, the figures 1, 2, 6, and 7, are quite plain. Just above these figures, the letters D O N and C A R L O are legible. Further on, the letters J. H. S. appear on the wall. An arm of the main cavern has also been discovered, and has been explored some 200 yards. A writer says:

"The walls and ceiling of this extraordinary cave are pretty much the same as in the other rooms. The walls have a peculiar and extraordinary brilliancy, occasioned, I discovered, from the fact that, instead of stone, as we first believed, we found them to be of a metal, very much resembling sulphate of iron, but more of a silvery appearance. We had not proceeded very far, before we heard a rumbling noise that occasionally broke upon our ear in notes the most thrilling and melodious I ever heard. We stood for a considerable time in breathless silence, to catch the most enchanting sounds that ever greeted the ear of man, and it was only at an interval that we could summon courage to explore its source, which we did, and were much surprised to find it proceeded from a gushing spring in the side of the wall. The sounds we heard we found to be produced by the fall of the water, and varied by the current of air before alluded to, which we then found to be very strong. We each took a hearty draught of the limpid water of this gushing spring, and, after surveying the diamond wall of the greatest natural curiosity in the world, we commenced retracing our steps to its mouth, when we found it to be quite dark, and eight o'clock at night."—*Missouri Statesman.*

Excuse faults in others, own them in yourselves, and forgive them against yourselves, as you would have your Heavenly Father and Judge forgive you. Read Prov. xvii. 9, and Matt. vi. 14, 15. Christ returns and dwells upon that passage of his prayer, above all the rest, *forgiveness*, the hardest lesson to man, that of all other creatures most needs it. *Penn.*

Take all occasions of rendering small services; remembering that "small matters win great commendation." The reason is, that small services are continually in use and in view; whereas an opportunity to practise any great virtue but rarely occurs.—*Tillotson.*

THE FRIEND.

SIXTH MONTH, 14, 1845.

The Tract Association have issued their Moral Almanac for 1846. We have run over its pages, and believe it equals in interesting and instructive matter any of its predecessors. We wish especially to call the attention of Friends in distant neighbourhoods, to the importance of having it early introduced into the stores in their respective vicinities; that it may foreclose the way of the trashy almanacs that flood the country.

—

New York Yearly Meeting.

We are indebted to an obliging correspondent for the following account:

The Yearly Meeting of New York convened on Second-day, the 26th of Fifth month—the Meeting of Ministers and Elders having been held on the Seventh-day preceding.

The attendance of members was not materially different from the few preceding years—perhaps rather less numerous—and of the missing, a number were of those who have long occupied conspicuous positions in the body; the weight of whose spirits, and whose salutary counsel, have often afforded strength to the feeble, and refreshment to the weary.

The examination into the state of the Society, as reported by the Quarterly Meetings, afforded much evidence that the world, and the things of the world, are yet suffered to have an undue influence over the minds of many amongst us, producing their legitimate fruits,—alienation from the purity and simplicity of our profession.

An appeal from the decision of one of the Quarterly Meetings, by two Friends, (man and wife,) was given to a committee, as usual in such cases—the man appearing for both, on account of his wife's illness; and after a patient hearing, it resulted in reversing the decision of that meeting, and restoring them to membership. This case affords a striking proof of the care with which the rights of members are guarded by our religious polity; and it is understood the decision was based on an error in the proceedings.

The committee on the subject of Schools, appointed last year, to confer together for the purpose of devising some means to carry out, more fully, the concern of the meeting on this interesting subject, made a report, embracing a plan of a central committee, in the city, appointed by the Yearly Meeting, and executive committees appointed by the Quarters, together to form a standing committee on the subject of education; the latter to open voluntary subscriptions within their respective limits, the more effectually to aid the work; thus unitedly to labour for the establishment of select schools and family schools; and to furnish books suited for their use, in accordance with the long-cherished exercise of the Society. The report was adopted, the committee appointed by the meeting, and the Quarterly Meetings were directed to perform their portion of labour embraced in the plan.

The minutes of the Meeting for Sufferings, which were read, exhibited evidence of due attention to some of the important concerns confided to that body. It appeared that meeting had given a wide circulation to the Address on the subject of Slavery, which was prepared by it about the time of our last Yearly Meeting; and had received very satisfactory accounts of the reception of this appeal in the slaveholding states: that the meeting had also presented to Congress a remonstrance against the annexation of Texas to this Union, as a measure calculated to extend and perpetuate the appalling evils of slavery; and to embroil our country in war, which the Gospel of Peace forbids.

In connexion with this subject, that meeting had also prepared an address on the practice of dealing in, and using, articles which are the produce of the unrequited toil of the bondman, and querying how far we are clear of thus strengthening the hands of the oppressor and the bonds of the oppressed. This document was transmitted to the subordinate meetings.

The proceedings of that meeting met the approbation of the Yearly Meeting, with the exception of a minute of advice on the subject of the difficulties in New England Yearly Meeting, which had been sent down, and which had so burdened many minds, that much disunity therewith was expressed.

Besides the attendance of several Friends from other Yearly Meetings, we had the company of John Pease and Isabel Casson, from England.

Epistles having been received from all the other Yearly Meetings of Friends, and a committee having been appointed to essay replies to these valued and comforting tokens of brotherly regard, those essays were produced on Sixth-day morning and read; and these having afresh introduced the living and exercised members of the body into near and tender sympathy, not only one with another, but also with the wrestling Seed, wherever its allotment—under a thankful sense of the unmerited favours which had from time to time been bestowed upon us during the sittings of the meeting—affording the consoling assurance that although we had not witnessed a time of great abounding, we nevertheless had much reason to trust that the Lord still condescends to remember the dust of Zion, and strengthen her poor to trust in Him, the meeting concluded its labours for the present year.

—

We had intended to notice the book referred to below, having been furnished with a copy, but give place to a correspondent.

"E. C. & J. Biddle have just published a neat little volume of poems, entitled 'Echoes of Nature.' This work, though very unpretending, is one of unquestionable merit. The author, who is anonymous, evidently possesses a vivid perception of the charms of nature, which he portrays in language at once fresh, simple and beautiful; occasionally offering passages full of spirit and poetic power. The work will possess additional interest to many readers from its being pervaded by a refined and elevated feeling, and by a spirit of cheerful piety.

"In describing the beauties of the visible universe, the poet appears never to lose sight of its Author, nor of its intimate relation with the intellectual and moral nature of man. He discovers a tendency of thought and feeling in unison with that of the great moral poet of the present age—

> 'Whose voice proclaims
> How exquisitely the individual mind,—
> . . . . . to the external world
> Is fitted, and how exquisitely too—
> (Theme this, but little heard of among men)—
> The external world is fitted to the mind.'

"If we were asked to point out a few of these poems which have more particularly pleased us, we should perhaps cite the 'Lines on hearing of the death of Caroline B——,' 'The Barefoot Boy,' 'Niagara,' 'The Fall Crickets,' and, lastly, and most especially, 'The White Mountains.' Some parts of 'Niagara' are very graphic, and recall to our mind more perfectly and *livingly* the interesting features of this unique phenomenon, than any other piece of poetry we have met with.

"We may add, in conclusion, that the present collection of poems, (if we are not much mistaken,) will grow in favour, on reperusal, with all true lovers of nature."

—

Agents Appointed.

Samuel Dennis, Dover, New Hampshire.

Samuel S. Halloway, Smyrna, Harrison county, Ohio, instead of Robert S. Halloway, removed from the place.

—

Wanted,

By a Young Man from England, a situation in a store, where he would have an opportunity of learning the business, and being made fully acquainted with book-keeping. The age of the young man is eighteen and a half years.

Application to be made to Ingram Park, grocer, No. 465 Market street.

Sixth month, 1845.

DIED, in this city, the 27th of Fourth month last, after a protracted illness, which she bore with much resignation, RUTH REEVE, widow of the late Samuel Reeve, of Greenwich, N. J., in the eighty-first year of her age. She was a consistent member of our Religious Society, a careful observer of our testimonies, and diligent attender of meetings. Her end was peaceful, having a perfect assurance of acceptance with her Lord, whom she had loved from her youth.

——, on the 8th instant, SARAH PENNOCK, a member of the Western District Monthly Meeting of Philadelphia, aged seventy-five years.

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THE FRIEND.

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PHILADELPHIA.

For "The Friend."

The Camden Race Course.

"The Turf is a most prolific source of social evil. I am convinced that it would be impossible to estimate the amount of mischief it has done to morals, to families, and to society. It first destroys all the better feelings of nature, and then destroys fortune. Could all those that are still alive, who have been ruined by the Turf, be brought into one place, what a vast and wretched assemblage of human beings would they present."—*Grant's Sketches of London.*

When particular evils force themselves upon the notice of the community, and from the flagrancy of their character, or number of their victims, rouse the serious and reflecting from the apathy in which they are perhaps too liable to indulge, we may feel a hope that the moral atmosphere may be somewhat purified by the agitation, as the storm is said to render more healthful the air we breathe.

The public race course in the vicinity of Camden, has been for a number of years a source of grievous annoyance to the citizens of Gloucester County, as well as a disgrace to the statute-book of New Jersey, which sanctions it. Strong exertions were used in this County a few years since, to induce the Legislature to retrace the retrograde movement which it made when it repealed the old law against public horse-racing, and thus threw open the door for the perpetration of this evil, and its numerous attendant vices. Those efforts have unhappily been as yet unavailing; both spring and fall are the columns of our newspapers occupied with descriptions of the races—feats of gambling and debauchery—accidents of broken limbs, and lives jeoparded, in a manner which should shock the sensibilities of every one who feels that we are accountable beings. New Jersey continues to forget that the "pillars of government can only have stability, when resting upon a sound and vital morality." Her Legislature forgets that "human law should be the perfection of reason, and her voice the harmony of the world;" that the highest business of legislation should be to purify and elevate the character of the people, and so far as is consistent with the free institutions of our country, to "give energy to virtue, and confidence to truth;" that not only should the protecting arm of authority be thrown around the weak and defenceless, but also by acting as conservators of the public good, all should be guarded, so far as possible, from the downward path of ignominy and ruin.

The readers of "The Friend" have long ere this become acquainted with the fearful accident which occurred at the Camden Race Course on the 28th ult., when two noble animals were brought out, and, goaded on by whip and spur, were compelled to minister to the gratification of the diseased appetites of 20,000 people, who were estimated to be in attendance. They recollect the general shudder, and the literal chilling of the blood, that ran through the country when it was reported that the principal stand, two stories high, and more than one hundred feet long, and occupied by at least fifteen hundred persons, had fallen with a tremendous crash, precipitating those who were on it, upon the thousands below, and that one hundred and fifty souls had thus been hurried unprepared into the presence of the Great Judge! They recollect the uniform expression of hope, that the statements sent forth under the delirious excitement of the occasion, might prove exaggerated; and the burden which seemed taken off the community, when they learned, that in fact no life was lost. Limbs were broken, and bodies fearfully mangled, but in mercy, life was spared.

It may be right to sympathise with human suffering in all its shapes; and especially should we feel grateful, that on this occasion, so much of mercy was mixed with warning. We by no means rejoice over the broken limbs of our neighbours; this were both unfeeling and unnatural; neither do we mark "those on whom the tower of Siloam fell," as more preeminently guilty than their fellows who escaped: but we unquestionably believe, that in cases of this character, there may sometimes be traced evidences of that retributive justice, which does not always slumber, even in this world: and we apprehend too, it may be excusable to acknowledge, that we cannot so thoroughly, and with the whole heart, commiserate suffering under such circumstances, as we do when it overtakes in the honest and honourable pursuit of the business and duties of life. The man who in his fool-hardiness mangles his body by leaping down the precipice, has no right to look around him, and expect the sympathies of lookers-on.

The Camden Mail of the 4th instant, says, that after the accident "two were taken up for dead," but they subsequently revived. For awhile it was thought the great race would be postponed. "But true to the instincts of this brutalizing pastime," says the paper just quoted, "scarcely had the cries of the wounded been hushed, or the wants of the maimed attended to, when the mania of the master vice exhibited itself. The detestable orgies which had for a time been interrupted, were again renewed, and the blasphemous 'thimble-rig,' and the shameless 'sweat-cloth' cheat, were busily engaged in their nefarious vocations. Drunkenness, gambling, blasphemy, ruled and raged till towards the close of the day, when our town and its vicinity were happily relieved from the presence of as motley and disgusting a group, as was ever collected from the purlieus of a populous city."

"Detested sport!" Our feelings revolt not only at this mass of iniquity from the dregs of New York and Philadelphia, but also at the abuse of the powers of this noblest of animals which have been given to minister to the comforts, and even pleasures of man, and whose neck, it has been declared by one of the boldest figures in Scripture, the Almighty has clothed with thunder.

Supposing that the breed of horses could be improved by public racing, to the fullest extent claimed, can New Jersey for one moment persuade herself, that this improvement would be purchased at any other than a fearful price? Could we afford to purchase it at the price of the demoralizing influences, which all concede to be the invariable attendants of the public race ground? Can we suppose that these evils are confined within the limits of the course, or to those who actually visit it? Alas! we would forget the contagiousness of vice! Like the branches of the Banyan fig tree, its influences spread wider and wider, and root themselves further and further from the parent stem.

As a citizen of New Jersey, we feel that our earliest, and fondest, and dearest associations, are connected with its welfare. We highly value its institutions, and for some of them we could crave a perpetuity of endurance. We do not forget, however, that "sin is a shame to any people;" and we acknowledge a mantling blush, while we recollect at this moment, that now, in the middle of the nineteenth century, a necessity exists thus to plead with the people and the legislature, to blot this foul stigma from their book of laws. These laws exhibit our progress in civilization: and if New Jersey should now legalise cock-fighting and bull-baiting—and why might she not as well as public horse-racing?—the universal impression would be that she was recreant to her age—to her position and her character—that her movement was retrograde, instead of "upward, and onward, and true to her line." But she must

retrace her steps—we are confident of it—she must recognize the sentiment, that the true principle and object of criminal legislation, is preservation from crime, far more than its punishment; and that that State only whose institutions rest upon the immutable principles of right, may hope for a long period of happy enjoyment in the exercise of the noblest privileges of our species.

M.

Woodbury, Sixth month 9th.

From Chambers' Edinburgh Journal.

Bookselling after the Invention of Printing.

(Concluded from page 300.)

The distribution of Faust, Schoeffer and Company's workmen at the seige of Mayence in 1642, began by this time (1470) to operate throughout Europe, by supplying printers to various continental cities. At this early time most printers sold their own books; and if we state the different periods at which printing was introduced into various countries, we shall show also when books of print began to be sold in each place. The first introduction of this invention into Italy was at Subbiaco, in 1465; into Paris, in 1469; into England, (Westminster,) in 1474; into Spain, (Barcelona,) in 1475; into Abyssinia, in 1521; into Mexico, in 1550; into the East Indies, (Goa,) in 1577; into Peru, (Lima,) in 1586; into North America, (Cambridge, Boston and Philadelphia,) in 1640. One of the most active of the German printers and booksellers, between 1473 and 1513, was Ant. Kober, at Nuremberg, who had twenty-four presses and nearly one hundred workmen in his employ, and kept open shops at Frankfort, Leipsic, Amsterdam and Venice, all conducted with the greatest regularity and order. He had on sale not only works of his own publication, but also works of other publishers. At Ulm and Basle there were likewise several booksellers carrying on an extensive trade. The many pilgrimages (Wallfahrten) to holy places in the interior of Germany—which were then as much frequented as the sacred shrines in India, and are so still in some Roman Catholic countries—offered them good opportunities for disposing of their books, particularly of those having a religious tendency, which were printed on cheap linen paper, instead of the expensive parchment formerly in use.

Wherever we turn, we shall find that, once introduced into a country, the press was kept in extraordinary activity, and books were spread in all directions. There were in England, from the time of Caxton to 1600, no fewer than three hundred and fifty printers. Ames and Herbert have recorded the titles of ten thousand different works printed here in the same interval; the yearly average number of distinct works issued and sold in the hundred and thirty years was seventy-five. The number of copies of each was, however, in all probability small, for the early booksellers were cautious. Even Grafton only printed 500 copies of his complete edition of the Scriptures (that of 1504;) and yet so great was the demand for the English Bible, that there are still extant copies of 326 editions of it which were printed between 1526 and 1600.

In Italy the works of the old classic Roman authors were rapidly printed, when means for doing so were introduced. In Switzerland, especially at Geneva and Basle, a great number of books, chiefly of a religious character, were printed and sold immediately after presses were set up. Indeed, the trading talent of the Swiss manifested itself in the beginning of the sixteenth century very prominently in relation to books, for they supplied booksellers even to Germany—to which we must now return.

In the dawn of literary commerce, wholesale trade, in whatever article, was chiefly conducted at fairs, which took place once, twice, or thrice a year. To these great meetings manufacturers and agriculturalists brought such produce as was of a perishable character, and which was purchased by retailers, who either came from different parts of the country, or employed local agents to purchase on their account. Amongst other manufacturers, the printers brought their goods, which were bought by retailers, and distributed by them throughout the country. At first the greatest quantity of booksellers' stalls was assembled at the Frankfort fairs, where multitudes of strangers and merchants met. Ant. Kober of Nuremberg, Ch. Plantin of Antwerp, and Stephanus (Etienne) of Paris, are recorded as booksellers visiting the Frankfort fair as early as the year 1473. From this period Frankfort gradually became the great book-mart. In 1526, Christopher Froschauer, from Basle, wrote to his principal, Ulrich Zwingli, informing him of the rapid and profitable sale of his books at Frankfort, to persons who had sent for them from all parts. In 1549, Operin of Basle, publisher of the classics, visited Frankfort, and made a profitable speculation. At this period appeared Luther, the great champion of the Protestant world, protesting loudly and openly, both in speech and in writing, against the many abuses that had crept into the church of Rome; and the great cause of the Reformation, while it derived great assistance from the printing-press, repaid this benefit by contributing largely to its development and extension. Saxony, with its enlightened universities, (Wittenberg and Leipsic,) now became the seat and central point of free theological discussion and investigation, and the booksellers soon found it worth their while to visit also the Leipsic fair. Besides, the literary intercourse in that country was free and unfettered, whilst at Frankfort it had to contend, in later years, with several difficulties, arising from the peculiar situation of a smaller state, and the restrictions and vexations of an Imperial Board of Control (Kaiserliche Bücher Commission) established by the German emperor, through the influence of the Catholic clergy. Archbishop Berthold, of Mayence, had previously (in 1486) established a similar censorship in his dominions. The chief object of that board was to watch and visit the book-shops—which, in Frankfort, were all situated in one street, still called the Buchgasse—seizing forbidden books, claiming the seven privilege copies ordered by law to be presented to the universities, and, in fact, exercising the power of a most troublesome police. Against this the booksellers often remonstrated, but without success. At length the principal part of the book-trade withdrew to Leipsic, where general fairs were held thrice every year, and where, next to Frankfort, the greatest number of books was sold.

The earliest accurate information obtained respecting the sale of books at Leipsic fair, refers to 1545, when we find the printers Steiger and Boskopf, both of Nuremberg, repairing thither with their "wares." A few years later, the fame of this market as a place of sale for books, spread over the rest of the continent, and in 1556 it was visited by the Paris bookseller Clement, and in 1560 by Pietro Valgrisi from Venice. From the accidental mention of these visits and names in the annals of the Leipsic fair, we may infer that booksellers from other parts of the world also frequented it habitually, although no record of their presence has been made. The different languages which they spoke had little effect upon the sale of their books, the greater part of which, wherever printed, was in Latin. In 1589, the number of *new* works brought to Leipsic was 362, of which 246, or 68 per cent., were in the Latin language. The literary tastes of that time may be guessed from the fact, that of the whole number of these literary novelties, 200 were on theological subjects, 48 on law and jurisprudence, and 45 on philosophy and philology.

The trade in books carried on in Liepsic, increased so rapidly, that it banished traffic in other articles from the fair. No fewer than fourteen printers and booksellers had, by 1616, taken up their residence in the city. The names of these individuals have become dear to the modern bibliomaniac, from the rarity of the works bearing their respective imprints. These "publishers" (for by this period the wholesale bookseller was distinguished from the retailer by that expression) brought to the Easter fair of 1616 no less than 153 new works, the productions of their own presses. Of other publishers in various parts of Germany, eight resided at Frankfort-on-the-Maine, seven belonged to Nuremberg, four to Jena, three to Ulm, and the same number to Hamburg; Wittenberg, Strasburg, Gotha, Cologne, Breslau, had each two, and Lübeck, Goslar, Heidelberg, Rostock, and Luneburg, one.

The Easter fair held at Leipsic was now exclusively devoted to books. The booksellers had already organized a system, by which they were enabled to print a catalogue of every new work that was to be sold at the fair, so that purchasers had no difficulty in making their selection; and Leipsic Easter fair became the great book-mart for the whole continent.

Having brought our notices of "the trade" in Germany down to the great era in its existence, the establishment of the Leipsic book-fair, and in England to the unhappy time when our country was torn by civil war, and the book, with all other trades, was in a

struggling and depressed condition, we shall, in succeeding articles, offer some interesting facts concerning the modern system of bookselling, as practised in various countries where any very considerable literary commerce is carried on.

Vigilance of Canadian Geese.

Wherever you find them, and however remote from the haunts of man the place may be, they are at all times so vigilant and suspicious, that it is extremely rare to surprise them. In keenness of sight and acuteness of hearing, they are perhaps surpassed by no bird whatever. They act as sentinels toward each other, and during the hours at which the flock reposes, one or more ganders stand on the watch. At the sight of cattle, horses, or animals of the deer kind, they are seldom alarmed; but a bear or cougar is instantly announced, and if on such occasions, the flock is on the ground near water, the birds immediately betake themselves in silence to the latter, swim to the middle of the pond or river, and there remain until danger is over. Should their enemies pursue them in the water, the males utter loud shrieks, and the birds arrange themselves in close ranks, rise simultaneously in a few seconds, and fly off in a compact body, seldom at such times forming lines or angels, it being in fact, only when the distance they have to travel is great that they dispose themselves in those forms. So acute is their sense of hearing, that they are able to distinguish the different sounds or footsteps of their foes with astonishing accuracy. Thus the breaking of a dry stick by a deer, is at once distinguished from the same accident occasioned by a man. If a dozen of large turtles drop into the water, making a great noise in their fall, or if the same effect is produced by an alligator, the wild goose pays no regard to it; but however faint and distant may be the sound of an Indian's paddle, that may by accident have struck the side of his canoe, it is at once marked, every individual raises its head and looks intently towards the place from which the noise has proceeded, and in silence all watch the movements of their enemy. These birds are extremely cunning also; and should they conceive themselves unseen, they silently move into the tall grasses by the margin of the water, lower their heads, and lie perfectly quiet until the boat has passed by. I have seen them walk off from a large frozen pond into the woods, to elude the sight of the hunter, and return as soon as he had crossed the pond. But should there be snow on the ice or in the woods, they prefer watching the intruder, and take to wing long before he is within shooting distance, as if aware of the ease with which they could be followed by their tracks over the treacherous surface. If wounded in the wing, they sometimes dive to a small depth, and make off with astonishing address, always in the direction of the shore; the moment they reach which, you may observe them sneaking through the long grass or bushes, their necks extended an inch or so above the ground, and in this manner proceeding so silently, that, unless closely watched, they are pretty sure to escape.

If shot at and wounded while on the ice, they immediately walk off in a dignified manner, as if anxious to make you believe that they have not been injured, emitting a loud note all the while; but the instant they reach the shore they become silent, and make off in the manner described. I was much surprised one day, while on the coast of Labrador, to see how cunningly one of these birds, which, in consequence of the moult, was quite unable to fly, managed for a while to elude our pursuit. It was first perceived at some distance from the shore, when the boat was swiftly rowed towards it, and it swam before us with great speed, making directly towards the land; but when we came within a few yards of it, it dived, and nothing could be seen of it for a long time. Every one of the party stood on tiptoe to mark the spot at which it should rise, but in vain, when the man at the rudder accidentally looked over the stern, and there saw the goose, its body immersed, the point of its bill alone above water, and its feet busily engaged in propelling it so as to keep pace with the movements of the boat. The sailor attempted to catch it while within a foot or two of him; but with the swiftness of thought it shifted from side to side, fore and aft, until, delighted at having witnessed so much sagacity in a goose, I begged the party to suffer it to escape.—*Audubon.*

BENJAMIN BANNEKER.

Interesting Memoir of Benjamin Banneker, *a Coloured Marylander. Read before the Maryland Historical Society, at its meeting for May*, 1845. *By John H. B. Latrobe, Esq.*

[Published by order of the Society.]

A few words may be necessary to explain why a memoir of a free man of colour, formerly a resident of Maryland, is deemed of sufficient interest to be prescuted to the Historical Society.

There are no questions relating to our country of more interest than those connected with her coloured population; an interest which has been increasing, year after year, until it has acquired its present absorbing character. Time and space prohibit an inquiry into the causes of this. It is sufficient to state the fact. The presence of this population in the States where slavery exists, modifies their institutions in important particulars, and affects in a greater or less degree the character of the dominant race. For this reason alone, the memoir of a coloured man, who has distinguished himself in an abstruse science, by birth a Marylander, claims consideration from those who have associated to collect and preserve facts and records relating to the men and deeds of the past. The Historical Society of Pennsylvania, has, no doubt, carefully gathered all that could be obtained to illustrate the life and scientific character of Rittenhouse. In presenting to the Historical Society of Maryland a memoir of Banneker, the little that is known of one who followed, under every disadvantage, in the footsteps of the philosopher of our sister State, is collected and preserved.

There is another reason why this memoir is appropriate. Maryland is the only State in the Union that has clearly indicated her policy in regard to her coloured population. She looks to their gradual and voluntary removal as the only means of solving the difficult problem which their presence involves. To aid in this removal, she appropriated, in 1831, the large sum of $200,000; not in the expectation that this sum would transport them all from this country to Africa, but that by means of it, a community of freemen capable of self-support and self-government might be established there, that would be so attractive ultimately to the coloured people here, as to produce an emigration at the proper cost of the emigrants themselves, based on the same motives, and as great in amount as the emigration from Europe to America. This policy and its results must enter largely into the history of Maryland. Its success must mainly depend upon the ability and skill of the emigrants to found such a nation as will accomplish the end in view; and this in its turn depends on the oft-mooted question as to the comparative intellect of the two races, the white and the coloured. To decide this, facts are important; and not one more conclusive exists, than the abilities and character of Benjamin Banneker.

Whether, therefore, as a matter of mere curiosity only, or as a fact from which important inferences for present action are to be drawn, a memoir of the individual in question should possess interest for our association.

Benjamin Banneker was born in Baltimore county, near the village of Ellicott's Mills, in the year 1732. His father was a native African, and his mother the child of natives of Africa; so that to no admixture of the blood of the white man was he indebted for his peculiar and extraordinary abilities. His father was a slave when he married; but his wife, who was a free woman, and possessed of great energy and industry, very soon afterwards purchased his freedom. Banneker's mother was named Morton before her marriage, and belonged to a family remarkable for its intelligence. When upwards of seventy, she was still very active; and it is remembered of her, that at this advanced age she made nothing of catching her chickens when wanted by running them down. A nephew of her's, Greenbury Morton, was a person of some note, notwithstanding his complexion. Prior to 1809, free people of colour, possessed of a certain property qualification, voted in Maryland. In this year a law was passed, restricting the right of voting to free white males. Morton was ignorant of the law till he offered to vote at the polls in Baltimore county; and it is said, when his vote was refused, he addressed the crowd in a strain of true and passionate eloquence, which kept the audience, that the election had assembled for him, in breathless attention while he spoke.

The joint labour of the elder Banneker and

his wife enabled them to purchase a small farm, which continued after their death in the possession of their son. The farm was a tract of one hundred acres, the half of a larger tract called "Stout," and was conveyed by Richard Gist to Robert Bannaky, as the name was then spelt, and Benjamin Bannaky, his son, (who was then but five years old,) on the tenth of March, 1737, for the consideration of 7,000 pounds of tobacco. At the date of Banneker's birth, his parents, although within ten miles of Baltimore, lived almost in a wilderness. In 1727, five years before, the site of Baltimore was the farm of John Flemming, on which, in that year, the legislature authorized a town to be laid out. The view of this town, in 1751, with which we are all familiar, does not exhibit more than twenty houses, straggling over the eminences on the right bank of Jones's Falls. In 1740, Baltimore had been surrounded with a board fence to protect it against the Indians. All this is proper to be remembered, in order that the difficulties against which Banneker had to struggle may be fairly understood. In 1732, Elkridge landing was of more consequence than Baltimore.

When Benjamin was old enough, he was employed to assist his parents in their labour. This was at an early age, when his destiny seemed nothing better than that of a child of poor and ignorant free negroes, occupying a few acres of land in a remote and thinly-peopled neighbourhood,—a destiny which certainly, at this day, is not of very brilliant promise, and which, at the time in question, must have been gloomy enough. In the intervals of toil, and when he was approaching, or had attained, manhood, he was sent to an obscure and distant country school, which he attended until he had acquired a knowledge of reading and writing, and had advanced in arithmetic as far as "Double Position." In all matters beyond these rudiments of learning, he was his own instructor. On leaving school he was obliged to labour for years, almost uninterruptedly, for his support. But his memory being retentive, he lost nothing of the little education he had acquired. On the contrary, although utterly destitute of books, he amplified and improved his stock of arithmetical knowledge, by the operation of his mind alone. He was an acute observer of everything that he saw, or which took place around him in the natural world, and he sought with avidity information from all sources of what was going forward in society; so that he became gradually possessed of a fund of general knowledge, which it was difficult to find among those even who were far more favoured by opportunity and circumstances than he was. At first his information was a subject of remark and wonder among his illiterate neighbours only; but, by degrees, the reputation of it spread through a wider circle; and Benjamin Banneker, still a young man, came to be thought of, as one who could not only perform all the operations of mental arithmetic with extraordinary facility, but exercise a sound and discriminating judgment upon men and things.

It was at this time, when he was about thirty years of age, that he contrived and made a clock, which proved an excellent time-piece. He had seen a watch, but not a clock, such an article not yet having found its way into the quiet and secluded valley in which he lived. The watch was therefore his model. It took him a good while to accomplish this feat; his great difficulty, as he often used to say, being to make the hour, minute and second hands, correspond in their motions. But the clock was finished at last, and raised still higher the credit of Banneker in his neighbourhood as an ingenious man, as well as a good arithmetician.

The making of the clock was an important matter, for it was probably owing to the fame of it, that the Ellicott family, who had just commenced a settlement where Ellicott's Mills now stands, were induced to seek him out. Well educated, and having great aptness for the useful mechanics, they were the men, of all others, able to understand and appreciate the character and abilities of Banneker, and they continued during his life his firm and zealous friends.

As already stated, the basis of Banneker's arithmetical knowledge was obtained from the school-book, into which he had advanced as far as Double Position; but in 1787, George Ellicott lent him Mayer's Tables, Ferguson's Astronomy, and Leadbeater's Lunar Tables. Along with these books were some astronomical instruments. George Ellicott was accidentally prevented from giving Banneker any information as to the use of either books or instruments at the time he lent them; but before he again met him, and the interval was a brief one, Banneker was independent of any instruction, and was already absorbed in the contemplation of the new world which was thus opened to his view. From this time, the study of astronomy became the great object of his life, and for a season he almost disappeared from the sight of his neighbours. He was unmarried, and was the sole occupant of a cabin on the lot of ground already mentioned. His parents had died at a date which is not remembered; before the period, however, to which we now particularly refer. He was still obliged to labour for his bread; but by contracting his wants he made little serve him, and he thus obtained leisure to devote to his books. His favourite time for study was night, when he could look out upon the planets whose story he was reading, and whose laws he was gradually but surely mastering. During the hours of darkness, Banneker was at his labours, and shutting himself up in his house, when not obliged to toil out of doors with his hands, he slept during the day. In this way he lost the reputation for industry which he had acquired in early life; and those who saw but little of him in his field, and who found him sleeping when they visited his house, set him down as a lazy fellow, who would come to no good, and whose old age would disappoint the promise of his youth. There was a season, when this estimate of him by the ignorant among his neighbours, led to attempts to impose on him, and at times gave him serious inconvenience. But as people came to understand him, his character was restored most honourably. A memorandum in his handwriting, dated December 18th, 1790, states, "—— —— informed me that —— stole my horse and great coat; and that the said —— intended to murder me when opportunity presented. —— —— gave me a caution to let no one come into my house after dark." The names of the parties were originally written in full; but they were afterwards carefully cancelled, as though Banneker had reflected, that it was wrong to leave an unauthenticated assertion on record against an individual, which might prejudice him, if incorrect, by the mere fact that it had been made.

Very soon after the possession of the books already mentioned had drawn Banneker's attention to astronomy, he determined to compile an almanac, that being the most familiar use that occurred to him of the information he had acquired. Of the labour of the work, few of those can form an estimate who would at this day commence such a task, with all the assistance afforded by accurate tables and well digested rules. Banneker had no such aid: and it is narrated as a well-known fact, that he commenced and had advanced far in the preparation of the logarithms necessary for his purpose, when he was furnished with a set of tables by George Ellicott. About this time he began the record of his calculations, which is still in existence, and is left with the society for examination. A memorandum contained in it thus corrects an error in Ferguson's Astronomy. "It appears to me that the wisest of men may at times be in error; for instance, Dr. Ferguson informs us, that when the sun is within 12 deg. of either node at the time of full, that the moon will be eclipsed: but I find, according to his method of projecting a lunar eclipse, there will be none by the above elements, and yet the sun is within 11 deg. 46 min. 11 sec. of the moon's ascending node. But the moon being in her apogee prevents the appearance of this eclipse." Another memorandum makes the following corrections. "Errors that ought to be corrected in my Astronomical Tables are these: 2 vol. Leadbeater, p. 204, when ♄ anomaly is 4ˢ 30°, the equation 3° 38′ 41″ ought to have been 3° 28′ 41″. In ☽ equation, page 155, the logarithm of his distance from ☉ ought to have been 6 in the second place from the index, instead of 7, that is from the time that his anomaly is 3ˢ 24° until it is 4ˢ 0°." Both Ferguson and Leadbeater would probably have looked incredulous, had they been informed, that their laboured works had been reviewed and corrected by a free negro in the then almost unheard-of valley of the Patapsco.

(To be continued.)

Our incomes should be like our shoes; if too small, they will gall and pinch us, but if too large, they will cause us to stumble and to trip. But wealth, after all, is a relative thing; since he that has little, and wants less, is richer than he that has much, and wants more. True contentment depends not upon what we have, but upon what we would have; a *tub* was large enough for Diogenes, but a *world* was too little for Alexander.—*Colton.*

INSCRIPTION.

BY SOUTHEY.

Pizarro here was born; a greater name
The list of glory boasts not; toils and pain,
Famine, and hostile elements, and hosts
Embattled, failed to check him in his course:
Not to be wearied, not to be deterred,
Not to be overcome. A mighty realm
He overran, and with relentless arms
Slew or enslaved its unoffending sons,
And wealth, and power, and fame, were his rewards.
There is another world beyond the grave,
According to their deeds where men are judged.
O reader! if thy daily bread be earned
By daily labour,—yea, however low,
However wretched be thy lot assigned,
Thank thou, with deepest gratitude, the God
Who made thee, that thou art not such as he.

For "The Friend."

THE PILGRIMS.

The following allegory appears to me to contain matter for reflection, and is offered to the Editor of "The Friend," for republication. The edition from which it is taken was printed in Philadelphia in 1807. I do not know the author.

THE PILGRIMS. AN ALLEGORY.

Methought I was once upon a time travelling through a certain land which was very full of people, but, what was rather odd, not one of all this multitude was at home; they were all bound to a far distant country. Though it was permitted by the Lord of the land that these pilgrims might associate together for their present mutual comfort and convenience, and each was not only allowed, but commanded to do the others all the services he could upon their journey, yet it was decreed, that every individual traveller must enter the far country singly. There was a great gulf at the end of the journey, which every one must pass alone, and at his own risk, and the friendship of the whole united world could be of no use in shooting that gulf. The exact time when each was to pass was not known to any; this the Lord always kept a close secret, out of kindness; yet still they were as sure that the time must come, and that at no very great distance, as if they were informed of the very moment.

Now, as they knew they were always liable to be called away at an hour's notice, one would have thought they would have been chiefly employed in packing up, and preparing, and getting every thing in order. Not they, indeed. It was almost the only thing which they did not think about.

Now I only appeal to you, my readers, if any of you are setting out upon a little common journey, if it is only to London or York, is not all your leisure time employed in settling your business at home, and packing up every little necessary for your expedition? And does not the fear of neglecting anything you ought to remember or may have occasion for, haunt your mind, and sometimes even intrude upon you unseasonably? And when you are actually on your journey, especially if you have never been at that place before, or are likely to remain there, don't you begin to think a little about the pleasures and the employments of the place, and to wish to know a little what sort of a city London or York is? Don't you wonder what is doing there, and whether you are properly qualified for the business or the company you expect to be engaged in? Do you never look at the map, or consult a gazetteer? And don't you try to pick up from your fellow-passengers in the stage-coach any little information you can get? And though you be obliged, out of civility, to converse with them on common subjects, yet do not your secret thoughts still run upon London or York, its business, or its pleasures? And above all, if you are likely to set out early, are you not afraid of oversleeping, and does not that fear keep you upon the watch, so that you are commonly up and ready before the porter comes to summons you? Reader! if this be your case, how surprised will you be to hear that the travellers to the far country have not half your prudence, though bound on a journey of infinitely more importance, to a land where nothing can be sent after them, and in which, when they are once settled, all errors are irretrievable!

I observed that these pilgrims, instead of being upon the watch, lest they should be ordered off unprepared, instead of laying up any provision, or even making memorandums of what they would be likely to want, spent most of their time in crowds, either in the way of traffic or diversion. At first, when I saw them so much engaged in conversing with each other, I thought it a good sign, and listened attentively to their talk, not doubting but the chief turn of it would be about the climate, or treasures, or society they should probably meet with in the far country. I supposed they might be also discussing about the best and safest road to it, and that each was availing himself of the knowledge of his neighbour, on a subject of equal importance to all. I listened to every party, but in scarcely any did I hear one word about the land to which they were bound, though it was their home, where their whole interest, expectation, and inheritance lay; to which also great part of their friends were gone before, and whither they were sure all the rest would follow. Their whole talk was about the business or the pleasures, or the fashions, of the strange country which they were merely passing through, and in which they had not one foot of land which they were sure of calling their own for the next quarter of an hour. What little estate they had was *personal* and not real, and that was a mortgaged lifehold tenement of clay, not properly their own, but only lent to them on a short uncertain lease, of which threescore years and ten was considered as the longest period, and very few indeed lived in it to the end of the term; for this was always at the will of the Lord, part of whose prerogative it was, that he could take away the lease at pleasure, knock down the stoutest tenement at a single blow, and turn out the poor, shivering, helpless tenant, naked, to that far country for which he had made no provision.

Sometimes, in order to quicken the pilgrim in his preparations, the Lord would break down the tenement by slow degrees, sometimes he would let it tumble by its own natural decay, for as it was only built to last a certain term, it would sometimes grow so uncomfortable by increasing dilapidations, even before the ordinary lease was out, that the lodging was hardly worth keeping, though the tenant could seldom be persuaded to think so, but clung to it to the last.

First, the thatch on the top of the tenement changed colour, then it fell off and left the roof bare; then "the grinders ceased because they were few;" then the windows became so darkened that the owner could scarcely see through them; then one prop fell away, then another; then the uprights became bent, and the whole fabric trembled and tottered, with every other symptom of a falling house. On some occasions the Lord ordered his messengers, of which he had a great variety, to batter, injure, deface, and almost demolish the frail building, even while it seemed new and strong; this was what the landlord called "giving warning;" but many a tenant would not take it, and was so fond of staying where he was, even under all these inconveniences, that at last he was cast out by ejectment, not being prevailed on to leave his dwelling in a proper manner, though one would have thought the fear of being turned out would have whetted his diligence in preparing for "a better and more enduring inheritance." For though the people were only tenants at will in these crazy tenements, yet, through the goodness of the same Lord, they were assured that he never turned them out of these habitations before he had on his part provided for them a better, so that there was not such another landlord in the world; and though their present dwelling was but frail, being only slightly run up to serve the occasion, yet they might hold their future possession by a most certain tenure, the promise of the Lord himself. This promise, with other good things, was recorded in a book, of which almost every one could get a copy. This, indeed, had not always been the case; because, till a few ages back, there had been a sort of monopoly in the case, and "the wise and prudent," that is, the cunning and fraudful, had hid these records from the "babes and sucklings," that is, from the low and ignorant, and many frauds had been practised, and the poor had been cheated of their right, so that not being allowed to read and judge for themselves, they had been sadly imposed upon; but all these tricks had been put an end to more than two hundred years when I passed through the country, and the meanest man who could read might then have a copy, so that he might see for himself there set down, what the good landlord, indeed, secretly told all who would listen to him. But it surprised me to see how few comparatively made use of these vast advantages. Of those who had a copy, many laid it carelessly by, expressed a general belief in the truth of the title-deed, a general satisfaction that they should come in for a share of the inheritance, a general good opinion of the Lord whose promises were therein mentioned, and a general disposition to take his words upon trust; always, however, intending at a convenient season to inquire farther into the matter; and this neglect of

theirs was construed into a forfeiture of the inheritance.

At the end of this country lay the vast gulf mentioned before; it was shadowed over by a broad and thick cloud, which prevented the pilgrims from seeing in a distinct manner what was doing behind it, yet such beams of brightness now and then darted through the cloud, as enabled those who used a telescope provided for that purpose, to see "the substance of things hoped for;" but it was not every one who could make use of this telescope; no eye indeed was *naturally* disposed to it; but an earnest desire of getting a glimpse of the invisible realities, gave such a strength and steadiness to the eye, as enabled it to discern many things which could not be seen to the natural sight. Above the cloud was this inscription, "The things which are seen are temporal, but the things which are not seen are eternal." Of these last many glorious descriptions had been given, but as those splendors were at a distance, and as the pilgrims in general did not care to use the telescope, these distant glances made little impression. The glorious inheritance which lay beyond the cloud, was called "The things above," while a multitude of trifling objects, which appeared contemptibly small when looked at through the telescope, were called "The things below."

Now, as we know it is nearness which gives size and bulk to any object, it was not wonderful that these ill-judging pilgrims were more struck with these baubles and trifles, which, by lying close at hand, were visible, and tempting to the naked eye, and which made up the sum of "The things below," than with the remote glories of "The things above;" but this was chiefly owing to their not making use of the telescope, through which, if you examined thoroughly, "The things below" then seemed to shrink almost down to nothing, while "The things above" appeared the more beautiful and vast, the more the telescope was used.

But the surprising part of the story was this, not that the pilgrims were captivated at first sight with "The things below," for that was natural enough, but that when they had tried them all over and over, and found themselves deceived and disappointed in almost every one of them, it did not at all lessen their fondness, and they grasped at them again with the same eagerness as before. There were some gay fruits which looked alluring, but, on being opened, instead of a kernel they were found to contain rottenness, and those which seemed the fullest often proved on trial to be quite hollow and empty. Those which were most tempting to the eye were often found to be wormwood to the taste, or poison to the stomach, and many flowers that seemed most bright and gay, had a worm gnawing at the root.

[Remainder next week.]

"The Holy Scriptures being written by the inspiration of God, are profitable for doctrine, correction and instruction in righteousness, that the man of God may be furnished to all good works. Yet they are of themselves a dead letter, and unable to give life, only as they are opened by 'the Spirit which quickeneth;' and then they are precious, inestimably precious, beyond all words which have been written: a single sentence of them, so imparted, being much more profitable and edifying to the inward man, than long and elaborate discourses, or the voluminous productions of men. When in a state of darkness, distress and uncertainty, our attention ought therefore to be inwardly turned to Him who 'hath the key of David,' who, in the days of his flesh, commiserated the poor and distressed among the people, inviting them on this wise: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

"The doctrine taught by some, that the Scriptures are the only rule of faith and practice, and may be sufficiently understood by the light of reason, is therefore equally erroneous and uncomfortable."—*S. S.*

"What cause is there for condemnation to them who are in Christ Jesus? may some say. It is true there is none; but who are in Christ? 'Those who walk not after the flesh, but after the Spirit.' But whilst the law which is in our members, and the motions of sin which are thereby, bring forth fruit, there is death and condemnation. The language of—no condemnation to them who are in Christ—I fear frequently proceeds rather from speculation than sensation; and is the dictate of a vain hope, by which the creature speaketh peace unto itself, and prophesieth deceit. There is indeed a being baptized into the death of Christ, and a following the Redeemer through the bloody process of his sufferings, before there is an experience attained of being 'complete in him who is the head of all principality and power,' and risen with him into that dominion in which he dieth no more, and in which those who believe are dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—*S. S.*

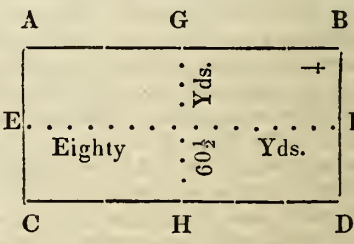
Electricity and Agriculture.—Remarkable Discovery.

The element which now promises to be turned to the increased uses of man in the most extraordinary way is electricity. Already we find communications made, and conversations sustained, between parties fifty miles apart, with nearly as much rapidity as could be performed by any system of symbols in the same room. By means of the electric telegraph, London is brought into instantaneous proximity with Windsor, Southampton, and other places, and before long there is every reason to expect that communications may be made between all the important parts of the country in a few seconds. We have already seen some extraordinary examples of the effects of this rapid communication, not the least striking of which was the capture of the late unhappy man Tawell. Hitherto it has been thought that a man having the start for any object by railway was secure from pursuit, but now this new agent will arrest his progress, or anticipate his arrival at any point with more ease than a man on the fleetest horse could overtake another on foot.

But of all the uses to which this new and marvellous agent has been applied, none promises such remarkable results as to agriculture. It is a principle which has been long admitted and understood, that electricity had a considerable effect on vegetation, but it has not been till now that any practical application of that aid has been attempted. Of late many experiments have been made, in a manner, too, which afford means of judging, not only the comparative result but comparative cost. And we are bound to say that they are such, that we look upon this new agent, as one likely, before long, to produce as great a revolution in agriculture, as the inventions of the steam-engine or the spinning-jenny have done in manufactures.

We have before us the result of one experiment on a considerable scale, which, we think, cannot but prove highly interesting to our readers. It took place in the north of Scotland.

A portion of a field of barley, to which the electric application was made, produced last year at the rate of *thirteen quarters and a half* to the acre, while the surrounding land, similarly treated in other respects, produced the usual quantity of *five* to *six* quarters to the acre. The following is a detail of the very simple mode in which the electric fluid is collected and applied to influence the land. A field is divided into oblong squares, 80 yds. long, and 60½ yards wide, and containing, therefore, just one acre each. The following is a plan of such square:



At each of the points A, B, C, and D, pegs are driven into the ground; the external lines represent strong iron wires extending from and fastened to each of the four pegs, and communicating with each other, so as to form a square of wire, sunk three inches below the surface; at the points E and F poles are fixed in the ground 15 feet high; a wire is connected with the cross wire beneath the surface, at the point E,—carried up the pole, and along the centre of the square, to the top of the pole at F, down which it is conducted and fixed to the cross wire beneath the surface at that point. We must here remark, that the square must be so formed to run from north to south, so that the wire passing from E to F shall be at right angles with the equator. It is well known that a considerable body of electricity is generated in the atmosphere, and constantly travelling from east to west with the motion of the earth. This electricity is attracted by the wire suspended from E to F, and communicated to the wires form-

ing the square under the surface of the ground, from the points A, B, C, and D.

It has, however, been suggested to us, by a very competent authority, who has at this moment a number of experiments going forward to test this extraordinary new power in a variety of ways, that any quantity of electricity could be generated that might be required, by placing under the ground, at the point G, a bag of charcoal, and plates of zinc at the point H, and to connect the two by a wire passing over two poles similar to those at E and F, and crossing the longitudinal wire passing from those points.

The cost at which this application can be made, is computed at £1 per acre, and it is reckoned to last ten to fifteen years, the wires being carefully taken up and replaced each year.

We may mention the result of an experiment on a small scale of the effect of electricity on vegetation. Two small parcels of mustard seed were sown—to one electricity was applied, the other was left to its usual course: the result was, that while the former grew three inches and a half, the latter grew only one inch. We should also state, that the barley produced at the rate of thirteen quarters and a half to the acre, weighed nearly two pounds more to the bushel than any in the neighbourhood.

This discovery is certainly likely to present a very full compensation for the exhaustion of Ichaboe. The results of the further experiments which are going forward, we will from time to time report.—*Economist.*

EXPLOSION OF A BOMB SHELL.

BY JOHN S. C. ABBOTT.

A few weeks ago there was an accidental explosion of a bomb-shell in Charlton street, New York. And as I chanced to be at the spot but a few moments after the explosion, I will give you a description of the terrific scene, as it met my eye. I was sitting in my house, about a quarter of a mile from the place of the explosion, at four o'clock, P. M., when the whole house was shaken by the report of, apparently, the heaviest piece of artillery. I was just preparing to go down in town, and taking an omnibus, soon saw a multitude of men and boys running towards Charlton street. In a moment more a crowd came around the corner of Charlton street into Hudson street, bearing the body of a well-dressed man upon a window-shutter. They crossed the street directly by the omnibus, and I observed that the whole back side of the head was blown off, and the blood and brains were dripping down upon the shutter. Perceiving indications of great excitement in the rapidly gathering crowd, and hearing exclamations of "explosion," "terrible explosion," &c., I left the omnibus to learn the cause of the disaster. Entering Charlton street, guided by hundreds who were rushing to that point from all quarters, I observed on both sides of the street, for a little distance, that the windows were entirely demolished, the frames in many places blown in, doors shattered, and holes blown actually through the sides of houses. In one place, forty rods, I should judge, from the spot where the explosion took place, a hole was blown through the front of a frame house, large enough for a man to enter. Upon the side walk, in front of a shop of old iron, lay in disorder some thirty or forty rusty bomb shells, about eight inches in diameter. It was said by the crowd that a man had one of these between his knees, endeavouring to loosen the charge with a stick, when it exploded, producing this scene of destruction and carnage. The body of this man was torn to pieces, and scattered in fragments through the streets. Observing a crowd gathered around an object in the street at a little distance, I approached it, and saw, apparently, a large piece of butcher's meat, which a boy was pushing about with his foot. On examining it, it proved to be the lower portion of a man's leg, with the crushed bones and mangled flesh. 'The other leg,' said a by-stander, 'was blown over into Hudson Street.' A crowd was collected round a window sill gazing at some object. It was a man's hand, the fingers burnt, and crushed, and blackened, having been torn from the body, and thrown with violence against the brick wall. The mangled trunk of the unfortunate man, headless and limbless, had been carried into the house, and the shrieks of his wife were heard over the bloody remains. Upon an iron window frame lay the torn and bloody body of another man. A fragment of the shell had torn away one half of his head. He was dead. His blood and brains were dripping down upon the pavement, and a day labourer had thumb and finger upon his eyes, to close them forever. Two young men who happened to be passing by in the middle of the street, were literally blown up into the air, and fell with broken and mangled limbs upon the pavement. They both died, I believe, the next day. In the street lay a horse dead, and it was singular that he also had the whole of the back of his head torn off by a fragment of the shell. A beautiful wagon to which he was attached, was also demolished, the spokes of the wheels broken, and the vehicle almost torn to pieces.

Such was the devastation produced by the explosion of one single shell. And yet this shell did but perform its function. It was made for this very purpose—to destroy property and life. It was made to be thrown into the crowded streets of a city, there to explode, and blow up houses, and tear limb from limb. This was the function of the instrument. And this is war. To throw such missiles as these into the crowded streets of a city, is the business of war. As I looked upon this scene, and witnessed its carnage and woe, and reflected that it was the work of one single shell, and then reflected upon the consternation and horror which must be produced by raining down a shower of these shells upon a city, crushing their way through the roofs of the houses, exploding in the chambers of the dying, or in parlours where mothers, and daughters, and infant children are gathered in terror, never did I so deeply feel before the horrors,—the unmitigated iniquity of war; never before did I so deeply feel that it was the duty of every one who has a voice to speak, or a pen with which to write, to devote all his influence to promote the abolition of this fiend-like work.

When Napoleon, with his blood-stained army, arrived before the walls of Vienna, he planted his batteries, and in less than ten hours threw three thousand of these horrible projectiles into the city. Three hundred of these bomb shells exploded every hour, five every minute, in the streets and dwellings of this crowded metropolis. Who can imagine the terrors of that dreadful night, when, amid the thunders of artillery, the cry and the uproar of contending armies, and conflagrations breaking out on every side, these terrible shells, like fiery meteors with portentous glare, were streaking the air, and descending like hail-stones upon the doomed city. Crashing through the roofs of the dwellings, they exploded at the fire-side, in the very cradle of the infant, blowing their mangled limbs, with fragments of their demolished homes, far and wide into the air. In this way Napoleon conquered Vienna. In this way England conquered Canton. And in this demoniac work thousands of our countrymen are now ready to engage for the acquisition of Texas and Oregon. The whole city of New York was thrown into excitement by the tale of the explosion of this one shell, and there is scarcely a newspaper in the land which did not record the dreadful story. And yet it is the business of war to cast these shells by thousands among the men and boys who crowd the ships of the navy and the merchant fleet, and among the aged men, the mothers, the maidens and the children who throng the dwellings and the pavements of the city!—

May, 1845.

Advocate of Peace.

Appearances.—Some years since a merchant on Long Wharf advertised for Spanish milled dollars. The premium was high. A Roxbury farmer who came into town for manure, and who took pride in appearing like a poor man, with a shovel on his shoulder, called at the counting-room of the man, and asked him if he wanted silver dollars. "Yes," said the merchant; "have you got any?" "Not with me," replied the farmer, "but I think I have a few at home. What do you give?" "Four per cent.," said the merchant; and added, "I will give you *seven* for all you have." "Well," said the man, "I should like to have you just clap down on paper how much you give, and the number of your shop, or I shall be puzzled to find it." "Yes," said the merchant, "that I will do; what is your name?" "Edward Sumner," said he. The merchant then wrote as follows, and gave it to him:

"Edward Sumner, of Roxbury, says that he thinks he has some Spanish dollars at home, but don't know. I hereby agree to pay him seven per cent. premium for all such dollars as he may produce.

G—— A——."

"If I find any," said the cartman, "I will call with them to-morrow morning, at nine o'clock; if I don't, you won't see me." The

appearance of the man satisfied the merchant that his dollars would be scarce. At nine o'clock the next day, however, the man appeared, and stocking full after stocking full was carried up and emptied on the table, till *seven thousand* were counted. The merchant, somewhat restive, but honourably caught, took the silver, gave a check for the amount, with seven per cent. added, pleasantly remarking, "I really did not suppose from your appearance that you could have more than half a dozen dollars."

Edward Sumner took up his check, and replied in his own peculiar emphatic style, "Sir, I'll tell you a truth which a man of your standing in the world ought to know, and it is this, *Appearances oftentimes deceive us.*"—*Late paper.*

Selected for "The Friend."

THE BURIAL GROUND AT SIDON.

The dead are everywhere!
The mountain side, the plain, the woods profound,
All the wide earth —the fertile and the fair,—
Is one vast burial ground!

Within the populous street;
In solitary homes; in places high;
In pleasure domes, where pomp and luxury meet,
Men bow themselves to die.

The old man at his door;
The unwean'd child, murmuring its wordless song;
The bondman and the free; the rich, the poor,—
All, all to death belong.

The sunlight gilds the walls
Of kingly sepulchres enwrought with brass;
And the long shadow of the cypress falls
Athwart the common grass.

The living of gone time
Builded their glorious cities by the sea,
And awful in their greatness sat sublime,
As if no change could be.

There was the eloquent tongue;
The poet's heart; the sage's soul was there;
And loving women with their children young,
The faithful and the fair.

They were, but they are not;
Suns rose and set, and earth put on her bloom,
Whilst man, submitting to the common lot,
Went down into the tomb.

And still amid the wrecks
Of mighty generations pass'd away,
Earth's boonest growth, the fragrant wild-flower, decks
The tombs of yesterday.

And in the twilight deep
Go veiled women forth, like her who went,
Sister of Lazarus, to the grave to weep,
To breathe the low lament.

The dead are everywhere!
Where'er is love, or tenderness, or faith;
Where'er is power, pomp, pleasure, pride; where'er
Life is, or was, is death.

Increase of Population.—British America, as well as the United States, is rapidly increasing in population. The inhabitants of the old world seem hastening to the new, with the expectation of escaping oppression and want, or of realizing delicious dreams of fame, wealth, or happiness. Many, very many of these are doubtless doomed to sad disappointment. The last advices from England state that the fifth vessel was to leave Hull on the 11th ultimo, in which emigrants for the Canadas were to sail, and in all 820 persons, chiefly mechanics and agriculturalists, had within a few days left that port. There were also four more vessels there, about to sail with emigrants for Quebec.—*Late paper.*

He that provides for this life, but takes no care for eternity, is wise for a moment, but a fool forever; and acts as untowardly, and crossly to the reason of things, as can be imagined.—*Tillotson.*

A letter from Stockholm, dated the 12th of April, says, that the Swedish Diet has responded to the appeal of the King, and in a manner which secures freedom to the four or five hundred slaves belonging to the Swedish island of St. Bartholomew. The Estates acceded to the proposition of the King, by voting 10,000 piastres yearly, for five years, to be expended in redeeming the slaves of that island, and compensating the losses of their masters.—*Late paper.*

THE FRIEND.

SIXTH MONTH, 21, 1845.

In placing in our columns the interesting memoir of Benjamin Banneker, we think it right to say, that we do not endorse the sentiments of the third paragraph; and take this opportunity of entering our protest against the policy of the state of Maryland, which seeks to banish her free people of colour to Africa. Surely men capable of governing themselves on that continent, might be made useful citizens on this.

On our first page will be found an appropriate article on the Camden races. Though no *immediate* loss of life occurred from the disgraceful scenes there enacted, yet in one instance, at least, death supervened. We take from a newspaper the following:

"Edward B. Meins, a carpenter in Brown street above Tenth, who was one of the persons injured by the accident at the Camden race course, and who had his leg amputated, has died. The deceased was a young married man, and leaves a wife and children."

Another resident of Philadelphia has lain since the race in great suffering; and tan strewed about the street in the vicinity of his dwelling, to prevent the jar from passing vehicles, continues to remind us of the sad occurrence.

We ask for the essay of our correspondent an attentive perusal.

A proclamation has been issued by President Jones of Texas, for an election of Deputies to a Convention to be held at the city of Austin, on the fourth of next month, for the purpose of considering the propositions for the annexation of Texas to the United States, and any other proposition which may be made concerning the nationality of the republic; and should they judge it expedient and proper to adopt, provisionally, a Constitution, to be submitted to the people for their ratification, with a view to the admission of Texas, as a State, into the American Union, in accordance with the terms of the proposition for annexation already submitted to this Government by that of the United States.

Boarding in the Country.

Persons who wish boarding in the country during the summer, either for themselves or their children, are informed that Sarah Ann Cox is desirous of taking a limited number of boarders during the present season, as heretofore. The situation is healthy, and within a few rods of Springfield meeting-house, Delaware county. There is on the meeting-house lot a Preparative Meeting School, kept by an experienced teacher, at which such children as may be entrusted to S. A. C.'s care, can attend, if desired. The West-town stage passes the door each way, twice a week. Terms moderate. For further information apply to R. Allen, No. 146 Pine street, B. Albertson, No. 45 North Sixth street, or J. C. Allen, No. 180 South Second street.

Wanted,

By a Young Man from England, a situation in a store, where he would have an opportunity of learning the business, and being made fully acquainted with book-keeping. The age of the young man is eighteen and a half years.

Application to be made to Ingram Park, grocer, No. 465 Market street.

Sixth month, 1845.

MARRIED, on the 4th instant, at Friends' meeting-house at Chester, WILLIAM S. HUTTON, of Nether Providence, Delaware county, Pa., to HANNAH, daughter of Richard Wetherill, of the former place.

DIED, on the 5th ultimo, MARGARET ESTLACK, of this city, in the seventy-seventh year of her age, a member of the Western District Monthly Meeting, and late of Haddonfield, N. J., having been confined to her room for more than a year with a painful disease, which she was enabled to bear with much patience; we trust she has now entered into her everlasting rest.

——, of paralysis, on Sixth-day, the 16th of Fifth month last, at his residence in Marlton, Burlington co., N. J., ISAAC STOKES, a beloved member and overseer of Cropwell particular, and Upper Evesham Monthly Meeting, in the fifty-ninth year of his age. "Blessed are the merciful, for they shall obtain mercy."

——, on the 12th instant, in the twenty-ninth year of her age, SARAH L., wife of Thomas Evens, of Cropwell, and daughter of Abraham Lippincott, of Haddonfield, New Jersey. Of a quiet and unobtrusive disposition, her path through life was a retired one. During her last sickness, she was enabled to impart much suitable advice to the members of her family, calling each one separately to her bed side, and then taking leave of them in a very solemn manner. Under this afflicting dispensation of Providence, her surviving friends have the comforting assurance, that, through faith in her blessed Redeemer, "death to her had no terrors:"—and the humble hope arises, that though the beloved wife, daughter, sister, and friend, has been in inscrutable wisdom thus early and safely gathered, the event may be sanctified unto them. "Shall not the Judge of all the earth do right?"

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BENJAMIN BANNEKER.

Interesting Memoir of BENJAMIN BANNEKER, *a Coloured Marylander. Read before the Maryland Historical Society, at its meeting for May*, 1845. *By John H. B. Latrobe, Esq.*

[Published by order of the Society.]

(Continued from page 308.)

The first almanac which Banneker prepared, fit for publication, was for the year 1792. By this time his acquirements had become generally known, and among others who took an interest in him was James McHenry, Esq. J. McHenry wrote a letter to Goddard and Angell, then the almanac publishers in Baltimore, which was probably the means of procuring the publication of the first almanac. It contains a short account of Banneker, and is inserted as the most appropriate preface that could have been furnished for the work. J. McHenry's letter does equal honour to his heart and understanding. A copy of the almanac is presented herewith to the society, in the name of Mrs. Ellicott, the widow of G. Ellicott, Banneker's steadfast friend.

In their editorial notice, Goddard and Angell say, "they feel gratified in the opportunity of presenting to the public, through their press, what must be considered as an extraordinary effort of genius—a complete and accurate Ephemeris for the year 1792, calculated by a sable descendant of Africa," &c. And they further say, that "they flatter themselves that a philanthropic public, in this enlightened era, will be induced to give their patronage and support to this work, not only on account of its intrinsic merits, (it having met the approbation of several of the most distinguished astronomers of America, particularly the celebrated David Rittenhouse,) but from similar motives to those which induced the editors to give this calculation the preference, the ardent desire of drawing modest merit from obscurity, and controverting the long-established illiberal prejudice against the blacks."

The motive alluded to by Goddard and Angell, in the extract just quoted, of doing justice to the intellect of the coloured race, was a prominent object with Banneker himself; and the only occasions when he overstepped a modesty which was his peculiar characteristic, were when he could, by so doing, "controvert the long-established illiberal prejudice against the blacks." We find him, therefore, sending a copy of his first almanac to Thomas Jefferson, then Secretary of State under General Washington, saying in the letter that accompanied it, "although you may have the opportunity of perusing it after its publication, yet I chose to send it to you in manuscript previous thereto, that you might not only have an earlier inspection, but that you might also view it in my own handwriting."

To the letter from which the above is an extract, and which will be found at length in the Appendix to this memoir, Thomas Jefferson made the following reply:

"Philadelphia, Aug. 30, 1791.

"Sir,—I thank you sincerely for your letter of the 19th instant, and for the almanac it contained. Nobody wishes more than I do to see such proofs as you exhibit, that nature has given to our black brethren talents equal to those of the other colours of men, and that the appearance of a want of them is owing only to the degraded condition of their existence both in Africa and America. I can add with truth, that no one wishes more ardently to see a good system commenced for raising the condition both of their body and mind to what it ought to be, as fast as the imbecility of their present existence, and other circumstances which cannot be neglected, will admit. I have taken the liberty of sending your almanac to Monsieur de Condorcet, Secretary of the Academy of Sciences at Paris, and member of the Philanthropic Society; because I considered it a document to which your whole colour had a right for their justification against the doubts which have been entertained of them.

I am, with great esteem, sir,
your most obedient servant,
THO. JEFFERSON."

Mr. Benjamin Banneker,
Near Ellicott's Lower Mills, Balt. co.

When he published his first almanac, Banneker was fifty-nine years old, and had high respect paid to him by all the scientific men of the country, as one whose colour did not prevent his belonging to the same class, so far as intellect went, with themselves. After the adoption of the constitution in 1789, commissioners were appointed to run the lines of the District of Columbia, the ten miles square now occupied by the seat of government, and then called the "Federal territory." The commissioners invited Banneker to be present at the runnings, and treated him with much consideration. On his return, he used to say of them, that "they were a very civil set of gentlemen, who had overlooked his complexion on account of his attainments, and had so far honoured him as to invite him to be seated at their table; an honour," he added, "which he had thought fit to decline, and requested that a side-table might be provided for him."

Banneker continued to calculate and publish his almanacs until 1802, and the folio already referred to and now before the Society, contains the calculations clearly copied, and the figures used by him in his work. The hand-writing, it will be seen, is very good and remarkably distinct, having a practised look, although evidently that of an old man, who makes his letters and figures slowly and carefully. His letter to Thomas Jefferson, in the appendix, gives a very good idea of his style of composition and his ability as a writer. The title of the almanac is here transcribed at length, as a matter of curious interest at this later day. If it claims little of the art, and elegance, and wit of the almanacs of Punch or of Hood, it is, nevertheless, considering its history, a far more surprising production.

"Benjamin Banneker's Pennsylvania, Delaware, Virginia, and Maryland Almanac and Ephemeris for the year of our Lord 1792, being Bissextile or leap-year, and the sixteenth year of American Independence, which commenced July 4, 1776. Containing the motions of the sun and moon, the true places and aspects of the planets, the rising and setting of the sun, and the rising, setting, and southing, place and age, of the moon, &c. The Lunations, Conjunctions, Eclipses, Judgment of the Weather, Festivals, and remarkable days." Thus much is Banneker's: then follow Goddard and Agell: "Also several useful tables and valuable receipts—various selections from the common-place book of the Kentucky philosopher, an American sage; with interesting and entertaining essays in prose and verse—the whole comprising a greater, more pleasing and useful variety than any book of the *kind* and *price* in North America."

Besides his aptitude for mechanics, and his ability as a mathematician, Banneker was an acute observer, whose active mind was constantly receiving impulses from what was taking place around him. Many instances of this are to be found in the record of his calculations, which he seems to have used occasionally as a common-place book. For instance, under date of the 27th of August, 1797, he writes: "Standing at my door I heard the discharge of a gun, and in four or five seconds of time, after the discharge, the small shot came rattling about me, one or two of which struck the house; which plainly demonstrates that the velocity of sound is greater

than that of a cannon bullet." It must have been a philosophic mind, which observing the fact as here stated, drew from it the correct conclusion, and then recorded it in appropriate terms as a simple and beautiful illustration of the law of nature, with which, in all probability, he first became acquainted through its means.

Again, on the 23rd of December, 1790, he writes: "About 3 o'clock A. M. I heard the sound and felt the shock like unto heavy thunder. I went out, but could not observe any cloud above the horizon. I therefore conclude it must be a great earthquake in some part of the globe." A similar conclusion from the same facts was drawn by a greater man than Banneker near eighteen hundred years before,* and recorded, to be commented on in after ages.

Nor was Banneker's observation confined to matters of a philosophical character. There is evidence in the memoranda of his record-book, that natural history was equally interesting to him. The following, independent of its connection with the subject of our memoir, possesses general interest, as an authentic statement by an eye-witness, of a curious fact in entomology. In April, 1800, he writes: "The first great locust year that I can remember was 1749. I was then about seventeen years of age, when thousands of them came and were creeping up the trees and bushes. I then imagined they came to eat and destroy the fruit of the earth, and would occasion a famine in the land. I therefore began to kill and destroy them, but soon saw that my labour was in vain, and therefore gave over my pretension. Again in the year 1766, which is seventeen years after their first appearance, they made a second, and appeared to me to be full as numerous as the first. I then, being about thirty-four years of age, had more sense than to endeavour to destroy them, knowing they were not so pernicious to the fruit of the earth as I imagined they would be. Again in the year 1783, which was seventeen years since their second appearance to me, they made their third; and they may be expected again in the year 1800, which is seventeen years since their third appearance to me. So that if I may venture to express it, their periodical return is seventeen years; but they, like the comets, make but a short stay with us. The female has a sting in her tail as sharp and hard as a thorn, with which she perforates the branches of the trees, and in the holes lays eggs. The branch soon dies and falls. Then the egg, by some occult cause, immerges a great depth into the earth, and there continues for the space of seventeen years as aforesaid."

"I like to forgot to inform, that if their lives are short, they are merry. They begin to sing or make a noise from first they come out of the earth, till they die. The hindermost part rots off, and it does not appear to be any pain to them, for they still continue on singing till they die."

Again, there is the following record of a fact in natural history: "In the month of January, 1797, on a pleasant day for the season, I observed my honey-bees to be out of their hives, and they seemed very busy, all but one hive. Upon examination, I found all the bees had evacuated this hive, and left not a drop of honey behind them. On the 9th February ensuing, I killed the neighbouring hives of bees on a special occasion, and found a great quantity of honey, considering the season—which I imagine the stronger had violently taken from the weaker, and the weaker had pursued them to their home, resolved to be benefitted by their labour, or die in the contest."

The last extract we shall make from the record-book, is one which indicates a relish for the beautiful in nature, as well by his undertaking to record a description of what he saw, as by the language which he uses. The extract is from the last pages of the book, when he was in his seventy-first year. His writing is still distinct, but the letters have lost their firmness, and show that his hand trembled as it held the pen.

"1803. Feb. 2d. In the morning part of the day, there arose a very dark cloud, followed by snow and hail, a flash of lightning, and loud thunder crack; and then the storm abated until afternoon, when another cloud arose at the same point, viz., the north-west, with a beautiful shower of snow. But what beautified the snow was the brightness of the sun, which was near setting at the time. I looked for the rainbow, or rather snowbow, but I think the snow was of too dense a nature to exhibit the representation of the bow in the cloud.

"N.B. The above was followed by very cold weather for a few days."

(To be concluded.)

* Pliny.

Depth of Roots.—In light subsoils, the roots of trees have been found at a depth of ten and twelve feet. Roots of the Canada thistle have been traced six or seven feet below the surface. Wheat, in a rich, mellow soil, will strike roots three feet downwards, and much further horizontally. The roots of oats have been discovered eighteen inches from the stem, and the long thread-like roots of grass, still further. The fine roots of the onion, being white, and easily traced in black soil, have been followed two feet. The importance of a mellow soil, for these fine roots to penetrate, is obvious.—*English paper.*

Extent of Oregon Territory.—On the east it skirts 800 miles along the Rocky Mountains, on the south 300 miles along the Snowy Mountains, on the west 700 miles along the Pacific Ocean, and on the north 250 miles along the North American possessions of Russia and England. This area or immense valley contains 360,000 square miles—capable undoubtedly of forming seven states as large as New York, or forty states of the dimensions of Massachusetts. Some of the islands on the coast are very large—sufficient to form a state by themselves. These are situated north of the parallel of 48°. Vancouver's Island, 260 miles in length and 50 in breadth, contains 12,000 square miles—an area larger than Massachusetts and Connecticut. Queen Charlotte's, or rather Washington Island, 150 miles in length and 30 in breadth, contains 4000 square miles. On both of these immense islands, though they lie between the high parallels of 48 and 54 degrees, the soil is said to be well adapted to agriculture. The straits and circumjacent waters abound in fish of the finest quality. Coal of good quality, and veins of other minerals, have been found. —*Late paper.*

Newly-discovered Land Renovator.—The German papers are giving currency to the statement that Liebig, the celebrated Professor of Chemistry at the University of Giessen, has discovered a mineral substance, which, when combined with guano, will produce one of the most fertilizing manures known. It is added, that a joint-stock company, with a capital of £120,000 sterling, composed for the most part of leading English capitalists, was, immediately on the discovery being made, formed for the purpose of carrying on, upon a large scale, the manufacture of the new compound. Among the subscribers are, however, several eminent professors of agriculture, who, according to the *Impartial du Rhin*, give out that the application of this substance to the culture of lands will produce an entire revolution in the agricultural system. If one acre of land may be rendered as productive as two now are, not only is the first cost of the land saved to the proprietor, but half the labour of the cultivator It will be in fact equivalent to giving to landholders two acres to every one now possessed. This last consideration, in this new country, where land is more abundant than labour, we are unable properly to appreciate. But even here, in the United States, in the counties adjacent to all the Atlantic cities, land is of great value, and if every farm, through the operation of this new manure, may be rendered equal to two, we may begin to estimate its value in the old, crowded countries of Europe. The agricultural interest is the great interest of the world, and whatever relates to its improvement is of the first consideration.—*Id.*

Wonders of the Cotton Manufactory.—A single cotton factory, that of the Merrimack at Lowell, produces 450,000 yards of cotton cloth a week, or 12,500,000 yards a year. There are about 5000 yards of thread in a yard of cloth; thus, every working day, this factory spins 600 million feet of thread; 50 million every working hour; and nearly one million every minute! Thus a cord of sufficient length to belt the world at the equator, is produced by a single factory in two hours. This is the work of one establishment, and is not more than a two-hundredth part of the whole manufacture of the United States. The length of thread, drawn out by the cotton factories of the world, cannot be less than fifteen millions of feet every working second, or every time the heart beats! Such is the bewildering magnitude of the scale upon which this single branch of human industry is conducted.—*Late paper.*

Destruction of Birds.

In Peabody's Report on the Birds of Massachusetts, is the following passage, exhibiting the impropriety of their heartless destruction for the mere pleasure of the sportsman:

"It is, however, in the light of utility, that this subject can be most forcibly presented; and it will be seen that to exterminate birds which do a little harm occasionally, is to protect ourselves from a small evil at the expense of a greater; it is in fact securing the fruit by the sacrifice of the tree. There is no question that we are now suffering severely in consequence of this folly. No kind of cultivation is affected to any considerable extent by the depredations of birds; and if it should be, means may be devised to prevent them. Not so with the insects and their ravages: the fate of the locust, the apple, the pear, and many other trees, shows, that if insects fasten themselves upon one of them, we must give it up as lost, for all that we at present know. Surely, then, of two evils we should submit to the one which may possibly be prevented, rather than invite and encourage one over which we have no control."

"A slight calculation will show what an amount of service birds are able to render. Wilson makes the computation, that each red-winged blackbird devours on an average fifty grubs a day; so that a single pair, in four months, will consume more than twelve thousand. Allowing that there are a million pairs of these birds in New England in summer, which is but a moderate estimate, they would destroy twelve thousand millions. Let any one consider what an immense injury that number of insects would do, and this would be sufficiently striking to show how much we are indebted to the labours of these birds. But the computation may be greatly extended, for many insects have young by the hundred; besides cutting off the existing destroyers, they are prevented from multiplying; and when we consider what myriads of birds there are, constantly and efficiently engaged in this service, it gives us an impression, beyond the power of calculation to reach, of the astonishing manner in which the increase of insects is kept down, simply by sparing the lives of their natural destroyers; and this, it must be remembered, is the only means of preventing their increase, and reducing their formidable numbers. No other remedy that man can apply will reach the evil;—this is the vocation of birds; and if for the sake of removing a small evil, we will not permit them to live and labour in it, we must not complain when the natural consequences come."

"This is not mere speculation; we have experience to teach us on the subject. Kalm records, that after some states had paid three pence a dozen for the destruction of blackbirds, the consequence was a total loss in the year 1749, of all the grass and grain by means of insects which had flourished under the protection of that law. The example of our trees, just alluded to, is also a standing warning; for we see that new ones are adding to their numbers. The maple, perhaps the most valued of our ornamental trees, is now marked out for destruction, and in spite of all that *we* can do, will soon be entirely lost. There is nothing to prevent this process going on; other trees will soon swell the list of victims; and when it is too late, we shall lament that we have extended the evil, by protecting our enemies and persecuting our friends. Every cultivator, for his own sake, as well as the public good, should endeavour to spread right views on this subject, and to show that the wanton extermination of birds is throwing difficulties in the way of horticulture and farming, which no industry, science or skill, can overcome."

Early Harvesting.—An extensive planter, residing a few miles from Edenton, N. C., commenced cutting his wheat on the 22d of last month, being some three weeks earlier than the usual time of harvesting.—*Late paper.*

Preserving Eggs.—Place a layer of sawdust in a keg, then pack the eggs closely to each other, with the *small end down*, to prevent the yolk passing through the white of the egg; over this place another layer of sawdust, packing closely to and between the eggs, where they do not touch each other, and so on to filling the keg; then head it tight, and change end for end every twenty-four hours. In this manner eggs will keep a year, and be as fresh as the day they were laid.—*Late paper.*

THE PILGRIMS.

(Concluded from page 310.)

Among the chief attractions of "the things below," were certain little lumps of yellow clay, on which almost every eye and every heart was fixed. When I saw the variety of uses to which this clay could be converted, and the respect which was shown to those who could scrape together the greatest number of pieces, I did not much wonder at the general desire to pick up some of them. But when I beheld the anxiety, the wakefulness, the competitions, the contrivances, the tricks, the frauds, the scuffling, the pushing, the turmoiling, the kicking, the shoving, the cheating, the circumvention, the envy, the malignity, which was excited by a desire to possess this article; when I saw the general scramble among those who had little to get much, and of those who had much to get more, then I could not help applying to these people a proverb in use among us, "that gold might be bought too dear." Though I saw that there were various sorts of baubles which engaged the hearts of different travellers, such as an ell of red or blue ribbon, for which some were content to forfeit their future inheritance, committing the sin of Esau, without his temptation of hunger; yet the yellow clay I found was the grand object for which most hands scrambled and most souls were risked. One thing was extraordinary, that the nearer some of these people were to being turned out of their tenement, the fonder they grew of these pieces of clay, so that it seemed natural to conclude they meant to take the clay with them to the far country; but I soon learnt this clay was not current there, the Lord having declared to these pilgrims, that as "they had brought nothing into this world, they could carry nothing out."

I inquired of the different people who were raising the various heaps of clay, some of a larger, some of a smaller size, why they discovered such unremitting anxiety, and for whom? Some, whose piles were immense, told me they were heaping up for their children; this I thought might be right, till on casting my eyes round, I observed many of the children of these very people had large heaps of their own. Others told me it was for their grandchildren; but on inquiry I found these were not yet born, and, in many cases, there was little chance that they ever would. The truth, on a close examination, proved to be, that the true genuine heapers really heaped for themselves; that it was, in fact, neither for friend nor child, but to gratify an inordinate appetite of their own. Nor was I much surprised after this to see these yellow hoards at length "canker, and the rust of them become a witness against the hoarders, and eat their flesh as if it were fire."

Many, however, who had set out with a high heap of their father's raising, before they had got one-third of their journey, had scarcely a single piece left. As I was wondering what had caused these enormous piles to vanish in so short a time, I spied scattered up and down the country all sorts of odd inventions, for some or other of which the vain possessors of the great heaps of clay had trucked and bartered them away, in fewer hours than their ancestors had spent years in getting them together. O, what a strange, unaccountable medley it was! and what was ridiculous enough, I observed that the greatest quantity of the clay was always exchanged for things that were of no use that I could discover, owing, I suppose, to my ignorance of the manners of that country.

In one place I saw large heaps exhausted in order to set two idle pampered horses a running; but the worst part of the joke was, the horses did not run to fetch or carry anything, but merely to let the gazers see which could run fastest. Now this gift of swiftness, exercised to no one useful purpose, was only one out of many instances of talents used to no end. In another place I saw whole piles of the clay spent to maintain long ranges of buildings full of dogs, on provisions which would have nicely fattened some thousands of pilgrims who sadly wanted fattening, and whose ragged tenements were out at elbows, for want of a little help to repair them. Some of the piles were regularly pulled down once in seven years, in order to corrupt certain needy pilgrims to belie their consciences. Others were spent in playing with white stiff bits of paper painted over with red and black spots, in which I thought there must be some conjuring, because the very touch of these painted pasteboards made the heaps fly from one to another, and back again to the same, in a way that natural causes could not account for. There was another proof that there must be some magic in this business, which

was, that if a pasteboard with red spots fell into a hand which wanted a black one, the person changed colour, his eyes flashed fire, and he discovered other symptoms of madness, which showed there was some witchcraft in the case. These clean little pasteboards, as harmless as they looked, had the wonderful power of pulling down the highest piles in less time than all the other causes put together. I observed many small piles were given in exchange for an enchanted liquor, which, when the purchaser had drank to a little excess, he lost all power of managing the rest of his heap, without losing the love of it.

Now I found it was the opinion of sober pilgrims, that either hoarding the clay, or trucking it for any such purposes as the above, was thought exactly the same offence in the eyes of the Lord; and it was expected, that when they should come under his more immediate jurisdiction in the far country, the penalty annexed to hoarding and squandering would be nearly the same. While I examined the countenances of the owners of the heaps, I observed that those who I well knew never intended to make any use at all of their heap, were far more terrified at the thought of losing it, of being torn from it, than those who were employing it in the most useful manner. Those who best knew what to do with it, set their hearts least upon it, and were always most willing to leave it. But such riddles were common in this odd country.

Now I wondered why these pilgrims, who were naturally made erect, with an eye formed to look up to "the things above," yet had their eyes almost constantly bent in the other direction; riveted to the earth, and fastened "on things below," just like those animals who walk on all four. I was told they had not always been subject to this weakness of sight and proneness to earth: that they had originally been upright and beautiful, having been created after the image of the Lord, who was himself the perfection of beauty, that he had placed them in a far superior situation, which he had given them in perpetuity, but that their first ancestors fell from it through pride and carelessness; that upon this the freehold was taken away, they lost their original strength, brightness, and beauty, and and were driven out into this strange country; where, however, they had every opportunity given them of recovering their health, and the Lord's favour and likeness, for they were become so disfigured, and were grown so unlike him, that you would hardly believe that they were his own children, though, in some, the resemblance was become again visible. The Lord, however, was so merciful, that instead of giving them up to the dreadful consequences of their own folly, as he might have done without any impeachment of his justice, he gave them immediate comfort, and promised them, that in due time his own Son should come down, and restore them to the future inheritance, which he should purchase for them. And now it was, that in order to keep up their spirits, after they had lost their estate through the folly of their ancestors, that he began to give them a part of their former title-deed. He continued to send them portions of it from time to time, by different faithful servants, whom, however, these ungrateful people generally used ill, and some of whom they murdered. But for all this the Lord was so very forgiving, that he at length sent these mutineers a proclamation of full and free pardon by his Son, who, though they used him in a more cruel manner than they had done any of his servants, yet after having "finished the work his Father had given him to do," went back into the far country to prepare a place for all them who believe in him; and there he still lives, begging and pleading for those unkind people whom he still loves and forgives, and will restore to the purchased inheritance, on the easy terms of their being heartily sorry for what they have done, thoroughly desirous of pardon, and convinced that "He is able and willing to save to the utmost all them that come unto him."

I saw indeed that many old offenders appeared to be sorry for what they had done; that is, they did not like to be punished for it. They were willing enough to be delivered from the penalty of their sin, but they did not heartily wish to be delivered from the power of it. Many declared, in the most public manner, once every week, that they were very sorry they had done amiss; but it was not enough to declare their sorrow ever so often, if they gave no other sign of their penitence. For there was so little truth in them, that the Lord required other proofs of their sincerity beside their own word, for they often lied with their lips and dissembled with their tongue. But those who professed to be penitents, were neither allowed to raise heaps of clay, by circumventing their neighbours, nor to have great piles lying by them useless, nor must they barter them for any of these idle vanities, which reduced the heaps on a sudden: for I found that among the grand articles of future reckoning, the use they had made of the heaps would be a principal one.

I was sorry to observe many of the fairer part of these pilgrims spend too much of their heaps in adorning and beautifying their tenements of clay, in painting, and white-washing, and enamelling them. All those tricks, however, did not preserve them from decay; and when they grew old, they even looked worse for all this cost and varnish. Some, however, acted a more sensible part, and spent no more upon their mouldering tenements than just to keep them whole and clean, and in good repair, which is what every tenant ought to do; and I observed that those who were moderate in the care of their own tenements, were most attentive to repair and warm the ragged tenements of others. But none did this with much zeal or acceptance, but those who had acquired a habit of overlooking the "things below," and also by the constant use of the telescope, had got their natural weak and dim sight so strengthened, as to be able to discern pretty distinctly the nature of the "things above." The habit of fixing their eyes on these glories, made all the shining trifles which composed the mass of "things below," at last appear in their own diminutive littleness. For it was in this case particularly true, that things are only big or little by comparison; and there was no other way of making the "things below" appear as small as they really were, but by comparing them by means of the telescope with the "things above." But I observed that the false judgment of the pilgrims ever kept pace with their wrong practices, for those who kept their eyes fastened on the "things below," were reckoned wise in their generation, while the few who looked forward to the future glories, were accounted by the bustlers or heapers, to be either fools or mad.

Well—most of these pilgrims went on in adorning their tenements, adding to their heaps, grasping the "things below" as if they would never let them go, shutting their eyes instead of using their telescope, and neglecting their title-deed, as if it was the parchment of another man's estate, and not their own; till, one after another, each felt his tenement tumbling about his ears. Oh! then what a busy, bustling, anxious, terrifying, distracting moment was that! What a deal of business was to be done, and what a strange time was this to do it in! Now to see the confusion and dismay occasioned by having left everything to the last minute. First some one was sent for to make over the yellow heaps to another, which the heaper now found would be of no use to himself in shooting the gulf; a transfer which ought to have been made while the tenement was sound. Then there was a consultation of between two or three masons at once, perhaps to try to patch up the walls, and strengthen the props, and stop the decays of the tumbling tenements; but not till the masons were forced to declare it was past repairing, (a truth they were rather too apt to keep back,) did the tenant seriously think it was time to pack up, prepare, and be gone. Then what sending for the wise men who professed to explain the title-deed! And oh, what remorse that they had neglected to examine it, till their senses were too confused for so weighty a business! What reproaches, or what exhortations to others to look better after their own affairs! Even to the wisest of the inhabitants, the falling of their tenements was a solemn thing; solemn, but not surprising; they had long been packing up and preparing; they praised their Lord's goodness that they had been suffered to stay so long; many acknowledged the mercy of their frequent warnings, and confessed that those very dilapidations, which had made the house uncomfortable, had been a blessing, as it had set them on diligent preparation for their future inheritance; had made them more earnest in examining their title to it, and had set them on such a frequent application to the telescope, that the "things above" had seemed every day nearer and nearer. These desired not to be "unclothed, but to be clothed upon, for they knew that if their frail tabernacle was dissolved, they had an house not made with hands, eternal in the heavens."

Remember the poor woman that gave her mite, which Christ preferred above all, because she gave all, but it was to God's treasury. Mark, xii. 42, 43, 44.

For "The Friend."

RELIGIOUS SYMPATHY.

Amidst the numerous difficulties of human life, how cheering are the kind attentions of sincere friends, whose sympathies are awakened by each others' trials, and who are led under the influence of a Christian spirit, to sweeten the bitter cup. These acts of brotherly kindness are not only bestowed in the discharge of social duties, but they are peculiarly called into action in holding up each others' hands in the spiritual warfare, or pouring the oil and wine into the wounded and fainting soul. Such bear each others' burdens, and so fulfil the law of Christ—the law which governs his body, that when one member suffers all the others suffer with it, and when one is honoured, the rest rejoice with it. They watch over one another for good, and seek for opportunities to strengthen each other to run the way of his requirings who is Head over all things to his church, which he hath washed and sanctified by his Spirit, and justifies by his precious blood. This is the condition of those who through humility and daily watchfulness keep their habitations in the Truth, and are tender one of another. The nature of Christ is to seek and to save that which is lost, or is in danger of going astray; in this element the soul lives and breathes which is united to Him, who gives it divine life, and true discernment of its own state, and often that of others. These will be preserved from calling evil, good, and good, evil, from putting darkness for light, and calling light, darkness. They will be favoured to judge rightcous judgment, and not condemn those who serve God, as those who serve Him not, nor give their strength to that which is wrong, or oppose that which is right. There is a mystery of iniquity as well as the mystery of godliness; the former works with the deceivableness of unrighteousness, by which all are liable to be misled, unless daily application is made to Him who searches the heart and showeth unto man what his thoughts are.

Young persons of but little religious growth and yet espoused to Christ, are not aware how animating their cheerful society, tempered by the restraining power of the cross, is often made to their older Friends who are bearing the burden and heat of the day. It seems to be part of the divine economy, that old and young should be mutually helpful to each other. The buoyant and elastic spirits of youth sweetened and regulated by the Grace of the Redeemer, impart vigour to the borne down and weary soldier, while the solid character of age, rendered firm by many provings of faith, and conflicts in which victory has been won, exhibits the religion of the cross in a light which inspires reverence for it in the young convert, and a secret breathing of soul that he may be strengthened to follow on in the footsteps of such persevering ones.

In this state of existence the living members have much to endure. They suffer on account of their own weakness and fear of falling away—and they suffer from the conduct of those who profess the religion of the Lord Jesus, but are not actuated by his Spirit. Discouragement is often thrown in their way, as Satan is constantly watching to effect their downfall, and they labour along weary and faint at times, from obstacles which ought not to interfere with their duty. Their only hope is in the recompense of reward when the race is run, and the good fight is fought, of which no man can deprive them, if the Lord be on their side. It is a mercy that such are found in every age, but a severe test to part with them when clouds arise, and trials thicken around us—yet how often does it occur that such valiant soldiers are withdrawn from the conflict, when to those who are continued in the field a little longer, their aid appears to be most needed. If such who were worthy of double honour for their unflinching integrity to the cause of Christ, have received the kind, and affectionate, and respectful attentions due to them as men, and more so as pillars in the church, it must leave a pleasant reflection in their survivors. But if their name has been cast out as evil, and they have been treated with harshness and disrespect, and, like Jeremiah, put into the pit, the retrospect will be bitter. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." "But the memory of the just is blessed"—"and the righteous shall be in everlasting remembrance"—they "shall shine forth as the sun in the kingdom of their Father."

For "The Friend."

THE STATE OF THE CHURCH.

"And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." *Oba.* 21.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 *Tim.* iv. 16.

"If we who are placed as watchmen in Zion, faithfully discharge the trust reposed in us, we shall be made instrumental in gathering the scattered and dispersed sheep, from the east and from the west, from the north and from the south, to the Great Shepherd, to the true sheep-fold; and finally obtain an admittance into those glorious mansions, where the morning stars join in singing hallelujahs, and where all the sons of God forever shout for joy." *S. Fothergill.*

"The Lord is working a work in the earth, mighty and wonderful; he is gathering the scattered, and binding up the broken-hearted, and his people shall dwell in safety, and none shall make them afraid; no weapon that is formed against them shall prosper, nor any hand that is lifted up shall prevail; for Zion shall rise out of the dust, the beautiful garments shall be put on, and mourning and sorrow shall flee away. Her light is risen, that is everlasting, and the sun shall never go down, but his day shall remain forever, and the night shall not again cover her brightness, nor the sun set upon her habitation. The city that hath long lain waste shall again be builded, and the dwelling that hath long been without inhabitant shall be replenished; for the numberless seed of Jacob is coming out of Egypt that shall replenish the whole earth." *E. Burrough.*

My mind was lately much impressed with some serious reflections concerning the state of our Religious Society, particularly upon reading a letter from Thomas Gawthorp to Samuel Fothergill, both of whom visited this country in 1756. It contains the following paragraph. "I hope thou wilt sometimes remember me, a poor traveller in these perilous times, with desires that fortitude and wisdom from on High may be my armour, whilst I have to pass through the broken ranks of these hosts, where sword is set against sword, and the divisions are so great, even amongst the first born sons of Jacob; for which my heart and bowels are pained within me."

Be it remembered, that the Society of Friends professes to be one people the world over, holding the same precious faith, and to be governed by the same discipline in substance. Now all the living members everywhere cannot but be deeply affected when one of the members suffers. And I can readily believe, that notwithstanding it is a time when lukewarmness prevails on many, that there is a considerable number in all the Yearly Meetings of the United States, who prefer the prosperity of Zion to their chiefest joy, and who will most deeply sympathize with their brethren where the enemy seems to have come in as a flood. These living baptised members, wherever situated, will doubtless, many of them, increase in vigilant endeavours to repair to the place where prayer is wont to be made; remembering that "the eye of the Lord is over the righteous, and his ear is open to their prayer;" and also, "with weeping and supplication will I lead them." These may derive great encouragement from the consideration that the great Shepherd of Israel, from the days of Moses, has had a tender regard for his church and people, and in their greatest extremities, when they have recourse to prayer, He has vouchsafed his all-sustaining help. Time would fail to mention the many remarkable instances recorded in the Scriptures to prove this heart-cheering truth. Although it is a time of treading down and perplexity, it is no time to despair. If we advert to the wonderful condescension that was manifested and continued to our worthy predecessors in the Truth all along their day, and through adorable mercy still held out to us, we have reverent cause to set up our Ebenezer, and thankfully acknowledge, hitherto the Lord has helped us. Oh, that the living members of our Society everywhere, may more and more be earnestly engaged in this heaven-born work of prayer. "The call goes forth to the church that she gather to the place of pure, inward prayer, and her habitation is safe."

May I be permitted to express my belief, that if Friends would get down to this place of pure prayer and fervently intercede for help, under a deep sense of their own inability, He, who remains to be the Healer of breaches, the Restorer of paths to dwell in, would yet condescend to work marvellously for their deliverance. I have strong and unshaken confidence in the all-sufficiency of the

power of an endless life, that first gathered us to be a peculiar people to the Lord's honour and to his praise, and that it is the same that ever it was, and would preserve us, if we keep under its sacred influence.

For "The Friend."

YEARLY MEETING OF FRIENDS IN IRELAND. 1845.

It is animating to find that the spirit which actuated that honourable elder, William Edmundson, and his nearly-united cotemporaries, in the practical support of the precepts of Christ and his apostles, is still bringing under the same religious exercise not a few we trust of their successors in profession in Ireland. The subjoined minutes of their late Yearly Meeting are valuable, and we would hope the hints conveyed by them would be profitable to many on this side of the Atlantic. With that on the foolish habit of wearing black for the dead, we would connect the query, how far benefit is conferred upon the dead, or the living, by placing monuments at the graves of departed friends, as it is said has been done in some burying-grounds; and how members of a society, which has testified against this vain show from the beginning, can reconcile it with the discipline, and a professed desire to maintain all our testimonies inviolate? A word to the wise may be sufficient.

"Having been favoured in this meeting with some fresh ability to enter into a solid consideration of the present state of our Society in this land, and also to partake together of a precious feeling of the continued loving-kindness of our Heavenly Father towards us, we desire that a sense of these renewed and unmerited mercies may so dwell on our spirits, as to animate to greater zeal in, and devotedness to the Lord's service when separated to our respective allotments. We would remind all our dear Friends, who desire the prosperity of the blessed cause of Truth, and whose hands may be at times ready to hang down from discouragement in the view of those things which so mournfully retard its advancement, how much depends on their faithfulness. It is from the dedication of these to the services, however small, into which it may please the Great Head of the Church individually to call them, that we look hopefully for a revival amongst us. Earnest, therefore, is our solicitude, that all may mind their calling, and that neither faint-heartedness, the encumbering cares of this life, nor any other hindering thing, may be permitted to deaden their energy in the spiritual warfare, or cause their diligence to relax in the labour which may be appointed them."

"Amongst the subjects which have in this meeting awakened our deep concern, is the evident, and, we fear, increasing disposition, in many of our members, to depart from Christian simplicity in apparel, language, and deportment. In these, as well as in other respects, we do assuredly believe the humble-minded follower of Christ, will find that he is not to be conformed to this world; and experience has abundantly convinced us of the danger which attends the indulgence of a desire for undue liberty, even in what may be regarded by some as the least step in this devious course. How often does one deviation make way for another, until, by degrees, the whole man becomes assimilated in manners to those who are but little acquainted with the restraints of the cross of Christ; and it is to be feared that this assimilation in the outward, prepares the way, in many cases, for being leavened into the spirit of the world. None of these instances of conformity to objectionable practices has caused us more sorrow, than the assuming by some of our members of mourning habits. We regard this as a very advanced step in that progress to which we have alluded; and we would tenderly entreat those who may feel inclined to follow the customs of the world in this particular, seriously to consider whether those afflictive dispensations of Divine Providence, with which they are visited in the death of near relations, ought not rather to be accepted as a call to humble themselves before the Lord, than as furnishing an occasion for gratifying the vain mind with those fashionable, and often hollow and insincere tokens of mourning."

"We believe it right to impart a word of caution to our members, in reference to the temptations which are presented to them by the various adventures now abroad, to engage in transactions of a highly objectionable and dangerous character. We allude chiefly to the buying and selling, with a view to profit by the fluctuations in the market, of shares in public undertakings, which, in many cases, can hardly be said to possess an intrinsic value, and which sometimes involve liabilities to the holder of a very serious nature. These speculations tend to draw the minds of those who are engaged in the pursuits of honourable industry, from their lawful callings, and are fraught with danger to all concerned in them. But we would especially call on our dear Friends to consider, whether the desire for a rapid acquisition of gain thus manifested, is compatible with Christian moderation and contentment, and whether it does not savour of that covetousness which the Lord abhorreth."

To the Editor of "The Friend."

Dear Friend:—I have long been gratified with the careful and prudent manner in which "The Friend" has been conducted. The principles of our Society, in their ancient purity and simplicity, frequently held forth to view through its columns, and the Christian temper and moderation that it evinces, in this day of commotion and excitement, are doubtless very encouraging and instructive to those who are seeking the right path for their footsteps. The following essay I have prepared for insertion, if thou should think it proper; desiring, however, that it might not occupy space that could be more usefully filled.

Very respectfully,
Thy friend,

Cayuga county, N. Y., Sixth month, 1845.

OUR RELIGIOUS SOCIETY.

In this age, which appears peculiarly fruitful in new discoveries, the continual changing of things, and the innovations upon society at large, are in danger of arresting the attention of mankind so completely, as to keep it very much aloof from sound Scriptural ground, and of leading many to view the ancient principles of Truth as quaint and common, inducing them almost to think, that in this enlightened age, as we are now prone to consider it, Truth must put on a new garb to suit herself for the times, be less rigid and exclusive, and more conformable to our appetites and pleasures than formerly. But alas! this is, I fear, a fatal mistake to many. It is said that "Truth never changes;" so that, though all men should forsake it, still it will remain the same. The apostle Paul, in his epistle to the Galatians, said, (chap. i. 8,) "but though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." The Rock of our salvation has been immutably fixed; for "other foundation can no man lay than that is laid, which is Jesus Christ;" (1 Cor. iii. 11.) and the terms unalterably and legibly written not on tables of stone, but on the fleshly tables of the heart.

Notwithstanding the vain forms and ceremonies that had been accumulating for ages round the visible church, sadly dimming its brightness, George Fox and his fellow-labourers settled on the ancient apostolic ground; their lives, their mode of worship, and the power and spirit of godliness with which they were imbued, bearing ample evidence that they fed on the same spiritual sustenance that supported the early advocates of Christianity. And from observations on the past, it would appear that there is no other place of safety. When any have departed, either individuals, or portions of Society, from the principles held by our ancient Friends, how remarkably, for the most part, have they withered away; and although some of them may have continued to possess a little apparent greenness at first, like a branch recently cut from a tree, yet in consequence of being severed from continual supplies of sap as from the root, they have at length withered away, and come to nothing, as regards their religious character. And doubtless it ever will be the case, that those who depart from the precious principles and testimonies of our early Friends, will sooner or later suffer proportionally a dimness of their spiritual vision; and like salt that has lost its savour, become fit for nothing but to be cast out and trodden under foot of men.

How important then, that we endeavour faithfully to maintain, as a holy standard, reared through much suffering, and committed to us as a sacred trust for its support, the doctrines and practice which so conspicuously marked our worthy predecessors; and not as faithless stewards, in this day of outward ease and prosperity, shamefully neglect so great a trust, and let it gradually fall to the ground. Through suffering it was reared, and through suffering and patient endurance it must be supported. Nothing but the love, charity,

forbearance and firmness, with the other Christian virtues which those principles inculcate, and the precious influence of the lamb-like spirit of our Holy Redeemer, as we dwell from conviction under their plastic regulation, can ever enable us rightly to uphold these immutable principles. They must temper us for receiving and bearing trials and afflictions with fortitude and Christian composure, so that we in our daily walks in life may *honour our profession* and *grace its testimonies.* In short, our lives must be conformable to the high and holy precepts of our blessed Saviour, before we can successfully advance his righteous cause—we must endeavour to dwell continually under that glorious canopy of celestial love, that would enable us to return good for evil; forgetting not that the disposition must be maintained that would lead us, if we are smitten on one cheek, to turn the other also—to pray for them that persecute us and despitefully use us, and patiently, yet firmly, to endure opposition and hardness as good soldiers, for the sake of the law and the testimony.

Perhaps one of the greatest consolations from retrospection to the man of truth, is the consciousness of having acted his part in times of trouble, under the direction of the "wisdom that cometh from above." Like a rainbow that spans the receding storm, the sweet reflection of having borne a testimony against innovations in a right spirit, imparts a soft and soothing radiance, often seeming to glow with compassion and mercy that have been experienced through the storm, from our blessed Lord, without whose assistance we cannot even think a good thought; and to beam upon us with assurances of Divine protection and guidance in the future, if we are properly concerned to keep our places in the Truth, and move only when we are sent, but then gladly and cheerfully to go. It appears now as important as in any past time, for all dear Friends who would support our ancient testimonies, to be careful that nothing like a contentious spirit beguile them into weakness, remembering continually an exhortation of the apostle Paul to the Galatians: "Let us not be desirous of vain glory, provoking one another, envying one another."

"For The Friend."

CAPITAL PUNISHMENT.

It is with satisfaction I perceive that the principles of our Society, on the subjects of Temperance, War, and Capital Punishment, are taking root, gradually, but certainly, in the public mind. It has not been long, since our Society stood nearly alone in the support of the doctrine, that the taking of human life was contrary to the laws of the Almighty Ruler of the universe; and many of them have had to suffer, for their faithful adherence to their principles in this respect. It is but lately that a conscientious scruple on this point has been recognized by our courts, as a sufficient excuse for declining to serve on a jury, in a case involving life. On the contrary such an excuse has been considered as a mark of contempt towards the judicial tribunal, and been punished accordingly. The community now appear to be becoming convinced of its unlawfulness under the Gospel, and within a few days a society has been organized in this city, for the suppression of the death penalty in all cases. Nor is it alone in this country that the subject is awakening attention, as the following, from a London paper, will show. May we all be encouraged to hold on faithfully to our testimonies, in the assurance that, as they are undoubtedly true, they will eventually triumph over all opposition.

I do not unite in the idea conveyed in the piece from the London Economist, that "*all* criminals are insane." I believe many are.

R.

"CAPITAL PUNISHMENT.

"We rejoice to find that the late horrid executions of criminals are exciting feelings of disgust throughout the country. It is felt that the hangman has done his best, (or worst) and man is not reformed. The more the hangman does, the more he gets to do, until every now and then a feeling of satiety comes over the public, from whom jurymen are chosen, and they take refuge in verdicts of insanity. But the fact is, all criminals are insane, which is no reason why, when they are proved to be mischievous, that they should be suffered to go at large; but it is a very good reason why they should be treated kindly and not vengefully—should be kept out of harm's way, in fact, both on their own account and on that of others. There is no greater remnant of barbarism among us than our criminal code, from beginning to end. It is, in fact, pure unadulterated barbarism. We stand out among so-called enlightened nations, in most unenviable relief, as the hanging nation; and it is a fact, that we have more criminals for our population than any people among whom records of crime are kept. With those who think it no sin to hang, but a right and necessary, though painful duty, this fact ought to weigh heavily.

It is evident they don't gain their ends by it; they don't deter from crime in proportion to the number of their executions, but, on the contrary, are dared with at least one, often two or three fresh murders, to say nothing of thefts and minor offences, for every time that they erect the gallows. Will experience, which guides us in everything else, carry no lessons to us in matters of life and death, and which, for better or for worse, have their effect on every member of society? We do not believe it. War, which some people are just now talking of, is bad enough; * * * But about hanging there is no one even insignificant feature which for a moment withdraws the view from its mean, cruel, coarse, vindictive character. Are we wrong, then, in hoping and anticipating, as we certainly much desire, that we are near having seen the end of it?"

Late Fire at Quebec.—The total loss of property has been computed to be between one million and one million and a half pounds—from four millions to six millions of dollars.—*Late paper.*

For "The Friend."

FRIENDS' BOOKS.

Having lately met with the following epistle from the Meeting for Sufferings in London, (incidentally published in a controversial work,) I have been induced to copy it for "The Friend," as showing the zealous concern of Friends in that day for the general and wide dissemination of the books, and through them, the principles, of our Society. May it incite us, in this our day, to follow them in the same good work.

A.

From the Meeting for Sufferings in London.

Dear Friends:—With our dear love in the Truth unto you all, these are to let you understand, that our Friends have at several Yearly Meetings had under their serious consideration how all those books that are printed for the service of Truth, and in the unity of Friends, might most effectually be spread for a general service to Truth; and at the last Yearly Meeting it was left unto this meeting, who accordingly have taken care and pains therein, and settled as followeth:

That those that print Friends' books, shall the first opportunity after printed, within one month at least, send to one of the correspondents in the counties, viz.:

For your county, two books of a sort for each Monthly Meeting in your county, if under six-pence; and but one of a sort, if above six-pence per book, for these reasons:

1st. For Friends to have general notice what book is printed.

2dly. That they may send for what other quantities they see a service for. And

3dly. That the printer may be encouraged in printing for Friends.

4thly. That one book at least of a sort that shall be printed may be kept in each Monthly and Quarterly Meeting, for the service of Truth and Friends, as there shall be occasion for the future; and as 'twas agreed at the last Yearly Meeting, 1692, in the printed epistle.

5thly. It is agreed, that for encouragement the printer will allow two-pence in the shilling for all such books.

6thly. It is agreed, that some here shall be appointed, that two or three weeks before each Quarter day, to examine the printer to see that they send no books but what are approved by Friends, and no more than two of a sort, as aforesaid, except the Friends in the country shall write for more, which it's hoped they will not fail in, as they see a service for them.

7thly. It's agreed or advised that the printer's accounts be fully cleared once a year at least, by those Friends the country shall send up to the Yearly Meeting.

8thly. It's agreed that the name of the printer employed by Friends, shall be sent, with directions how to write to him.

And dear Friends and brethren:

It's tenderly, and in brotherly love, advised and recommended unto you, that ye be careful and diligent in the spreading of all such books that are printed for the service of

Truth, and are either written in defence of it, or Christian doctrine, or holy profession, or by way of epistle, warning, caution, exhortation, or propheey; that so we may not be any way, or in any wise, remiss or negligent in promoting that holy and eternal Truth it hath pleased Almighty God to bless us with the knowledge of, and hath raised us up to stand witnesses for in our age and generation; nor nothing may be wanting on our parts to promote it, and the spreading of it.

Signed on behalf of the Meeting for Sufferings in London, 18th Sixth month, 1693, by

BENJ. BEALING.

Postscript. And this agreement and account herein sent, we think it needful you should record in your Quarterly book; and sometimes read it for remembranee and general notice.

A eurious engineering projeet has been deseribed recently before one of the railway committees. To secure a rapid communieation with Ireland, it is thought desirable to continue the North Wales Railway across the Menai Straits to Holyhead. The existing suspension-bridge is too weak to bear the railway trains, and the erection of a stone bridge is deemed impracticable. In these eircumstances, it is proposed to extend an iron tube or gallery across that arm of the sea, which, from the top of the one bank to that of the other, is 900 feet broad. There is a roek in the middle of the water which divides the space into two. The tube will, therefore, be in two lengths of 450 feet, built like an iron ship, of strong plates fastened by rivets, and perhaps strengthened by longitudinal ribs of iron. Its seetion is to be twenty-five feet in height, and fifteen in width. It seems to be thought that the tube will retain a nearly horizontal position by its rigidity, at a height above the water sufficient to allow masted ships to pass; and that too, while it is loaded with a railway train, weighing sixty or eighty tons.—*Foreign paper.*

Walking.—On the utility of bodily exereise as preservative of health, a writer in a London periodical lays it down as positive, that "walking is the most perfect exercise for the human body; every artery, from the heart to the extremities, propels the blood quicker, and more equally, in walking than in any other exercise. The blood is drawn from the head and upper parts, where it is most slow and languid, and is circulated with rapidity to every part."

Exercise.—Throughout all nature, want of motion indicates weakness, corruption, inanimation and death. Trenck, in his damp prison, leaped about like a lion, in his fetters of seventy pounds weight, in order to preserve his health; and an illustrious physician observes: "I know not which is the most necessary to the support of the human frame, food or motion. Were the exercise of the body attended to in a corresponding degree with that of the mind, men of great learning would be more healthy and vigorous—of more general talents—of more ample practical knowledge—more happy in their domestie lives—more enterprising, and more attached to their duties as men. In fine, it may with propriety be said, that the highest refinement of the mind, without improvement of the body, can never present any thing more than half a human being."

Iron Mountain.—The iron mountain of Missouri, which has so frequently been alluded to in the newspapers, is intended to be employed to furnish in part a supply to the immense demand for iron. The St. Louis New Era says: "We understand from a gentleman conneeted with the enterprise, that the Iron Mountain Company are ereeting an immense furnace near the mountain, and that they expeet to get it into full blast in October next; and that it will be followed up by the erection of other furnaees and maehinery, for the purpose of developing the rieh metallie resourees of that region. Sueh works are ealculated to be eminently useful. They will be especially valuable to that portion of the country, and to the State generally.

THE FRIEND.

SIXTH MONTH, 28, 1845.

We had supposed that by this time information would have been reeeived, enabling us in some measure to satisfy the solicitude of our readers in respect to New England Yearly Meeting, which eonvened last week. All that has yet eome to our knowledge, however, in relation to its proceedings, is scant and not very definite. We may state, at least, that the meeting assembled at the stated period and usual plaee, on Second-day morning, the 16th instant, without exclusion of any, as regards the reeent diffieulties. In the afternoon of that day, two separate clerks aeted, each ostensibly as the elerk of New England Yearly Meeting; and the day following, and subsequently, one body, it appears, has held its meetings in another house obtained for the purpose. So mueh must suffiee for the present. It is expected that statements of proceedings will be prepared for publieation by both divisions.

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We are indebted to an obliging Friend for a copy of some brief, but lively and edifying adviees issued by our brethren of Ireland, at their Yearly Meeting held in Dublin, in the Fourth month last. See page 318.

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The writer of a eontribution which has plaee in another part of the present number, will perceive that we have availed ourselves of the permission given to "make trifling alterations." This we hope will be no discouragement from following up his suggestion "occasionally to send other essays for a place in 'The Friend.'"

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MARRIED, at Friends' meeting-house, Wilmington, Delaware, on the 5th instant, HENRY DRINKER, of Montrose, Pa., to FRANCES C., daughter of the late John Morton, Jr., of Philadelphia.

———, on Fourth-day, the 18th inst., at Friends' meeting-house, Orange street, EDWARD S. SIMMONS, to SARAH C., daughter of Joseph Howell, all of this city.

DIED, on the 31st ultimo, at the residence of his father, Forest Hill, Delaware county, Penn'a., ARTHUR HOWELL, eldest son of Israel Howell, in the thirty-first year of his age. This interesting young man endured a lingering illness with composure and resignation. Possessed of a vigorous and cultivated mind, a mild and affectionate disposition, which, with the sterling integrity that marked his transactions, rendered him beloved and respected by all who knew him; sound and established in the principles of our Society, he gradually bent to the hallowed influence of religion, which smoothed to him the bed of sickness, and clothed his spirit with peace and love towards all around him. Though he expressed but little of his inward feelings, that little was sufficient to afford his relatives and friends the consoling belief, that, through Divine mercy, he was prepared to enter that city, whose walls are salvation and whose gates are praise.

——, at his residence in Burlington, N. J., on the 31st ultimo, JOHN GUMMERE, a highly esteemed member of the Society of Friends, in the sixty-first year of his age. The loss of our beloved Friend is a severe affliction to his immediate family; and he will be much missed in our Religious Society, where he usefully filled some important stations, and supported his profession by an exemplary life and conversation. He was a teacher for more than forty years; and was well qualified for this useful but arduous occupation. As a mathematician he had but few equals in the United States; and his treatises on surveying and astronomy were justly considered as the best known to our schools. Gummere's Boarding School for Boys has obtained a deserved celebrity, as an institution of a high order; having been resorted to by young men from nearly all the states in the union, and from the West Indies.—He was for more than thirty years a member of the American Philosophical Society, and contributed some valuable papers on astronomy, which are preserved in its transactions. He was also a member of the Philadelphia Academy of Arts and Sciences; and at one time was solicited to accept the chair of mathematics in the University of Pennsylvania, which, with its accompanying liberal compensation, he declined, as has been understood, lest its duties should be found to interfere with the maintenance of some of the religious testimonies of Friends. In the year 1825, the degree of Master of Arts was conferred upon him by the New Jersey College at Princeton. On the establishment of Haverford School in 1833, designed for the instruction of young men, members of our Religious Society, in the higher branches of a finished education, at the solicitation of many of his friends, John Gummere was induced to accept of the office of principal teacher of mathematics and natural philosophy. During eight or ten years his services were eminently useful in this institution. Finding his health declining under the arduous duties devolving upon him, he concluded to resign his charge at Haverford; and returned to Burlington, where, in connection with his eldest son, he resumed his former establishment. Here, however, his career of usefulness was shortly to close. The inroads which disease had made on his constitution, prepared the way for the attack of severe indisposition, which terminated in death.—In this dispensation of Providence, we mourn not the loss of our dear Friend as those who are without hope. Near his close, he remarked, that "the important work of preparation for the solemn change had not been left till then." During the last day of his life, his countenance beamed with the serenity of a soul "kept in perfect peace." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

——, near Salem, N. J., on the 14th instant, of pulmonary consumption, LYDIA ABBOTT, daughter of Samuel Abbott, deceased, in the thirty-third year of her age.

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BENJAMIN BANNEKER.

Interesting Memoir of BENJAMIN BANNEKER, *a Coloured Marylander. Read before the Maryland Historical Society, at its meeting for May*, 1845. *By John H. B. Latrobe, Esq.*

[Published by order of the Society.]

(Concluded from page 314.)

Soon after he obtained the books already mentioned, as having been lent him by George Ellicott, and became engrossed in his new studies, he found that it was necessary to have more time at his disposal than he had previously enjoyed, and also to be released from some cares that had occasionally annoyed him. The land on which he lived was divided into several small tenements, the rent of which contributed to Banneker's support. The collection of this rent was a source of constant trouble and vexation. His tenants quarrelled with him; they refused to pay him: if he insisted on payment, they annoyed him in a dozen different ways, until at last, saying that "it was better to die of hunger than of anger," he determined to sell his land for an annuity. He therefore made a careful calculation of the chances of his life upon such data as he could obtain, and the Ellicott family bought the land upon the terms proposed by him. In the same volume that contains his almanacs in manuscript, is an account current, by which it would seem that the annuity was £12 Maryland currency. This arrangement gave him the time he wanted, and the annuity, with the proceeds of his almanac, mainly supported him until he died. It is stated, that the only imperfect calculation which Banneker ever made, was the calculation for this annuity. He lived eight years longer than the time prescribed. Other persons in later days have done the same, where the insurance office has undertaken the calculation, so that Banneker's case is not a remarkable one in this respect. *Notwithstanding the sale of the land, he still resided on it, and, as it would seem from a memorandum in his record book, continued to labour on it a portion of his time. On the 24th April, 1802, he speaks of being in the field, holing for corn; and among the last entries made by him are charges for pasturage.

In 1804, Banneker died, in the 72nd year of his age: and his remains are deposited, without a stone to mark the spot, near the dwelling which he occupied during his lifetime. His land, of course, went at once into the possession of the Ellicotts, and his personal property was disposed of by him to his friends before he died. There is no evidence that he made a will, or that there was administration on his estate, to be found in the records of the Orphans' Court, which have been examined with a view of adding to the few materials still existing for his biography. There are several persons now living who recollect Banneker well, and from these Benjamin H. Ellicott, of Baltimore, has collected the memoranda from which, with the materials furnished by his record-book, this sketch has been prepared. The following is an extract from B. H. Ellicott's letter in regard to Banneker.

"During the whole of his long life he lived respectably and much esteemed by all who became acquainted with him, but more especially by those who could fully appreciate his genius, and the extent of his acquirements. Although his mode of life was regular and extremely retired, living alone, having never married—cooking his own victuals and washing his own clothes, and scarcely ever being absent from home—yet there was nothing misanthropic in his character, for a gentlemen who knew him, thus speaks of him. 'I recollect him well. He was a brave-looking, pleasant man, with something very noble in his appearance. His mind was evidently much engrossed in his calculations, but he was glad always to receive the visits which we often paid to him.'" Another of Ellicott's correspondents writes as follows:—"When I was a boy, I became very much interested in him, (Banneker,) as his manners were those of a perfect gentleman; kind, generous, hospitable, humane, dignified and pleasing, abounding in information on all the various subjects and incidents of the day; very modest and unassuming, and delighting in society at his own house. I have seen him frequently. His head was covered with a thick suit of white hair, which gave him a venerable and dignified appearance. His dress was uniformly of superfine drab broadcloth, made in the old style of a plain coat, with straight collar, and long waistcoat, and a broad-brimmed hat. His colour was not jet black, but decidedly negro. In size and personal appearance, the statue of Franklin at the Library in Philadelphia, as seen from the street, is a perfect likeness of him. Whenever I have seen it, it has always reminded me of Banneker. Go to his house when you would, either by day or night, there was constantly standing in the middle of the floor a large table, covered with books and papers. As he was an eminent mathematician, he was constantly in correspondence with other mathematicians in this country, with whom there was an interchange of questions of difficult solution."

In the foregoing brief notice, all is collected that can now be obtained in regard to Benjamin Banneker.

The extent of his knowledge is not so remarkable, as that he acquired what he did under the circumstances we have described. It might be said by those disposed to sneer at his simple history, if there be any such, that after all he was but an almanac-maker, a very humble personage in the ranks of astronomical science. But that the almanac-maker of Pennsylvania, Delaware, Maryland and Virginia, from 1791 to 1802, should have been a free black man, is, to use the language of Thomas Jefferson, a fact to which his whole colour has a right for their justification against the doubts that have been entertained of them.

Letter referred to in the foregoing memoir.

Maryland, Baltimore county,
Near Ellicott's Lower Mills, Aug. 19th, 1791.

Thomas Jefferson, Secretary of State:

Sir: I am fully sensible of the greatness of that freedom which I take with you on the present occasion, a liberty which seemed to me scarcely allowable, when I reflected on that distinguished and dignified station in which you stand, and the almost general prejudice and prepossession which is so prevalent in the world against those of my complexion.

I suppose it is a truth too well attested to you, to need a proof here, that we are a race of beings who have long laboured under the abuse and censure of the world; that we have long been considered rather as brutish than human, and scarcely capable of mental endowments.

Sir, I hope I may safely admit, in conse-

* The deed from Bannceker to the Ellicotts, Jonathan, Elias, George and John, is dated on the 10th March, 1799, and purports to convey 72 acres of a tract of land called "Stout," for the sum of 180*l*. Maryland currency—which seems inconsistent with the idea of the annuity mentioned in the text. But the positive information of living witnesses, and the entries in the record book, kept by Bannceker, seem to establish the fact that the annuity was paid, prior to the date of the deed, the execution of which was perhaps postponed or neglected for many years after the agreement was made. A deed for 28 acres of the tract, the balance of the 100 acres, had been previously executed to Greenbury Morton, a cousin of Banneker's on the mother's side.

quence of that report which hath reached me, that you are a man far less inflexible in sentiments of this nature than many others; that you are measureably friendly and well-disposed towards us, and that you are ready and willing to lend your aid and assistance to our relief from those many distressed and numerous calamities, to which we are reduced.

Now, sir, if this is founded in truth, I apprehend you will readily embrace every opportunity to eradicate that train of absurd and false ideas and opinions, which so generally prevails with respect to us, and that your sentiments are concurrent with mine, which are, that one universal Father hath not only made us all of one flesh, but that he hath given being to us all, and that he hath also, without partiality, afforded us all the same sensations, and endued us all with the same faculties; and that however variable we may be in society or religion, however diversified in situation or colour, we are all of the same family, and stand in the same relation to him.

Sir, if these are sentiments of which you are fully persuaded, I hope you cannot but acknowledge that it is the indispensable duty of those who maintain for themselves the rights of human nature, and who profess the obligations of Christianity, to extend their power and influence to the relief of every part of the human race from whatever burthen or oppression they may unjustly labour under; and this, I apprehend, a full conviction of the truth and obligation of these principles should lead all to.

Sir, I have long been convinced, that if your love for yourselves and for those inestimable laws, which preserve to you the rights of human nature, was founded on sincerity, you could not but be solicitous that every individual, of whatever rank or distinction, might with you equally enjoy the blessings thereof; neither could you rest satisfied short of the most active diffusion of your exertions, in order to their promotion from any state of degradation, to which the unjustifiable cruelty and barbarism of men may have reduced them.

Sir, I freely and cheerfully acknowledge that I am of the African race, and in that colour which is natural to them, of the deepest dye; and it is under a sense of the most profound gratitude to the Supreme Ruler of the universe that I now confess to you, that I am not under that state of tyrannical thraldom and inhuman captivity, to which too many of my brethren are doomed, but that I have abundantly tasted of the fruition of those blessings which proceed from that free and unequalled liberty with which you are favoured, and which I hope you will willingly allow you have received from the immediate hand of that Being, from whom proceedeth every good and perfect gift.

Sir, suffer me to recall to your mind that time in which the arms and tyranny of the British crown, were exerted with every powerful effort, in order to reduce you to a state of servitude; look back, I entreat you, on the variety of dangers to which you were exposed; reflect on that time in which every human aid appeared unavailable, and in which even hope and fortitude wore the aspect of inability to the conflict, and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation; you cannot but acknowledge, that the present freedom and tranquillity which you enjoy, you have mercifully received, and that it is the peculiar blessing of heaven.

This, sir, was a time in which you clearly saw into the injustice of a state of slavery, and in which you had just apprehension of the horrors of its condition, it was now, sir, that your abhorrence thereof was so excited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages: "We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Here, sir, was a time in which your tender feelings for yourselves had engaged you thus to declare; you were then impressed with proper ideas of the great valuation of liberty, and the free possession of those blessings, to which you were entitled by nature; but, sir, how pitiable is it to reflect, that, although you were so fully convinced of the benevolence of the Father of mankind, and of his equal and impartial distribution of those rights and privileges which he had conferred upon them, that you should at the same time counteract his mercies, in detaining by fraud and violence so numerous a part of my brethren under groaning captivity and cruel oppression; that you should at the same time be found guilty of that most criminal act, which you professedly detested in others with respect to yourselves.

Sir, I suppose that your knowledge of the situation of my brethren is too extensive to need a recital here; neither shall I presume to prescribe methods by which they may be relieved, otherwise than by recommending to you and all others, to wean yourselves from those narrow prejudices which you have imbibed with respect to them, and as Job proposed to his friends, "put your souls in their souls' stead;" thus shall your hearts be enlarged with kindness and benevolence towards them, and thus shall you need neither the direction of myself nor others, in what manner to proceed herein.

And now, sir, although my sympathy and affection for my brethren hath caused my enlargement thus far, I ardently hope that your candour and generosity will plead with you in my behalf, when I make known to you, that it was not originally my design; but that having taken up my pen, in order to direct to you as a present, a copy of an almanac, which I have calculated for the succeeding year, I was unexpectedly and unavoidably led thereto.

This calculation, sir, is the production of my arduous study in this my advanced stage of life; for having long had unbounded desires to become acquainted with the secrets of nature, I have had to gratify my curiosity herein through my own assiduous application to astronomical study, in which I need not to recount to you the many difficulties and disadvantages which I have had to encounter.

And although I had almost declined to make my calculation for the ensuing year, in consequence of that time which I had allotted therefor, being taken up at the Federal Territory, by the request of Mr. Andrew Ellicott, yet finding myself under several engagements to printers of this State, to whom I had communicated my design, on my return to my place of residence, I industriously applied myself thereto, which I hope I have accomplished with correctness and accuracy, a copy of which I have taken the liberty to direct to you, and which I humbly request you will favourably receive; and although you may have the opportunity of perusing it after its publication, yet I choose to send it to you in manuscript, previous thereto, that thereby you might not only have an earlier inspection, but that you might also view it in my own handwriting.

And now, sir, I shall conclude, and subscribe myself, with the most profound respect, your most obedient humble servant,

B. Banneker.

N.B. Any communication to me, may be had by a direction to Mr. Elias Ellicott, merchant, in Baltimore Town.

B. B.

THE TRAVELLER.

NAPLES.

By the Editor of the Savannah Republican.

The Museum, Bronzes, &c.

Naples, Feb. 3, 1845.

The city of Naples ever has been, and ever will be, a wonder. It is placed in a region of enchantment. Its volcanoes and mountains, its harbour, with all the varying aspects of the Italian sky that is spread over it, have all been described by writers, both ancient and modern. The appreciation of this region by the Romans, fully equalled, perhaps surpassed, that of the moderns, who are far behind them in the number, and comfort, and elegance of the villas, which have ever composed a part of the picture. About the time of the great eruption which overwhelmed Pompeii, the whole of the coast from Sorrento to Cumæ was lined with the luxurious seats of opulence and power. Even some of the Roman emperors loved to reside in this genial climate, and Tiberius had a palace on the island of Capri. All this has passed away, and though there are some very elegant country-seats near Naples, yet the beauty and the tasteful adornment exist no more. The ruins of a past age are still almost as numerous as modern constructions, and the city of Naples alone embraces most of the interest now offered to the traveller, if that *wonder* of Italy, Pompeii, the surrounding scenery, some pleasure-grounds, and a few royal palaces, be excepted. I should rather say that the Museum of Naples contained all the objects of interest—for its treasures are boundless, and the whole is worthy of a much better government than that which now broods like an incubus over the country.

Indeed, there is no reason to suppose that the existing government, although it makes *slow* additions to the Museum, could ever be capable of founding so magnificent an establishment. The edifice itself is on a grand scale, and is even now undergoing improvements. On entering, you are first introduced to several rooms containing frescoes, mosaics, &c., brought from Pompeii. Many of the former, though quite fresh when first disinterred, have been much impaired by exposure and neglect previous to their removal. They are all on classical subjects, and comprise many of the most remarkable events drawn from mythology and classic story. Some of them are drawn with a boldness and truth of outline, and executed with a delicacy of touch, which may well humble the pride of modern artists. The mosaics are remarkably rich. There are inlaid tables of various coloured marbles, which cannot be surpassed; but these cannot compare in interest with some of the finer work, depicting scenes, animals, &c. In "The Last Days of Pompeii," we read of the mosaic of a dog in the vestibule of the poet's house, who appears in the act of springing on the visiter, with the inscription "cave canem," (beware the dog.) This piece is now in the Museum, and nothing can exceed the execution. A cat devouring a bird, and other subjects in mosaic, are admirably done, and look as fresh as possible. Then you see columns and fountains incrusted with mosaics and shell work, and a hundred other things, which show how well advanced the ancients were in all the elegancies of life. The largest and finest mosaic yet discovered in the world, is one found in one of the houses in Pompeii. There are some sixteen horses, and twenty-six figures of men in the work which represents the battle of Issus. Alexander's head is like the busts which have come down to us, and it is probable that that of Darius is the only existing portrait of that monarch.

The collection of bronzes is, it is said, not equalled in Europe. The drunken Faun is perfect. He is throwing up his legs in the air, and snapping his fingers in the utmost *abandon*, and seems to say, "I care for nobody." A Mercury is particularly admirable. He seems to have alighted on a "heaven-kissing hill," and is ready to soar away again, as soon as has decided on what mission he ought to go. The two quoit players, the busts of Plato and Antinous, the wounded Amazon, falling from her horse, are worthy of long study. A bust of Caracella, is exactly like two other marble ones in other parts of the building, and they contain as much cruel malignity as can be crowded into one human face. One wonders equally that he should allow *such* a face to be copied, and that artists should dare to execute the work with fidelity.

Among the statues in marble is the celebrated "Hercules Farnese," so called from its having formerly been in the palace of that family in Rome. Nothing can be imagined more life-like than this fine statue. It conveys the idea of immense strength—but it is strength in the deepest repose. In the same room is the famous group of the "Farnesian Bull." It represents Amphion and Zetheus tying Dirce by the hair to the horns of a wild bull. The story runs, that Lycus repudiated his first wife, Antiope, to marry Dirce, who persecuted Antiope, and exposed her two children on Mount Citheron, to be devoured by the wild beasts. They are saved by a shepherd, and Dirce coming into the mountain to celebrate some bacchanalian revels, is caught by the brothers, and subjected to the punishment indicated in the group. The hall of the Venuses contains the celebrated one of "Venus Calipyze." In this statue the marble almost speaks. One of the feet is partly raised, and rests on the toes. By introducing a blank leaf under it, I could take off the curve of the bottom of the foot. It is nearly twice as wide across the ball, as the sole of the shoe of what is called a "genteel foot," and wider even than the sole of a gentleman's Parisian boot, which was applied to it; and yet, as viewed in connexion with the other parts of the statue, it would be deformity to increase or diminish the size—for it is a perfect whole. What then shall we say of those *deformed* feet of both men and women of fashion who do the same violence to nature that the Chinese do, though in a less degree. Let us hear no more of "aristocratic feet!" I am here reminded of Powers, the American sculptor, in Florence—the first living sculptor, perhaps, (though some think that Crawford may excel him.) He says if he wants the model of a foot worth copying, he has to go to a peasant girl. It is strange enough, but men of good taste do now begin to say openly, that Powers's Eve is more faultless than the Venus de Medicis.

A separate room is assigned to the collection of Cameos, and works in the semi-precious stones. The gem of all gems of value, so inestimable that it would hardly be exchanged for a kingdom, is the agate cup found in the tomb of Adrian, at Rome—ornamented on one side with a head of Medusa, and on the other, with allegorical personages—supposed by some to portray passages in the life of Alexander the Great. In one hall there are some 1700 papers found in Herculaneum and Pompeii. Under a government which, in proportion to its means does so little towards the cause of science, only twenty-four of these have been unrolled! They contain a treatise on philosophy written in Greek. It is conjectured that the missing books of Tacitus, Livy, &c., may be found among these darkened and charred scrolls. We saw the process of unrolling them, which is painfully nice and slow. Gold-beaters' leaf is attached to a glue, which first softens the layers, and then detaches them; after which, though the surface is quite black, the writing appears with tolerable distinctness.

The collection of Etruscan vases is very rich. They are in rooms paved with mosaics brought from Pompeii, as are those containing the several precious relics rescued from the same place, which, in the eyes of many, must ever constitute the chief wonder of the Museum. The pride and boasting spirit of the nineteenth century stands reproved and humbled on entering this room. The ancients, living in a small town—a mere village, like Pompeii, had not only in common use all our articles of kitchen and other furniture, but theirs were of bronze, while many of ours are iron and tin. Theirs were made into the most elegant and classical shapes, while we have a regard only for the merely useful. Here we see stoves and urns for heating water, such as are now in use. The same pans, the strainers, the frying-pans, the trevits, the pots and kettles, and griddles, with circular depressions to bake muffins, are like ours, only far handsomer. The steel-yards could be used now. Some of them have two different hooks, by which things to be weighed can be suspended, with beautiful bronze chains that can be unshipped at pleasure. These chains have a ring, that is slipped down to secure the articles after they are put into the scales. The rod on which the balance is suspended has two divisions—one in decimal terms of the other, by which the greater one indicates hundreds of pounds, while a lesser one at the same point reads tens of hundreds on the opposite divisions, Here is "———'s Patent Balance." Truly, there is nothing new under the sun.

Among the collection, our belles may admire beautiful bracelets, rings with engraved stones, mirrors, the rouge-pots, the soap, and other articles of the toilette. Here may be seen, too, bread with the baker's mark, beans, peas, barley, wheat, cords, wax, pills, plasters, and surgical instruments, inkstands, the most beautiful lamps with their exquisite tripods, currule chairs, fishing-nets and needles to make them, corks, olives, which in one place were found swimming in oil, though it had become hardened somewhat. But it would take hours to describe all that may be seen here. In looking at these things the ancients seem almost restored to us. At all events we learn what poor copyists we are. We have, moreover, several pieces of armour, helmets, &c., and even the stocks in which a skeleton of a prisoner was found confined, who had perished miserably in that condition.

J. L. L.

A Portrait.—A correspondent of one of the daily papers, writing from Mount Vernon, gives the following spirited sketch of one of the inmates of that venerable mansion.

"On entering the house, we were received and conducted round by a coloured man, one of the properties of the place, whose quiet movements, and respectful distance, showed him to be one of the household. His head was one that an artist might study for statuary; it was large, well-formed, slightly bald, with a round projecting forehead; a full, but mild eye; a large, but proportionate mouth; with a general expression of meekness, and almost of veneration, that made us more than once propose questions to him, less for the information which the answer should contain, than to bring into action the features of his face. They told the same story that they did in repose; and we felt certain, that had our attendant lived in the time of Cyprian, he would have done honour to the faith and com-

panionship of that African prelate. We are not sure but even now he does honour to the *faith*, for we thought that on one occasion, there was in his countenance a light, such as religion alone sheds down, when the heart is elevated to the Source of all good, and the countenance catches a ray of the light that bursts outward from the heart, newly lighted to a sense of goodness. And let not our readers smile at the idea of light upon the face of a slave, or of goodness in his heart. Goodness is not the consequence of learning, or of freedom; and truth and religion pour a glory that is the most conspicuous when seen in the contrast of human disabilities."

For "The Friend."

THE SOWERS.

When the sower goes forth in the early Spring,
He must wait the appointed hour,
When the earth shall change her robe of white,
And the sun resumes its power.

When the river shall burst from its band of ice,
And the bird on the bough is seen;
When the tender blade of the sprouting grass,
In the sheltered nook is green.

But the *sower of Truth* must tarry not;
His seed-time is ever near;
He must sow while the heart is young and warm,
And when it is cold and drear.

When parched with prosperity's burning heat,
No dew on its surface is seen;
Or hidden beneath the wintry snow,
Are its spots of living green.

Yet the sower of Truth, in the might of faith,
Still forth to his toil must go,
In the Summer's heat, in the Winter's cold,
His Master's field to sow.

He must ever be turning the fallow ground,
Though hopeless his task may seem;
That perchance a scattering seed or two,
May thrive in the Summer's beam.

He must lop off each hind'ring limb and branch,
And cast out the weeds of sin;
That the glorious light of the Gospel sun,
May freely enter in.

And he may not pass by the stony ground,
Though flinty and hard it be;
For whether a little or much it yield,
To him is not given to see.

But ever sowing, and tarrying not,
To him is the message given;
To plant through the length and the breadth of the lot,
Seed meet for the kingdom of Heaven.

MEETA.

PLEA IN ANGUISH.

Written when under an apprehension of the loss of Sight.

BY THOMAS MACKELLER.

Thine earth, O Lord! is beautiful. Mine eyes
Have seen—my heart hath felt it so. Thy hand
Hath set its seal of glory on the land,
The sea, and all thy works beneath the skies:—
The earth was bright to me in early days,
Ere dimness fell on me. My Father, God!
Thou know'st how oft its hills and vales I trod,
My bosom full of love to Thee, and praise.
I love the earth, because 't was made by Thee,
And made so fair. I still would look upon
Its face, when lit with radiance by the sun,
Or by the moon, or paler stars. To me
'Tis beauteous still—the earth, and air, and sea.
Around my hearth four little ones are playing;
Their mother sitteth with our last-born near—
What hand shall feed them, and what voice shall cheer,
If I am smitten blind! Lord, I am praying
For these my children, whom thou gavest me,
And her, more loved, in my extremity.
I'll kiss the rod that smiteth me: Thy will
Be done—thy sovereign will! But yet I pray
O spare to me the love of light and day,
And let me look upon my brethren still.
The face of man to me is very dear;
Then set me not alone, where I shall see
My human kind no more, and ever be
A dweller in a world all lonely, dark and drear.

For "The Friend."

WHO IS OLD HUMPHREY?

Soon after the appearance of the first part of the essays of Old Humphrey, the Editor of "The Friend" transferred portions of several of them into his columns, to the satisfaction of many of his readers. The caption of this communication was then often heard, but could not be answered here. From a late number of the Episcopal Recorder the subjoined extracts from an article on the subject are taken, which give a reply to the query.

It may well be doubted whether the regular employment of the author as an essayist, while it has tended to round his periods, has not affected the vitality of his sketches. In furnishing so many yards of reflections or delineations in so many days, what is wanting in depth or similitude, will have often to be made up of common-place remarks or inapt figures.

In the species of writing adopted by Old Humphrey, Charles Miner, late of the West Chester Village Record, was very happy. About thirty years ago he published in his paper at Wilkesbarre, "The Gleaner," a series of essays "From the Desk of Poor Robert the Scribe," which had a wide extension, and were published and republished every few years, for a length of time, in the newspapers. They were afterwards collected into a volume and published at Doylestown. Perhaps the Editor of "The Friend," may deem some of them now appropriate to his columns, and they would be new to many of his readers.

Charles Miner was for a short time connected with the "True American" of Philadelphia, and wrote for its columns a few essays of a somewhat similar character, designated as "The Lectures of Father Paul." After he removed to West Chester, he gave to his readers some lively and instructive articles of a like cast, under the name, I believe, of "Cogitations of Uncle John." These different series were the most successful of their kind, which were ever published in this country.

The article from the Episcopal Recorder is as follows:

Who is Old Humphrey? This is a question which many of the readers of the Episcopal Recorder have often asked, but as yet, I believe, no answer has been given. It is not strange that they should have asked it: for a writer so popular, of so much good sense and so full of original and valuable thoughts on common place topics, might very naturally interest them, and excite some curiosity to know who he is.

A recent conversation with a gentleman who was not long since in London, and intimate with one of Old Humphrey's friends, enables me to give some information on the subject, that may be relied on. The real name of Old Humphrey, is Moggeridge. He is an elderly person of about sixty. He was a Japanner in a workshop in Birmingham, whose strong intellectual powers made his conversation the delight of his fellow-workmen. He occasionally was induced to put some of his observations on the homely topics, on which it was his habit to moralize, on paper, which his friends sent to the newspapers or weekly periodicals in the vicinity, as often as they could get them. These little pieces led many to ask the question in England, as they now do in this country, "*Who is Old Humphrey?*" The managers of the London Tract Society, were not long in coming to the conclusion, suggested by a friend, that the talents of this person might be turned to valuable account in their service. He was accordingly induced to leave his work-shop, and being a man of piety as well as industry, was taken wholly into their employment. His evangelical sentiments inspired them with confidence, and the excellence of his religious character and Christian spirit only tended to increase it. A native shrewdness and tact in his observation of common things, and some talent at description, soon brought his pieces into notice. His quaint style made them the more remarkable and attractive. * Whether he happened to take for his subject the "Smut in the corn;" "The Serpent's tail and its head;" "The Holy Bush;" "The bog of the Scottish Border;" "So I twisted it, or Something or Nothing;" there was sure to be presented to the reader some happy thought or original and beautiful idea, or some striking allegory which indelibly impressed on the mind what he had to say. Franklin's Poor Richard contains not a sounder philosophy on ordinary topics, than do his little pieces on religious things. If he took this work for his model—the imitation far surpasses the pattern. He removed to London, and was employed by the Society for several years, until about the year 1840 or '41, when a pressure on their funds compelled them to resort to some measures of retrenchment. They unwisely concluded that they could economically dispense with his services. It was soon noised abroad among the friends of the Society on reading the "closing remarks," now found at the end of the volume —"Old Humphrey's Observations"—that the Society were about to lose Old Humphrey's services. The matter caused no little excitement. Petitions soon poured in upon the managers, and a hue and cry was raised out of doors, upon their ill-judgment, in discarding so valuable an auxiliary. Intimations of no equivocal character were besides added, that the measure was extremely distasteful to the contributors to its funds, and the readers of its publications. These did not fail of their intended effect. Old Humphrey was again recalled to the service of the Society, in which he has been since continued.

B. C. C. P.

An Old School Negro.—The editor of the Barre Gazette, writing from Richmond, Va., says:

The United States Circuit Court is now in session here, held by Chief Justice Taney. I was present at the opening of the court on Monday, and observed an ancient negro dressed in a long black coat, small clothes and stockings, knee buckles, and other characteristics of fashion "sixty years ago." As the Chief Justice entered the door, the old fellow rose, and was grected by the head of the judiciary with as much civility as if he had been the "chief executive magistrate." The Chief Justice and the District Judge shook him cordially by the hand, and made many inquiries of his health. On inquiry, I found that he was the slave and favourite body-servant of the late Chief Justice Marshall, whose memory the faithful negro cherishes in most affectionate remembrance. He is but a nominal slave now, preferring, like many others here, not to be free. He dresses in precisely the style of his former distinguished owner, and insists on being at the door of the court-room, as in days of yore, to tender his services to the esteemed successor of his old master. He takes the hat of the Chief Justice, fills his glass of water, and does several other offices as proudly as he ever did for Judge Marshall.

Moral Courage greater than Military Prowess.—The sentiment that he that ruleth his spirit, is better than he that taketh a city, had a sublime illustration in Luther's experience at the Diet at Worms. The Reformer was in a crowd, advancing to make his appearance before the emperor and the assembled princes, to answer the charge of having turned the world upside down, by attacking the errors of popery. As he drew near the door, a valiant knight, George Freundsbury, touched Luther upon his shoulder, and shaking his head, said kindly: "My poor monk, my poor monk, thou hast a march and a struggle to go through, such as neither I nor any other captains have seen in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing. He will not forsake thee." Here a martial spirit confessed its inferiority to the courage of the soul—the courage of the man who dares to act in the fear of his Maker.—*Puritan.*

A Benevolent Queen.—The Boston Advertiser relates, on the authority of a Paris journal, quite a touching incident connected with the Queen of the French. It is stated that a man who, by his generous courage and devotion, had on different occasions saved more than twenty persons, who were threatened with certain death; this man, named B., who was a mariner, and had gained four medals and special decorations, was imprisoned for debt in the Clichy prison, in consequence of his connection with a navigation company, to which he had sold some boats, and which debts he was entirely unable to pay. The poor prisoner, the father of seven children, had no other means of subsistence except a place of mail courier, which place his imprisonment, if prolonged, would deprive him of. He gave himself up to despair, seeing no means, either present or future, to satisfy his inflexible creditors. A person who had known his former life, and had been interested in him, formed the happy idea of appealing to the well-known charity of the Queen, Maria Amelia, and exposing to her the sad and touching position of the honest B. and his family. After having discreetly verified the truth of the information which was laid before her, the excellent Queen, deeply moved with the undeserved misfortunes of the imprisoned father, not only provided for his restoration to his family by the payment of his debt, but she inquired into the situation of his affairs, and restored not only comfort, but ease to the family. The little domestic debts, nurse's wages, arrears of rent, and the like, were paid at the same time by a hand which desired to remain unknown. But the hearts of this whole family, saved from ruin and despair, in their deep gratitude were enabled to discover and bless the hand of their benefactor.

Small matters.—The nerve of a tooth, not as large as the finest cambric needle, will sometimes drive a strong man to distraction. A musquito can make an elephant absolutely mad. The coral rock, causing a navy to founder, is the work of worms. The warrior that withstood death in a thousand forms may be killed by an insect. The deepest wretchedness results from a perpetual continuance of petty trials. A chance look from those we love, often produces exquisite pain or unalloyed pleasure.—*Weekly paper.*

Extract.—"I remember a dear Friend (John Abbott) said weightily to me many years back, whilst I was holding his horse after meeting: 'In order for a young man to find preservation in his ways, let him take heed thereto.' It has often been remembered by me instructively. Oh, Friends know not of what use they may be, if they are faithful. We should indeed be as the salt of the earth, and as lights in the world.' Again he said, 'It has often comforted me to see how orderly our little meeting gathers, and soon after the time appointed; but oh, that Friends may not be content with this, but may endeavour to persevere in a weighty exercise of spirit after that which is good. It is not at our command; we cannot cause the heavenly dew to come down upon us; but if we wander, it may be we may be out of the way when it does descend, and so may not be refreshed."

From Chambers' Edinburgh Journal.

Bookselling Abroad.

In treating of any subject respecting books, it is difficult to get away from Germany.—There modern literature first took root, and, nurtured by the press, branched off into the "uttermost corners of the earth." There also literary commerce has been reduced to a system more complete and effectual than in any other country in which "the trade" flourishes. It is to Germany, therefore, that our present notices of the book-trade must be for a while confined.

Piracy and fraud are as old as bookselling itself. The ingenious deviees of the dishonest kept pace with the extensive development of the book-trade by the printer's art; and as soon as a publisher became famous for the correctness and legible neatness of his editions, his name and "marks" were fraudulently forged by inferior typographers, to insure a readier sale for works than their own merits would have procured. We must here digress for a moment, to say a word concerning the symbols adopted by the old booksellers, who were (and by the book-fancier still are) so well known by the devices they placed on their title-pages, that neither their name nor place of residence was necessary. Of these marks, the best known are as follows:—The anchor, the sign adopted by Raphelengius of Leyden; an anchor, with a dolphin twisted round it, was the symbol of the Mavutti of Venice and Rome. The Stephenses of Paris and Geneva, put forth the olive-tree; and the Elzevirs of Amsterdam adopted the same symbol. The signs of the Zodiac were likewise appropriated as marks by some publishers; while others constructed rebuses. Thus, Richard Harrison, an English printer, who died in 1562, printed on his title-pages a *hare*, a sheaf of *rye*, and a representation of the *sun*. William Norton, who, besides a bookseller, was treasurer of Christ's Hospital, (1593,) had a "sweet *William*" growing out of a *tun*, inscribed with the word *nor*. Others equally puerile might be cited. The literary pirates, who forged the marks of the best booksellers, chiefly resided in Geneva and Vienna. In the last-named city, one J. Thomas Edler Von Trattner made himself as famous in the book-trade by the daring boldness of his piracies, as the Sallee rovers did amongst the shipping interests of the civilized world. No sooner had a printer put forth a carefully-prepared edition of some valued classic, than these forgers set their presses to work, and produced an exact imitation of it at a much lower price. This system had risen by the year 1765 to a pitch so ruinous to the regular trade, that the German publishers entered into a confederacy to put a stop to it. Erasmus Reich, one of the partners in the Weidmannsche Buchhandlung, (an extensive publishing concern,) called a meeting at Frankfort, and proposed certain laws and regulations, the chief object of which was to tie down the booksellers of Germany not to sell any copies of the spurious editions. To this agreement fifty-nine booksellers subscribed. By the year 1797, the association spread its influence throughout the country, and ever since the latter year, no person can sell a book without being a member of the German booksellers' association (Deutschen Buchhandlers Verein) of Leipsic, to which place the book-trade has since been concentred. By means of this concentration, improvements have gradually been made in the organization of the book-trade, until formed into the system it is at present—an explanation of which will be found interesting.

The book-trade of Germany is divided into

three distinct branches—1st, That of the publisher (Verlagsgeschäft); 2d, The booksellers' business (Sortimentshandel); 3d, The agencies (Commissionsgeschäft). The first two branches are frequently united, and often all three are carried on together. The business of the publisher needs little description. He buys the manuscript from the author, and gets it printed, either by his own presses, or by other parties for his account, and sends copies to such booksellers as he thinks likely to sell the work. The invoice is fastened on the outside of the parcel, half folded up, so that only the head, bearing the name of the bookseller to whom it is directed, and the name of the publisher from whom it comes, is to be seen. The parcels are put in one bale, and sent to the publisher's agent in Leipsic, who distributes them to the different agents in that town. Every respectable bookseller of Germany employs an agent in Leipsic. Such copies of new works are called "Nova;" on the invoice is put "pr. Nov." (*pro Novitate.*) They are sent "on condition," (*à condition,*) that is, with the option to keep them or to send them back. The returned books are properly called *remittiren*, though more frequently and jocosely krebse (crabs.) By such conditional consignments, private persons have the advantage of being able to look into the merit of a work before they are called upon to buy it, whereby new publications get to all parts of the country, and at the same price as at the place of publication—a system which is quite peculiar to the German book-trade, and which has certainly contributed much to the diffusion of knowledge in Germany. The prices are put down either at the shop price or net price. On the shop price (ordinair) a discount of one-third, or thirty-three and one-third per cent., is usually allowed by the publishers to "the trade" for books, and for prints and journals one-fourth, or twenty-five per cent. Books which have been published for some time, are seldom sent out "on condition," but must be ordered, which is done by sending a small slip of paper (Verlangszettel) —containing the name of the publisher, the name of the bookseller who orders, and the title of the work—to the agent of the publisher, who transmits the work by the first opportunity, and, if quickly wanted, by post. Every publisher of note sends some copies of his publications to his agent in Leipsic, in order that he may execute without delay any orders which may come in; so that the shortest and cheapest way of procuring a work is generally by sending to Leipsic for it.

At the New Year, at Easter, and at Michaelmas, the fairs before alluded to, are held at Leipsic, exclusively devoted to the sale of books. Of the three, however, the grand concentration of the trade takes place at Easter (Jubilatemesse); for that is the time when all accounts are, or should be, closed between the booksellers of various parts of Germany, who either attend the fair personally for that purpose, or send some confidential clerk.

Although the book-trade of Germany is centralized in Leipsic, yet it must not be supposed that it is exclusively conducted at the fairs. New publications, though usually first issued at them, are occasionally forwarded for general distribution in the monthly parcels, of which many thousand bales annually arrive, and are sent away. Thus, wherever a book may be printed, it is invariably published or issued in Leipsic; where every local Sortimentshandler has his commissionär or agent. Instead, therefore, of applying directly to the local publisher for a new work, he sends to this commissioner in Leipsic, and through him the order reaches its destination. If a bookseller of Berlin, for instance, has ordered books from Vienna, Strasburg, Munich, Stuttgard, and a dozen other places, they are all transmitted to his Leipsic agent, who then forwards them in one mass much more cheaply than if each portion had been sent separately and directly to Berlin.

[Remainder next week.]

Shipwreck of the Delphine.

TRANSLATED FROM THE FRENCH.

[The subjoined, though perhaps less characterized by startling occurrences than many other narratives of a similar nature, may yet possess some claims to our attention from the successful issue of the persevering efforts adopted for the safety of the isolated victims of calamity. The painful interest attaching to events of this nature, is increased in the present instance from its having taken place in the same region as the shipwreck of the Wager, one of Anson's squadron, of whose wreck so interesting an account has been left. The peninsula of Tres Montes, mentioned in the following translation, is the same over which, it may be remembered, Byron and his companions passed with their Indian guides. All the travellers who have visited that part of America, agree in their description of the climate, which is bad in the extreme. Everything is always wet: there are scarcely ten days in a year on which snow or rain does not fall; and not more than thirty on which it does not blow with the greatest violence. The island of Chiloe is situated in a great bay at the southern extremity of Chili, and is the largest of a group, the number of which, comprehending those of Chonos, is eighty-two. With these remarks, which were necessary for the proper understanding of what is to follow, we proceed at once to the narrative.]—*Chambers' Journal.*

We sailed from Havre for Valparaiso on the 30th March, 1840, in the ship Delphine, Captain Coisy, with a crew of sixteen sailors, and four passengers. In three days we were clear of the channel, and, the wind being favourable, saw the Canaries and Cape de Verd Islands, and soon after crossed the line. In short, at the expiration of thirty days from the time of our departure, we had reached the latitude of Rio Janeiro. The wind then became contrary, and, forcing us to lie-to, so retarded our progress, that we did not arrive in the latitude of the Falkland Islands until the 28th May. On the 30th we saw Staten Island, and on the 9th June, Cape Horn and Terra del Fuega. In spite of the usual stormy weather of this region, and the enormous masses of floating ice which we encountered in all directions, we doubled the Diego Islands on the 11th. The bad weather still continued: but on the next day a short interval of brightness enabled us to take an observation, for the last time, as it proved, on board the Delphine. The wind then veered round to the south, and we believed ourselves sure of a speedy termination to the voyage, when, without any warning, it chopped round to the north-east, bringing its attendant fog. We were steering our course by computation, when in the night of the 19th, a few hours before day-light, we were suddenly awoke by the frightful grinding of the ship's keel upon the rocks. "Land, land!" cried out the second mate; and in an instant every one, crew and passengers, was on the deck. On all sides the vessel was surrounded by rocks and breakers, while through the gloom the outline of high land was visible at a distance, exaggerated by the obscurity, and adding to the terrors of the moment, which it would be difficult to describe. The ship was yet afloat, but the shock had been too severe to leave any hope that she would continue to swim; every instant we feared she was sinking under us. The passengers ran to the pumps, and the crew, by orders of the captain, flew to the rigging. The pumps were soon dry, when, on hastening to the tiller, we found to our consternation that the rudder had been carried away. The ship struck again. We braced the yards round, to allow her to drift off the land, and cut the lashings which held the long-boat and yawl to the deck, during which time the grinding of the keel on the rocks became more violent than before, threatening the entire destruction of the vessel. We let go the best bower, in the hope of keeping her from drifting further in; but the anchor dragged over the smooth rocky bottom. The water gained on us so fast, that we hastened to get the long-boat overboard: a work of great difficulty, as it dashed against the bulwarks with every roll of the ship, and endangered the lives of the men. At length we succeeded in getting her afloat; and throwing in some provisions, we all jumped in, followed by the captain, who was the last to leave the deck. It was then five o'clock, and we waited for daylight among the rocks and seawrack, watching the ship, which at last struck on some rocks surrounding a small island. At daybreak we perceived a bay, towards which we rowed, and landed ourselves and the provisions on a sandy beach. The captain, with the sailors, returned immediately to the ship, to save, if possible, a greater quantity of provisions, and other matters necessary to our existence. They found her quite fast about half a mile from the place of our landing; all the between-decks full of water, with the exception of the stern. They returned to the shore three hours afterwards, bringing the yawl, both boats laden with everything they could lay their hands on. A temporary tent was hastily set up, in the centre of which a great fire was lighted; round this we spread some sail cloth saved from the cargo, which served us for beds during the night. The two following days were passed in saving more provisions from the wreck, while a party who

remained on shore got up another tent with the fore-sail, that had been brought for the purpose. A few days afterwards, a violent squall drove the long-boat on the rocks and staved her in, which obliged us to haul her on shore, to prevent her entire loss.

A fortnight passed in this manner, the yawl replacing the long-boat in our visits to the ship, when the weather would permit. The captain took an observation, from which we learned that our position was in 49 degrees south latitude, upon an island two leagues in length, separated by a narrow channel from the great island of Campana, as we ascertained from the English chart which the captain had taken the precaution to save, with his sextant and two compasses, on the first day of the wreck. Everything conspired, unfortunately, to render a long abode in this dreary region inevitable—the winter just commenced, the continued northerly winds of the season, and the distance which separated us from any settlement of Europeans. We calculated that our stock of biscuits and flour would last nearly four months, and determined that our wisest course would be to wait until the bad season was over, before venturing to seek for assistance in the long-boat, which by that time, as was proposed, would be repaired and decked in.

The captain did not forget that, in our present circumstances, the preservation of the health of the men from the inclemency of the climate, was the first duty. Another tent was built with the mainsail, of greater dimensions than the former, in which the beds were so arranged as to be at some distance above the surface of the ground. The spot fixed on for the erection, was the entrance of a wood which overlooked the whole bay, and in the first days of July* we took possession. The old tent was left standing, in which, although the materials at our disposal were very scanty, we managed to build an oven.

Certain unequivocal indications had led us to believe that the island was occasionally visited by savages. We had seen in different places a rude kind of hut, constructed of branches of trees, in which we found the remains of shell-fish, and the bones of animals. Shortly after we entered on our new habitation, the captain's dog, which had been saved along with us, growled all night, in spite of our efforts to pacify him. We were all on the alert the next morning, on learning that the prints of naked feet had been seen on the sand: none of our party went barefoot, and the traces were those of persons running from the wood where our tent was situated. This circumstance led us to suspect that we were watched; and indeed, on the 9th July, while our party had gone on the usual salvage trip to the wreck, one of the passengers, who had wandered to a distance, returned hastily, telling us he had seen the savages. We armed ourselves immediately with all the offensive weapons within reach; and the captain, having advanced with a few men, soon came in sight of what he was in search of. There were nine of them, unarmed, their only clothing being the skin of a seal hanging over their back. At first they hesitated to move; but seeing that we approached with friendly demonstrations, they became familiar. We gave them some presents, but prevented their going to our tent, which they seemed greatly to desire. After staying a short time they left us, but soon repeated their visit, bringing with them their wives, whose clothing did not differ from that of the men. Subsequently, we permitted them to enter our tent, and went several times to visit them upon the different islands, to which they transport themselves in canoes. Their huts were similar to those we had seen in our island, but were covered with skins. These savages are generally of middling height, strong, and well-formed. They are evidently the same race as the Indians of Chiloe, and are always accompanied by great packs of dogs, which they use for hunting seals, on whose flesh, with occasional supplies of shell-fish, they principally subsist. This food, however, often fails them in rough weather, when their canoes cannot put to sea. In their visits to us they were always asking for food, which was most probably their principal object; at the same time they often stole some of our things without being detected. In short, they appeared to us to be very miserable, and lazy to excess. The wreck of the Delphine was a fortunate event for them, as they picked up many articles floating about among the rocks.

During the earlier period of our residence on the island, our time passed in a very uniform manner. The shore party provided wood for the fire, of which the consumption was indispensably great, on account of the continued rainy weather, and for the prevention of sickness. Another party was regularly employed with the yawl in saving things from the wreck. Our young lieutenant, Lepine, took charge of this laborious duty, and, by his zeal and activity, sustained the courage of the sailors, both on the ship and among the islands after she was broken up. Meantime the month of September drew on. The carpenter had finished the repairs of the long-boat, which was covered with a deck, and rigged as a schooner, as well as was possible in our state of privation. Although the weather remained unseasonable, we always hoped it would change for the better. The captain, however, resolved on putting his project into immediate execution—to sail with a few men for San Carlos of Chiloe, to seek the means of rescuing the whole party from their perilous situation. The necessary preparations were made in consequence, and on the 3d September our little vessel was launched, in order to be ready for the first favourable wind. But what was our disappointment when we saw that she filled with water before our eyes! We tried at first to stop the leaks while she was afloat; but this being impossible, we were compelled to haul her again on shore, where we took away a portion of the lining, and carefully examined the seams, and then caulked and stopped every chink by which it was possible the water could enter; and on the evening of the seventh, at high water, she was again launched. The next day we found her again half full of water; for her timbers were old and crazy. The captain, however, persisted in his resolution, and gave orders for her to be bailed out—replying to those who expressed uneasiness, that the wood would swell up in the water. A quantity of sail cloth was used for ballast, which at the same time served for beds, although, in order to prevent their complete soaking, the bailing was kept up incessantly. The provisions, calculated for eight days, with wine and spirits, were put on board; and a generous allowance of wine was given at dinner to the master and four men who were selected to accompany the captain and Lieutenant Lepine. At two in the afternoon they set sail, with fine weather and a stiff breeze from the south.

Seven of our number had left us; thirteen remained behind. We watched for a long time, from the top of the cliffs and rocks, the departure of our companions in misfortune, on whom our fate depended. The day was far advanced when we lost sight of them, and we returned to our tent with a feeling of sadness, justified by our actual position; for, leaving out of sight the probability of the loss of those who had gone away—an event but too possible—how much was there, in our own position on the island, to give cause for uneasiness. Was it not to be feared that the savages, who, until then, had been inoffensive, would become emboldened on seeing our diminished number; and that their greediness, or possibly want alone, might lead them to attack us, and take by force our little remaining provisions, as well as other things in our possession which had excited their cupidity? These reflections, however, were soon banished by the majority of our little band. Those who had drunk farewell to their companions in a pitcher of wine, were not sorry to drink a few more bumpers to their prosperous voyage: conviviality, in short, was the prevailing feature of the moment, when an unexpected incident drew us all out of the tent. A small hut, built of wood and moss by one of the sailors and a passenger, not far from our tent, had taken fire, and was nearly consumed, with all its contents, before we could succeed in putting it out. This event finished the day, and each one threw himself, dispirited and melancholy, on what was called his bed.

(To be concluded.)

* A winter month answering to the January of Europe.

"For The Friend."

Letter from Samuel Fothergill to George Harrison.

On looking into the last number of the "Friends' Library," my attention was arrested by the following beautiful and instructive letter, accompanied with the thought, that its insertion in "The Friend," might be the means of good to some of its youthful readers:

Warrington, First month 20th, 1764.

The agreeable impressions thy sobriety, and I hope religious conduct, made upon my mind, whilst thou wast at school at Penketh, remain with me, and my desires are very

strong that they may ever remain upon thee, as the means of thy happiness, here and forever. And the motions of true well-wishing are now so fresh upon my mind, as to induce me to give thee this proof of my affectionate friendship, and earnest desires on thy account, that so promising a morning may rise higher in lustre, to the full completion of His glorious purpose, who hath remembered thee with a precious visitation from on high.

We live, dear George, in a time wherein too many forget the end of their being—to glorify God on earth, and be glorified with him hereafter. Vanity, folly, and dissipation captivate the minds of most; oh, that thou, who hast seen into a more exalted end of thy being, may be preserved from such a deplorable state! And in order to rejoice in this experience, may thy mind dwell always under the influence of that circumscribing fear, which keeps the heart clean, whereby wisdom and knowledge will become the stability of thy times. Let thy heart be often lifted up to God in secret prayer for preservation, and keep within the bounds of his revealed will. Beware of departing, in the least, from that plainness, watchfulness, and simplicity of heart, which often drew my mind towards thee in tender love, and which, I am assured, also recommended thee to heavenly regard.

I understand thou goest to a school where the master is not a member of our Society, nor many, if any of the boys, thy school-fellows. Very serviceable mayst thou be in thy place, if thou art so subject to the power of that principle of grace and truth we profess, as to show forth its excellency by a good conversation, coupled with true fear. This may be the happy means of affecting other youthful minds with the remembrance of their Creator in their youth; thou wilt then be rendered a happy instrument of advancing the kingdom of righteousness on earth, and enjoy the glorious reward; for they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. I beseech thee, be careful in all thy conduct; have a care how thou departs away in things deemed little. The boundaries of innocence once passed, it is difficult to say where people will stop. Daily seek after the favour of the Most High; let a morning and evening sacrifice arise to him from the soul; that being grounded and established in holy certainty of his presence, neither flattery nor derision may ever lead thee into the dark paths of infidelity; but that thou mayst ever rejoice, with joy unutterable and full of glory, in the knowledge of Him in whom thou hast believed.

I greatly tender thy welfare; I feel for thee sensations stronger than nature can suggest; and in the warmth of this best love, I commend thee to the protection of the Preserver of men. I earnestly wish thee a safe hiding-place, as under the hollow of His hand, and a hope in his salvation on thy account accompanies my wishes.

SAMUEL FOTHERGILL.

Galvanism and Vegetables.—An agricultural paper contains the following:

Place a sheet of copper on the ground, at one end of a row of potatoes, just planted, and a sheet of zinc at the other end; connect them by a copper wire, and let the moisture of the ground complete the galvanic circuit. What is the result? The life of the germ is greatly quickened, and you will have potatoes in that row two inches and a half in diameter, when the potatoes in other rows, beyond its influence, are scarcely larger than marrowfat peas. Can anything look more improbable, viewed apart from actual experiment? Two pieces of metal connected by a copper wire, developing an influence that raises the power of vegetable life twenty fold! Potatoes and other vegetables, grown by the aid of galvanism, from seed sown the 12th of March, were exhibited in New York on the 7th of April. —*Inquirer.*

THE FRIEND.

SEVENTH MONTH, 5, 1845.

The unusual occurrence of destructive conflagrations in the United States and in Canada within the past few months, has been the subject of frequent remark. First in magnitude may be named the great fire in Pittsburg, where in the brief space of a few hours, some ten or twelve hundred dwelling houses, stores and other buildings were laid waste, and property, including these and merchandize, machinery, bridges, &c., amounting to several millions of dollars. Next in extent, perhaps, was that with which the city of Quebec was visited; to which should be added the innumersble instances in various parts of our own country, of dwelling-houses, factories, barns, some by lightning, others by accidents of various kinds, and not a few the result, as there is too much reason to believe, of incendiarism. In continuation of the melancholy catalogue, we refer to the devastating effects of the same destructive element in the forests of New Jersey; along the line of the railroad on Long Island; in some of the mountain districts of Pennsylvania; in what is called the Dismal Swamp at the south, &c., &c.

These things ought not to be passed over without inciting serious thoughtfulness, but rather regarded as solemn mementoes of the uncertain tenure of our hold on all earthly contingences, and our constant dependence upon Almighty Goodness for every blessing that we enjoy.

We annex a recent affecting instance of a similar character:

"DESTRUCTIVE RURAL FIRE.

"A correspondent of the New York Evening Post thus writes from Burlington, Vt., under date of the 23d ult.:

"'A tremendous fire has laid waste the country on the other side of the lake. Yesterday and the day before, thick and heavy clouds of smoke obscured the mountains opposite this place, so that the fire must have been raging even then. It commenced on the 10th of June, at eleven o'clock in the forenoon, on the farm of Col. Bane, in West Moriah. The first that was seen of it was in a fragment of turf. Water was thrown upon it, and it was supposed to be extinguished. But while the men were at dinner, it broke out with tremendous fury, and swept everything before it. By three o'clock in the afternoon it had burnt over a space of eight miles. It travelled with such speed, that the smoke in the distance could hardly be discovered before the fire was upon the spot. Eleven saw-mills, valued at $17,000; 300,000 standing logs, worth a dollar a piece; immense quantities of boards, shingles, lumber of all kinds, and produce, and houses, barns, sheds, &c., of unknown value, were burnt to ashes. Families in many cases barely escaped with their lives, and often, as they were advancing through the woods, the fire would fly and catch, one half, and sometimes three-quarters of a mile before them. The wind blew like a hurricane in the vicinity of the flames, though it was calm elsewhere, driving them up to the height of three hundred feet in the air. The roaring of the fire was heard at the distance of three miles, and leaves, carried by the wind, fell in Middlebury, Vt., twenty miles on the other side of the lake. The loss, as far as known, is $317,000, but it is estimated to be much more.'"

Association of Friends for the Instruction of Poor Children.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 8 o'clock, on Second-day evening, the 7th of Seventh month, at the usual place.

JOSEPH KITE, Clerk.

MARRIED, on Third-day, the 1st instant, at Friends' Meeting-house, North Sixth street, JOSEPH TATUM, of Gloucester county, N. J., to HANNAH M., daughter of the late John S. Whitall, of this city.

DIED, on the 16th of Sixth month, after a lingering illness, which she was enabled to bear with Christian patience and fortitude, MARY, wife of Samuel Butcher, a member of Rancocas particular meeting, in the sixty-fifth year of her age.

——, on Sixth-day morning, the 20th ultimo, JOHN G. HOSKINS, in the fifty-ninth year of his age, a valuable member and overseer of the Northern District Monthly Meeting. Of a discerning spirit, and sound in the doctrines of the Gospel as held by the Society of Friends, he was concerned to uphold its ancient testimonies in their purity. Of many of the Associations composed exclusively of Friends, he was a faithful and efficient member; and the readers of this journal have often been indebted to him for original essays and judicious selections. His health had been gradually declining for some months, accompanied for the most part with little suffering, in reference to which he said, "I am gently dealt with." Though unflinchingly upright in his views and transactions, he could pity those that had been led astray, and in his last illness said, "I die in peace with all men." He held several important stations in Society, in all which he will be much missed, and has left to his successors a profitable example. "Follow me as I have endeavoured to follow Christ."

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PHILADELPHIA.

Shipwreck of the Delphine.

TRANSLATED FROM THE FRENCH.

(Concluded from page 327.)

Next day, nothing else was thought of but what was best for us to do under our present circumstances. Just before the departure of the long-boat, the daily ration for each man was eight ounces of biscuit. At this rate our stock would not last more than three weeks, and we could not expect to be released at least before a month. We therefore reduced our allowance to six ounces, and of wine one quart a-day. We had a great quantity of spirits, and were thus enabled to continue the usual allowance to the sailors. In this way we hoped to go on for more than a month. The savages came to visit us as before, and soon saw our diminished strength; but their demeanor towards us did not alter. The first thing they did whenever they landed, was to come and warm themselves at our fire, so that we were careful to leave some one to keep guard when we went out to fish.

The month of September went by; our biscuit diminished rapidly; we reduced the ration to four ounces a-day. Towards the middle of the first week of October we began to feel uneasy. We remembered that, on the third day after our companions sailed, a heavy gale had set in. Was it not to be feared that they had perished? And, without taking the worst view, it was still possible that the captain might not find the expected succour at Chiloe. In this case, as our abode on the island would be lengthened, we decided on another reduction of our ration of biscuit to two ounces; just sufficient for a little daily sop. We succeeded in making the savages understand that, if they brought us food, we would repay them with the things they most desired; from which time they began to bring us the eggs of sea-fowl. Thus we went on until the middle of October, the sixth week since the long-boat sailed. Our anxieties now augmented, and many of us began to think of the means for our own rescue.

We had already, as a precautionary measure, collected the planks and pieces of wood of the shattered vessel. The idea occurred to us of constructing a boat capable of carrying the whole party, and we recommended to those who went out fishing, to bring in the masts, yards, planks, or other portions of the wreck, which they might find floating. By this means a great quantity of materials was collected; and the carpenter began to work upon the keel, which was thirty feet long.

On the 15th of October, our little ration of two ounces of biscuit failed us entirely, and we were reduced to the indifferent shell-fish, and the eggs—which were almost always addled when the savages brought them to us—and to some birds which we occasionally killed. We wished the natives to bring us some of the flesh of the sea-wolf, which we had seen them eat; but whether the season was unfavourable, or they caught no more than sufficient for themselves, we could never obtain any. They gave us some dogs, and appeared greatly astonished when they saw that we had eaten them; for, notwithstanding the repugnahce of some among us to eat dogs' flesh, our hunger was so great that we devoured them all. At the end of October we had ceased to hope, except in ourselves. Some of us were always occupied in seeking for wood or food; while the others were as persevering in their labours on the vessel, which went on very slowly, as much from the weakness to which our privations had reduced us, as from the bad weather, which often prevented our working, and the want of proper tools. Thus the time wore away until the middle of November, all of the party suffering more or less from attacks of dysentery: still, in spite of the continual rain and prevailing humidity, and the want of shoes, no one was so ill as to be detained in the tent. The hope of eventually succeeding in our efforts to escape from this dreary life supported our courage. We could see that, although slowly, our vessel approached completion: the slips, with the necessary inclination for the launch, were securely placed; the head and stern-posts were fixed on the keel; the greater portion of the ribs were made, and we cut others every day in the woods, to complete the number.

If we were deceived in the hope of saving ourselves, and in the means for its prosecution, the resolution of attempting it never failed us. Such was our situation when, on the morning of the 12th November, we heard a sailor, who had just left the tent, cry, "sail, ho! sail, ho!" with all his might. Although this same sailor, deceived by a false appearance, had raised the same cry a month previously, we all ran precipitately towards the shore. This time the report was not false; we saw a vessel anchored in the bay. A heavy shower prevented our seeing distinctly, but we thought she belonged to some ship of war. The yawl was afloat in a moment, and a few men jumping in, were soon on board, not the boat of a man-of-war, but a *lanche* of San Carlos. Those on board of her were not strangers; they were Captain Coisy, Lieutenant Lepine, our sailors and companions, who came to deliver us, and bring us provisions. It would be useless to dwell on the universal joy that prevailed, and the eagerness with which both parties inquired about what had transpired.

The long-boat had left the island on the 6th of September in so leaky a condition, that two men were constantly engaged in baling; during the first night the sea broke over her repeatedly, threatening to carry all to the bottom. On the fifth day they passed Cape Taitachaoun, and intended to double the island lying to the north of it, but were prevented by a gale, which obliged them to lie-to for better weather. After some days, alarmed by the diminution of their provisions, they made sail, keeping as near their course as the wind would permit, and two days afterwards entered the great channel which separates the Chonos Archipelago from the Cordilleras. Thus they continued, with alternations of fair and foul weather, sometimes rowing, at others driven back, or landing to collect shell-fish for food, for twelve days, when one afternoon they saw smoke at a distance, to which they immediately directed their course, taking precaution to look to their arms, for fear of savages. The smoke was found to rise from a fisherman's fire, who, as soon as he understood their critical situation, set off to fetch provisions from his *casa*, three leagues distant, while they waited his return. After this they crossed the islands of the Chiloe group, at one of which, marked Valasco Port, they were detained nine days by stress of weather, and were driven back in another attempt to cross the channel: but on the 3d October they again set sail, and on the 4th happily arrived at Chiloe, where they landed, for the purpose of procuring provisions at the first inhabited spot they saw. On the 10th, thirty-five days after their departure from our island, they reached San Carlos, having had incessantly rainy weather during the whole of this perilous voyage.

The captain lost no time in his endeavours after his principal object; the consular agent gave him all the assistance in his power; but, unfortunately, no ship-of-war or merchant-vessel was lying in the port; there were only the miserable *lanches* of the country, quite unfit for such a voyage as that to the place of our detention. Everything in the shape of a vessel was examined, in the hope that one might prove serviceable, but in vain. The captain then heard of a large and commodious *lanche* at a place twenty-five leagues higher up the channel, and, without a moment's de-

lay, he took a whale-boat and started for the settlement indicated; but what was his disappointment to find, on arrival, that the vessel was yet on the stocks, and only half completed. He returned immediately to San Carlos, and determined, as nothing better was to be had, to hire a *lanche* in good condition which had arrived during his absence. This kind of vessel, which is used only for the transport of wood or potatoes from one island to the other, is not decked, and a deck for the voyage to the open sea was indispensable. In spite of all the diligence that could be used, it was the end of October before she was ready. Provisions for two months, in the mean time, had been collected, with the consul's assistance; and on the 30th, the captain, with the lieutenant and four men, sailed from San Carlos in the *lanche*, which had been rigged as a lugger. The master was left behind, as fatigue and privation had rendered him incapable of undertaking the return voyage: the others embarked, confiding in the generous hope of saving their companions. They took a whale-boat in tow, for convenience in landing; but, after beating about among the islands for some time, when they reached the open sea it laboured so much that the seams opened, and they were compelled reluctantly to cut it adrift. Finally, after repeated delays, vexations, and dangers, they recognized the approaches to our island, and at seven in the morning of the 12th November, as already described, they were at anchor in the bay.

The unexpected return of the captain, after seventy-three days' absence, when we thought him lost, placed us immediately in a state of abundance as regarded provisions; but we were not the less desirous of quitting a place where we had been so long detained in spite of ourselves. It was impossible, however, to go off in the teeth of the north wind, and we were obliged to wait three weeks for a favourable change. On the 3d December we sailed at three in the afternoon, towing our yawl, whose preservation had cost us so much labour. We did not keep it long, for when off Cape Taitachaoun it broke loose, and drifted away in a squall. This was a serious misfortune, as it deprived us of the means of going on shore to cook our provisions, and of the chance of escape in case of wreck. The squall was the precursor of a furious gale, from which we incurred the greatest danger; the waves breaking over us from stem to stern, and pouring down into the confined space below, where we were crowded one on the other. Our situation was indeed a terrible one. We had given up all hope of safety, and resigned ourselves to the worst, when the storm began to moderate. We were quite uncertain as to our position, and steered for some land that was in sight: but what was our astonishment to find, when we drew near, that it was the island from which we had so recently sailed. We must have drifted sixty leagues during the four days that the gale continued. In our present circumstances, we were glad to reënter a place we had so much desired to quit eight days previously. Having lost the yawl, we were forced to make a raft, which we drew from the shore to the *lanche*. The savages had not, as we feared, destroyed our tent; it was still standing. The miserable creatures had dug up the potatoes which we planted, with the view of leaving them a resource in the article of food. We divided our party: one half went every night to sleep on board the *lanche*, as a measure of precaution. The weather seemed to grow worse as the season advanced. We were covered with vermin, and dreaded that we should again be without provisions. On the 2d January, 1841, the weather moderating, we were enabled once more to put to sea. No sooner had we cleared the bay, than a heavy sea broke our rudder, and forced us to lie to. We secured it as well as possible with lashings, which quickly wore out and snapped. We then cut a few fathoms off our small chain, with which we secured the rudder from further danger. The weather continued stormy; but as the wind was in our favour, we shortly after passed the peninsula of Tres Montes; and once among the islands, we looked upon ourselves as saved.

After this we had fine weather. On the 14th, we landed for fresh provisions, of which we were in great need; and on the 20th, to our great joy, we arrived at San Carlos, eighteen days after our last departure from the island, and seven months and one day from the date of the wreck. We had great reason to congratulate ourselves that, during this long period of privation, suffering, and danger, not one of the party was lost. The captain had neglected nothing in his power to prevent such a misfortune, not only while we were on the island, but in moments of danger, never hesitating to expose himself the first to whatever might happen. To his courage and perseverance must be attributed the success of his great object—the safety of all.

On our arrival at San Carlos, the French consul, M. Fauché, who had so generously assisted the captain on his former visit, hastened to supply our wants. To him were we indebted for the means of pursuing our voyage, and eventually returning to our native country.

From Chambers' Edinburgh Journal.

Bookselling Abroad.

(Concluded from page 326.)

The censorship of the press, which is exercised in every state belonging to the German confederation, opposes a great and important hindrance to the prosperity of literature, especially in a commercial point of view. Each journal and publication under twenty sheets, whatever be the subject on which it treats—politics, literature, arts, or science—must be sent in manuscript to the censor, who strikes out what he thinks proper before the printing of it is allowed. The delay, and frequently arbitrary or capricious interference arising from this system, are evident; nor can it be denied that much bad feeling and discontent are thereby created. Moreover, not only all German books published in the country are subject to this censorship, but in some of the states all books imported from other states belonging to the German confederation are similarly treated. In Austria, for instance, all books coming from Prussia, or from the minor states of Germany, are considered as foreign books, and are subject to a second censorship in that country. They are either admitted free by the word "Admittitur," or admitted with the restriction not to be advertised ("Transeat"); sometimes they are to be delivered only to certain persons to whom the censorship has given special leave to receive them ("Erga schedam"); or they are totally prohibited ("Damnatur.") In Prussia, all books printed out of Germany in the German language, must be laid before the college of Upper Censorship (Ober Censur Collegium) before the sale of them is allowed. These separate interests and separate laws prove very efficacious in encouraging piracy. In Germany, neither author nor publisher has much chance of making a fortune; each state of the confederation having its own law of copyright, and the protection it affords of course only extends over the territory itself; hence, no sooner does a work of merit appear in one state, than it is pirated by the next, and as the same language is common to the whole confederation, nothing more is wanted than a mere reprint. This practice affords an explanation of several peculiarities which attach to German bookselling. The most prominent of which are, firstly, the cheapness of literary labour; for a publisher cannot be expected to give much for a work which, if it be bad, has no sale, and if good, is forthwith stolen. Secondly, the frequency of publications by subscription; for there is no other method by which even authors of the greatest genius can secure a reasonable profit. Thirdly, the coarseness of paper and types for which German books are distinguished; for the publisher has no chance of competing with the pirate, except by making his own edition too cheap to be undersold.

Despite these hindrances, however, "the trade" flourishes. The number of German booksellers has so much increased within the last twenty years, that many of those who have been long established are complaining of underselling and other irregularities; but in that respect the older members of the trade may be said to suffer no more than their compeers in other branches of commerce, whose profits and modes of doing business are interfered with from competition set up through the demands of an augmented population. The number of booksellers in Leipsic in 1839, was 116; the total number in Germany was 1233, who resided in 337 towns. Besides these, were 49 booksellers belonging to German-Switzerland, and 99 foreigners who regularly do business at the Leipsic fairs. Since 1839, however, the number of foreign houses in connection with Leipsic has increased, especially those of Great Britain. Several firms, both in London and Edinburgh, regularly attend at least one of the fairs yearly.

Having disposed of the book-trade of Germany, we now proceed to glance at that of Russia. Here the dawning of literature began with Peter the Great. The first book ever printed in the country was struck off at St. Petersburg in 1713, and the first news-

paper in the year following. Now there are 25 booksellers and printers at St. Petersburg, besides several others at Moscow, Riga, Dorpat, Reval, Warsaw, and Wilna. Among the number are many German establishments, which supply that part of the population who speak the German language, and such of the natives as are fond of German literature, who are pretty numerous. In 1837, the number of new works published in Russia was 866, of which 740 were original, and 122 translated works. There were also 48 periodicals treating of politics and literature. The censorship of the press is extremely rigid.

Of the book-trade carried on in the more southern portions of Europe, Paris is the headquarters: we shall therefore treat of French bookselling in this place. In France there is no such organization of the book-trade as in Germany. Paris is the great central point where almost all works of any renown are printed, and where the most distinguished men of letters, artists, and authors, are to be found. The booksellers of the departments, it is true, have also their agents in Paris, but they do not maintain such a regular and constant intercourse as those in Germany. Besides, the publishers (*Editeurs Libraires*) seldom send their publications "*à condition*;" the booksellers (*Marchands Libraires*) must order, and generally pay for them in cash. Sometimes, however, a credit of three, four, or six months is granted. The trade allowances are regulated not as in other countries, by the sale price, but by the subjects of the works. The discount on historical, critical, and elementary books, is twenty-five per cent.; that on mathematical and strictly scientific works, is from ten to fifteen per cent.; while upon romances, tales, and literature of the lighter order, it is often as high as fifty per cent. Literary censorship was early introduced into France, and exercised most severely. Charles IX. published an edict in 1563, by which he forbade printers to issue unauthorized works "under pain of hanging or strangulation." The censorship continued to be enforced down to the reign of Charles X., whose unfortunate ordonnance of the 27th July, 1830, by which he would have further circumscribed the liberty of the press, produced the last revolution. From that time the censorship was abolished; but a sort of substitute for it remains, in the very stringent laws against libel. In the year 1830, there were in France 620 printers, residing in 283 towns, and 1124 booksellers and stationers; all of whom are obliged to be *brevetés*, that is, licensed, and sworn to abide by certain prescribed rules. A Paris paper states that their press had produced within the last year as many as 6377 works in the dead and living languages, 1388 prints and engravings, 100 musical works, 54 maps and charts; whilst the copies of newspapers struck off amounted in number to 34,750,000.

In Italy there is no regular intercourse whatever among booksellers. It is only with the greatest trouble and expense that a work published in any part of Italy can be procured in a remote town not belonging to the same government. The counterfeiting of books is so prevalent, that one printed at Milan is counterfeited at Florence, and *vice versa*. The censorship also presses heavily on all kinds of publications, much more so than in Germany. The customs' duty on foreign works is so enormous, that it is cheaper to pirate popular books than to import them. In the kingdom of the Two Sicilies, each octavo volume has to pay 3 carlini, or 1*s*. entrance duty; a quarto volume 6 carlini; and a volume in folio 10 carlini, or 3*s*. 4*d*.

In Holland, the chief seat of the book-trade is Amsterdam, which boasts of 80 booksellers, who have adopted the German system in dealing with their provincial brethren of whom there are 101. In 1828 there was published in Holland 770 new books. In Belgium, Brussels is almost the only town where works of any note are published. They consist principally of republications of French and English works, which are much in demand, on account of their neatness and cheapness. There are several extensive printing establishments at Brussels, and also a joint company of publishers, whose open and avowed aim is the counterfeiting of good French and English works, published often at the same time as the original edition, or very soon after. By the constitution of 25th February, 1831, Belgium enjoys an extensive freedom of the press. In the year 1838, their appeared in Belgium 84 periodicals, of which 40 were published at Brussels. In other continental countries, the trade carried on in books is almost nominal.

Before we glance at the book-trade at home —which we shall do in a concluding article— we must notice the increasing demand for foreign books which has recently taken place in Great Britain. From the continental peace, which, happily, has not been disturbed since 1815, the importation into this country of foreign works has steadily augmented. Free commercial intercourse once established with our continental brethren, intellectual and literary intercommunion followed; and to render this the more effectual, the French, German, and Italian languages have been of late extensively studied. Books in those languages (especially in the two former) have therefore been eagerly read, and a demand for them increases daily. Five-and-twenty years ago, there was no English bookseller who confined his trade exclusively to foreign books; now, there are at least fifty German, French, and Italian booksellers in London alone. In Edinburgh, there are three of "the trade" who make the sale of foreign works a prominent feature in their business. During the last ten years, an average of £8000 has been annually paid for duties on foreign works imported into Great Britain. The value of such books imported in 1843 was £132,019.

Four Hindoo Brahmins are resident in London, for the purpose of studying medicine at the London University, that on their return they may diffuse a knowledge of the science among their countrymen. Two are sent over by the Indian Government, one by a public subscription among the inhabitants of Calcutta, and one by a wealthy Hindoo philanthropist, Ungtque Singh.—*Late paper.*

THE TRAVELLER.

NAPLES.

By the Editor of the Savannah Republican.

THE RUINED CITIES.

Vesuvius—Herculaneum and Pompeii.

Naples, Feb. 4, 1845.

A rapid ride of two hours carries the traveller through the city of Portici, (where you roll over Herculaneum buried ten fathoms deep in lava,) and then through those of Torre del Greco and Torre del Annunziata to the gates of Pompeii. This can hardly be called a ruin. It is more like a city temporarily deserted, as though the inhabitants were absent on some festive occasion, and might soon return. You feel that it is hardly a "city of the dead," for you are walking through their porticoes, and over their marble floors, where they have walked. You are admitted into the chambers where women made their toilet; the marble baths, and other evidences of luxrious life, are all around you, and you almost expect to hear the fountains playing. Those rooms, those gardens, public baths, look as if they might have been inhabited but yesterday, and you feel as though you were intruding on private property. I am not an indiscriminate admirer of all that is ancient, but these fair wrecks which have been entombed for more than seventeen centuries, teach a sober lesson to us of the present age, and we can almost imagine the wonder and admiration of the Goths and others who overran the Roman Empire, at works of art, with which they were all unacquainted. This impression is by no means diminished when we remember the vast treasures of art which have been found in this small town alone—one of the most unpretending of those under the Roman sway, only one-fourth of which has yet been excavated. Other cities of former times attest the slow decay of time, and the more destructive ravages of man, but Pompeii stands alone—a monument which owes its preservation to the restless fires of Vesuvius. The volcano has spared what man would not spare; and this city, which has been thus sealed up for seventeen hundred years, is now restored.

For centuries prior to the Christian era, Vesuvius had been inactive, though Strabo speaks of it as an extinct volcano. This quiescent state preceded the most terrible eruption on record. In the year 63 of our era, a terrible premonition occurred in an earthquake, which was followed in sixteen years, A. D. 79, by the eruption which buried the cities of Herculaneum and Pompeii—the former in a stream of molten lava, increased by a subsequent eruption, the latter by a shower of ashes, pummice-stones, &c., which has rendered the work of disinterment comparatively easy. Most of the inhabitants of the two places, though not all, made their escape from the impending danger. The elder Pliny, who commanded the Roman fleet at Misenum, went over to Stablæ, which town was also destroyed, to render assistance to his friends, and lost his life, being suffocated by the clouds of sulphurous smoke, that rolled in inky darkness down the mountain. It is a curious fact

that we have the letters of the younger Pliny in answer to the request of Tacitus, narrating the death of his uncle, while the books which contained the history based on these letters, are lost to us. The excavations at Pompeii prove that the inhabitants came back to rescue some of their property, in which they were partially successful. The modern discovery of this town dates no farther back than 1689, and the excavations were not commenced till 1755. It is probable that no sight in all recorded time was so sublime and terrible as the eruption of 79. The ashes were carried into Syria and Egypt, and when the gloom was dissipated, the three cities above-named disappeared, and the sea-coast opposite their walls was removed to a distance of two miles by the accumulated masses of ashes, cemented by boiling water, pummice-stones, sconce, lava, and other volcanic products.

The approach to Pompeii is through "the street of tombs." This is without the walls. These tombs are, many of them, of the most beautiful construction. Some of them were in process of construction, when the eruption of the mountain happened. As a class of monuments, they are not unlike those which are seen at the present day—showing clearly enough where we have borrowed our models. A few have pyramidal terminations, but generally they are rectangular in shape, higher than they are broad—some with small entrance doors, and others without, their faces being ornamented with sculptures of foliage, flowers, or of persons in bas-relief. Fragments of statues scattered about, prove that in many instances the statues of the deceased were placed on the tombs. The interior has commonly a ledge running round it, with niches for the cinerary urns in which the ashes of the dead were put; and if the tomb were a family one, the number of these niches for depositing the inurned ashes was much increased. Among these sepulchres are seen several seats for the accommodation of visiters, and funeral tricliniams, with walls richly stuccoed, where funeral banquets were held at stated seasons or festivals. The inscriptions on the tombs do not vary much from some of those which affection—the same in every age—prompts at the present day. Often they are sweet and touching—the following, for example: "Vale, et salve anima C. Oppiæ felicios. Nos eo ordine quo natura permisserit, te sequemur. Vale, Mater dulcissima." "Farewell, most happy soul of Caia Oppia. We shall follow thee in such order as may be appointed by Nature. Farewell, sweetest mother." Other inscriptions indicate that for some public service, the deceased was buried at the public expense, by a decree of the Decurions. The customary tributes of sons to fathers, and vice versa, frequently occur.

Without the walls and near the tombs, is the villa of Diomed. The different parts of the establishment are disposed exactly after the rules laid down by Vitruvius, the Roman architect. In the cellars, the amphoræ, containing the wine—some of which was the celebrated Falernian—may still be seen. They are earthen jars, near three feet high, with handles, and the bottoms are round or pointed to sit in the sand, like those seen in the East, in our day. In these cellars, seventeen skeletons were found—one of them, a handsomely-formed young girl, gave to the surrounding ashes the exact impression of her form. We entered the town at the Herculaneum gate. The arch had fallen down, but the imposts still stand, and the side arches over the path for pedestrians, are yet complete. Close to the gate, in an alcove in the side wall, or kind of sentry box, was found the skeleton of a soldier on duty there, who had died at his post. The pavement here is, as usual, formed of irregular, flat, polygonal stones, admirably joined, and the ruts worn in by the action of the wheels, are very distinct. Where they are deepest, iron bars or clamps have been inserted to prevent the further attrition. It is worthy of notice, that at the crossings of the streets, there are stones raised above the general surface, by which one could pass in damp weather, without wetting the feet. On entering the town, you are shown the vestals with its sacrificial altar, and rich mosaic pavements—with the oft-recurring word "salve," (welcome) inserted into the pavement just before the door. Soon you are introduced into some of the humble houses and shops, where are large jars to hold wine or oil; the marble counters being worn by the repeated friction of the glasses; and here let me say, that in the Museum there are vases, jars, and a thousand different kind of glass vessels—all from Pompeii. The baking establishments are very interesting. The ovens and flues are like modern ones. The mills are conical, and upon the stable portion a hollow cone is made to fit, with an inverted cone or hopper, to receive the grain above. This movable part is all in one piece, and the whole looks like a dice-box, or like what mathematicians call a "hyperboloid of revolution." In one of the large jars above referred to, olives were found in a rancid, viscid substance, which was proved to be olive-oil, and burnt brightly.

Passing further on, you come to some of the better class of houses. You may perhaps go to Pompeii, with a determination not to trouble yourself about the Latin nomenclature of the parts of a Roman house; but you find that your guides know all about it; and as you become interested, and observe the almost exact uniformity in their construction, you acquire this information in spite of yourself. I must attempt an explanation of the general position of some of the principal rooms, in order to be understood. You enter a doorway, with pilasters on each side, into what is termed the vestibulum, from which comes our word, vestibule. This may be from eight to fourteen feet long, by six or ten wide, with small rooms for a porter, or other domestic, on either side. Go through this passage, and before you is a rectangular space or kind of court, called the atrium. Around this room are distributed doors admitting you to the apartments of guests. The walls are stuccoed and painted with scenes from their mythology. Statues and tripods for candelabra are ranged against the walls. This atrium is partially covered by a roof sloping inwards, with an oblong opening in the centre, under which, of the same size, is the impluvium, so called because it receives the rain water from the roof. It is paved with marble slabs, and a small well is at one corner, where the grooves, worn by the action of the cords attached to the bucket, may generally be seen. In the atrium, the clients of the great, and others having business with them, were received. It was called a Tuscan atrium, if there were no columns supporting the roof; a tetrastyle, octastyle and catrium, if it had columns, according to the number. As you look into the house, you see at the opposite end of the atrium, a recess nearly square of smaller size, called the tablinum. This is the conversation room. It was generally closed by a curtain. Before coming to this apartment, you see on either side the alae or wings which communicate with the atrium, and which in their turn communicate with a library or other apartment. Thus, the vestibule, the atrium and the tablinum, are all in the same right line, and with reference to the alae form the long side of a cross, of which the vestibule is the narrowest and the atrium the widest portion. Looking still in the same direction, you see behind the tablinum the peristyle, larger than the atrium, having a roof like it, supported by a peristyle of columns which enclose another impluvium, or sometimes, small fish-pond. Around the peristyle are disposed the apartments of the family, always reserving a space for the winter triclinium or dining-room, so called from the three couches on which the Romans reclined while at dinner. The table is placed in the middle, the fourth side of the square being left open for the attendants to get access to it. Beyond the peristyle is the small garden and summer triclinium, which was in the open air or covered by a trellis work. The pleasing effect of this arrangement can now be appreciated. Standing in the doorway you have before you the atrium with the alae on either side, then the tablinium, then the peristyle, with the garden and wall beyond; while in a good many houses the back ground is filled up by Vesuvius, the very smoke of the volcano being clearly perceptible. This *coup d'oeil* is beautiful in the extreme. From many of the streets you see Vesuvius on one side, and the gay sea or opposite mountains on the other.

I need not now stop to describe individual houses—such as the elegant ones of the Questor, of the Ædile Pansa, of Sallust, the tragic poet, &c. They are all beautiful and spacious, though the sleeping rooms are small, badly ventilated and lighted. There is another room I have not noticed—the venereum—a sort of private sanctum, arranged with the most studied care with a view to privacy. In the house of Sallust, this apartment is very elegant. The floors are composed of the most beautiful marbles, in varied and minute pieces. The wainscots are also lined with the same material. It is surrounded by columns, and the walls are beautifully adorned with frescoes, one of them representing Diana in the bath, and poor Acteon being changed into a stag and devoured by his own hounds, be-

cause he most unwittingly had a casual glance at her charms. In this apartment were found bracelets, ear-rings, a silver mirror, and other articles of the toilet. In general, the walls of all the apartments in the better class of houses are covered with frescoes, which are painted on a very fine and firm stucco. These frescoes are sometimes architectural designs, and sometimes landscapes with human figures. Those in the house of the "tragic poet" are rich and various. The chamber of "Leda," with the picture of "Leda and Tyndareus," is particularly fine, though the frescoes have suffered much by the action of the weather.

I need not stop here to speak of the Forum, with its numerous temples. They are some of them in a dilapidated condition, and many of the columns and entablatures of the purest white marble have been removed. The largest temple is the Basilica, or Court of Justice. It is two hundred and twenty feet long and eighty broad, with an elevated dais where the Judges sat, and stairs leading thereto. Nearly all the public buildings have furnished valuable statues to the Museum. A colonade runs almost entirely around the Forum, the columns of the porticoes of the temples forming portions of it, equal to the front of each. The Amphitheatre, with its stupendous galleries, its numerous dormitories, and broad arena, have been disinterred, as have the comic and tragic Theatres. In the exterior walls, projecting stones, with circular holes in them, show where the poles or flag-staffs were inserted, from which the awning was stretched.

The town of Pompeii was supplied with water by means of pipes of iron, lead, and of baked clay. The Museum contains a bronze cock of large size, which has two communicating pipes. The plashing of water which has been so long hermetically sealed there, can now be heard in it. It is proved both by the fountains and fresco painting, that the Pompeians were acquainted with that law of water which causes the fluid flowing in a pipe to ascend to the level of its source. It has always been gravely assumed that this property was not known to them, or it is presumed they would not have carried their aqueducts over such stupendous arches of masonry. Perhaps, in some of these cases, there may have been labour lost; but they must have known well the utter impossibility of making masonry to resist the hydrostatic pressure, where there was a great head of water. Perhaps at some remote period, it may be assumed that the Americans were unacquainted with that property of fluids, or they would not have made the Croton aqueduct to pierce mountains and cross valleys on arches, as it does. I cannot dismiss Pompeii without referring to the "houses of the fountains." There are two of them, and the fountains are perfect gems in the form of niches, incrusted with the most exquisite mosaic and shells. They are adorned with masks of marble for lights, and bronze figures, through which the water was discharged.

The excavations in Herculaneum have been very limited, owing to the molten lava having covered it. To excavate therefrom is like cutting into solid rock. Many superb statues have been recovered in the small space dug out, showing what invaluable treasures still remain. They are probably ten times as valuable as the whole town of Portici, which stands above them. The ruin of this town would wholly or partially be the result of continuing the excavation.

J. L. L.

LITTLE STREAMS.

BY MARY HOWITT.

Little streams, in light and shadow
Flowing through the pasture meadow;
Flowing by the green wayside;
Through the forest dim and wide;
Through the hamlet still and small;
By the cottage; by the hall;
By the ruined abbey still;
Turning, here and there, a mill;
Bearing tribute to the river;
Little streams, I love you ever!

Summer music is their flowing;
Flowering plants in them are growing;
Happy life is in them all,
Creatures innocent and small;
Little birds come down to drink
Fearless on their leafy brink;
Noble trees beside them grow,
Glooming them with branches low,
And between, the sunshine glancing,
In their little waves is dancing.

Little streams have flowers a many,
Beautiful and fair as any;
Typha strong, and green bur-reed;
Willow-herb with cotton seed;
Arrow-head with eye of jet,
And the water-violet;
There the flowering rush you meet,
And the plumy meadow-sweet;
And in places deep and stilly,
Marble-like, the water-lily.

Little streams, their voices cheery
Sound forth welcomes to the weary,
Flowing on from day to day,
Without stint and without stay.
Here, upon their flowery bank,
In the old times pilgrims drank:
Here, have seen, as now, pass by
Kingfisher and dragon-fly;
Those bright things that have their dwelling
Where the little streams are welling.

Down in valleys green and lowly,
Murmuring not and gliding slowly;
Up in mountain-hollows wild,
Fretting like a peevish child;
Through the hamlet, where all day
In their waves the children play,—
Running west, or running east,
Doing good to man and beast,
Always giving, weary never,
Little streams, I love you ever!

For "The Friend."

DOCTRINES.

Dominicus was a learned soldier in Italy, and a martyr of the twelfth century. Having read several Waldensean writings, he became a zealous protestant against the corruptions of Rome, and retiring into Placentia, preached the gospel in its purity to a very considerable congregation. One day, when just beginning his sermon, he was arrested by the papal magistrate. He readily submitted to his custody, remarking, "I wonder the devil has let me alone so long." Even the certainty of losing his life did not appear to create any alarm, or excite any disposition to shrink from confessing his Lord faithfully before his enemies. When brought to examination, this question was put to him; "Will you renounce your doctrines?" To which he replied, "My doctrines! I maintain no doctrines of my own; what I preach are the doctrines of Christ, and for these I will forfeit my blood, and even think myself happy, to suffer for the sake of my Redeemer." Every effort was made to induce him to recant, but in vain, and he was accordingly sentenced to death, and hung in the market place.—*Fox.*

Where are Christians of this character to be found at this day? Not only the love of ease, but the fear of losing their name among men, will induce many to resort to various shifts, to escape what little suffering they may be subjected to, by a plain and honest confession of the Truth before small and great. But it will be found in the end to be a serious thing to trample upon the blood of the martyrs.

For "The Friend."

DISCIPLINE.

The following excellent description of the design of discipline, taken from the Encyclopædia of Religious Knowledge, comports so much with the views of Friends, that I should suppose it would interest, and convey useful hints to some of the readers of this paper.

"Discipline is the application in a Christian church, of those principles and rules, derived from Divine authority, which regard the purity, order, peace, and useful efficiency of its members. Discipline is to a church, what order and regularity are to a family; or the maintaining of government and the administration of law to a nation. With respect to its object, it must carefully be observed, that it is *not to pander to human domination*, or to subserve the political interests of any party; to coerce the judgment and conscience of men; or to avenge any public or private injury; but it is designed to effect the observance of those means by which the holiness, comfort, and usefulness of Christians, may be preserved and improved; to exhibit the influence of the Christian religion in producing all that is excellent, amiable and beneficial; to secure the fulfilment of all the relative obligations of church union; to attract into such union persons whose minds and characters are governed by evangelical truth and undissembled piety. Various passages in the New Testament clearly recognize, or positively and authoritatively enforce, the exercise of discipline in the church of Christ; and it becomes all who bow to his spiritual rule, to hear what the Spirit saith on this point to the churches."

Origin of Protestants.

In the Diet of Spire, held in 1529, it was decreed, "that in all places where the edict of Worms against the Lutherans was received, it shall be lawful for nobody to change his opinions; but in the countries where the new religion was received, it should be lawful to continue in it till the next council, if the an-

cient religion could not be re-established there without sedition; nevertheless, the mass was not to be abolished there, and no Roman Catholic was to be allowed to turn Lutheran; that the Sacramentarians should be banished out of the empire, and the Anabaptists put to death; and that preachers should nowhere preach against the doctrines of the church." This decree, destroying that of the first diet, six Lutheran princes, viz., the Elector of Saxony, the Marquiss of Brandenburg, the two dukes of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, with the deputies of fourteen imperial towns, protested in writing two days after in the assembly against that decree, which they would not obey, it being contrary to the gospel, and appealed to the general or national council, to the emperor, and to any other unsuspected judge. From that solemn protestation came that famous name of Protestants, which the Lutherans took presently, and the Calvanists, and other reformed Christians, afterwards. They also protested, that they would contribute nothing towards the war against the Turks, till the exercise of their religion was free in all Germany. This protestation being presented to the emperor, he said, that he would settle the affairs of Germany as soon as he had regulated those of Italy. The next year he called the famous diet of Augsburg. The emperor appeared there with the greatest magnificence that was ever seen in Germany, because so many electors and princes never met together before. There the Elector of Saxony, followed by many princes, presented the confession of faith drawn up by Melancthon, called the Augsburg or Augustine Confession.—*En. Relig. Know.*

For "The Friend."

DAVID GRAVE.

On page 328 of the seventeenth volume of "The Friend," an obituary notice was inserted of David Grave, a minister of Westland Monthly Meeting, Pa. The following additional remarks are forwarded by his friends for insertion.

"The path of the just is a shining light, that shineth more and more unto the perfect day." It appears that this dear Friend was Divinely visited when young; and yielding thereto he was enabled to deny himself and take up his cross. As he progressed in the path of piety and self-denial, a weighty portion of the business of Society devolved upon him, although he hesitated for some years fully to submit to the ministerial call. The support of the Discipline was to him an important point, in which he appears to have laboured from early life, from time to time, until late in the evening of his day.

His love to his friends,—to his fellow men,—even to such persons whose conduct he could not approve of, or unite with,—his care to render unto Cæsar the things that were Cæsar's, and to the great Supreme his due, were marks in his character now sweetly remembered.

When far advanced in life, with the concurrence of his monthly and quarterly meetings, he travelled as a minister hundreds of miles, and for weeks together, taking his rest at night in a chair, instead of going to bed, evidently supported by that faith that can remove mountains, and that hope that maketh not ashamed, because the love of God is shed abroad in the heart.

Thus having, it is believed, offered the sacrifice of righteousness in the early walks of life, in the meridian of the day, and in old age, as the awful close drew nigh, he appeared prepared for a happy release from the conflicts of time, saying, he had much to be thankful for. Speaking of the blessed Messiah, he closed the sentence with these words, "May I praise him forever!" Let none then be weary in well-doing, remembering the encouraging language, "in due season we shall reap if we faint not."

A Natural Place.

There is a spot on the earth, or in the ocean, where nature reigns predominant. It is in the Pacific, and was visited by Lieutenant Wilkes, and is thus described in the narrative of the United States Exploring Expedition:

"On the 19th August we made Dog Island, one of a group of sixty-five coral islands, and despatched boats to see if a landing could be effected, while the ships began the surveying operations. The number of birds seen hovering over the island was an indication that it was not inhabited, which proved to be the case. Several turtles were caught, and a number of specimens obtained. No traces of inhabitants were found, and the state of nature everywhere, indicated that it had not been inhabited at any recent period.

"There were a great many sharks, both in the lagoon and outside, which were so ravenous that they bit at the oars. It was by no means pleasant to have to swim through the surf to the boat, with these dangerous animals so numerous around us. The landing on a coral island effectually does away with all preconceived notions of its beauty, and any previous ideas formed in its favour are immediately put to flight. That verdure which seemed from a distant view to carpet the whole island, was in reality but a few patches of wiry grass, obstructing the walking, and offering neither fruit nor flowers to view; it grew among the rugged coral debris, with a little sand and vegetable earth. It is somewhat surprising that a few trees, forty or fifty feet high, should have found sufficient soil to protect their growth. Most of the trees, however, are of stunted size, being not more than ten to fifteen feet in height, and eighteen inches in diameter. Van Schouten and Le Maire visited this island, 10th April, 1616, some two hundred years before, and it was even then clothed with vegetation. If their description is an accurate one, the island appears now to be rather higher; as they report "from what they could judge, the greater part of the island is overflowed at high water;" this is certainly not the case now. The number of birds on the island was incredible, and they were so tame as to require to be pushed off their nests to get their eggs. The most conspicuous among them was the frigate bird; many of the trees were covered with their nests, constructed of a few sticks. The old birds were seen, as they flew off, inflating their blood-red pouches to the size of a child's head, and looking as if a large bladder were attached to their necks. The gannets, sooty terns, and the beautiful tropic-bird, were in countless numbers; the former guarding their eggs (which were laid on the ground without a nest) with care, remaining by them, and even suffering themselves to be captured without resistance. Their hoarse croaking was quite deafening. Some droll sights were seen of crabs walking off with snakes, and both again seized by some stout bird, and borne away. Armies of soldier or piratical crabs were seen moving in all directions with their shells. We enjoyed ourselves much, and found no use for our guns, powder, and shot; as many specimens as we could desire were taken with the hand, both old and young. In some cases the tropic-birds were taken off their nests, and from others their eggs were taken without disturbing them; indeed, I have never seen any barn-yard fowls half so tame. The various snakes, the many-coloured fish, the great eels, enormous and voracious sharks, shells, large mollusca, spiders, with the curious lepidoptera, seemed to have quiet possession, their webs stretching in every direction, and occasioning us much annoyance: all gave a novelty to the scene, that highly interested and delighted us. In the afternoon we returned on board, loaded with specimens; and the survey being completed, we bore away on our course. There are no cocoa-nut palms on the island, as has been reported by Captain Fitzroy, in his voyage; nor is there any fresh water to be found.

From the London Friend.

LONDON YEARLY MEETING.

Fifth month 19th and 20th.—The Meeting of Ministers and Elders was thought to be unusually large. The Friends who are here on a religious visit from the American continent, were all present, viz., Dougan and Asenath Clark, Sarah Emlen, and L. M. Hoag. For the three former, who have a prospect of shortly returning to their native land, certificates of unity were ordered; L. M. Hoag expects to be engaged a considerable time longer on this side of the Atlantic.

Fifth month 21, Fourth-day.—Morning.—As was observed in the meeting, the assembly this morning was larger than has been known at the same sitting for many years. The meeting continued throughout to be very numerously attended.

Epistles from all the Yearly Meetings in correspondence with us were read. Some of them were fraught with the reflections of deep experience in spiritual matters, and with excellent counsel, particularly to the young. Our Friends of Ireland have had occasion to warn their members against the worldly practice of wearing mourning-habits; and also against trading in shares of joint-stock companies for the purpose of making gain by the turn of the markets. This practice does not

appear to be at all diminished amongst us; and it is a matter of deep concern to those who have at heart the welfare of the body, to contemplate the devastating effects which must result from it. The epistle from Philadelphia spoke in beautiful terms of the spotless character by which the church of Christ is to be distinguished, and of the universal fellowship which, rejecting creeds, our early Friends proclaimed with all who love and serve the Lord in sincerity; we hope this principle will ever be kept in view amongst us, unity of spirit, or a growing out of the same root, must always be the true bond of religious fellowship.

The epistle sent from our last Yearly Meeting to Indiana, has been received in the spirit in which it was issued. Friends of that Yearly Meeting, in their reply, say they are ready to adopt towards some who have separated from them, the language of affectionate invitation, to come and have fellowship with them as heretofore, and to worship again in public together. They have printed 10,000 copies of our address on slavery. The reading of their epistle drew from a Friend the expression of a hope which had been awakened in his mind, that a reconciliation may yet be effected in that quarter; and it was his impression that this Yearly Meeting may possibly be able to do something towards so desirable an end.

Afternoon.—George Stacey was continued as Clerk, and John Hodgkin, Jun., as one of the assistants; Robert Forster was appointed the other assistant.

At the conclusion of the sitting, the Committee of Representatives assembled, and was at once introduced into considerable exercise of mind on behalf of Friends in Indiana. The subject having been broached, the Friend to whose sentiments, as uttered in the meeting at large, we have already referred, proposed the issuing of an epistle of brotherly expostulation to those who have seceded from the body. This was agreed to with much unanimity and a full expression of sentiment, and was referred to a committee appointed for the purpose. Friends in general felt greatly relieved at the prospect thus opened of effecting something towards a re-union, a feeling in which we very heartily concur.

Fifth-day, 22d.—Morning.—[The Annual Meeting of the Tract Association was held in usual course this morning. E. O. Tregelles gave an interesting statement of the manner in which he and J. Jesup had disposed of a large number of tracts, which they took out with them. Some of these they had distributed amongst sailors and others, in the islands, where they were often gladly received. A portion of those in the Spanish language was entrusted to a Roman Catholic of intelligence, who undertook to distribute them in Mexico. The same person was so much pleased with J. Dymond's Essays on Morality, that he proposed to make a translation of that work into Spanish. With respect to tract distribution in our own country, it was evident, that though many Friends exert themselves in it, others appear to take but little part, and the committee was directed to issue a general appeal on the subject, with especial reference to young men, inciting them to an active co-operation in so useful and laudable a work. It was generally felt that the time allowed for holding the meeting was quite insufficient for the purpose, and a request was carried forward to the Yearly Meeting, that a more convenient hour might be appointed. This arrangement is left till next year. Another proposition was made, that our women Friends might have the opportunity of attending; we quite unite with the proposal, and have not much doubt that it will be carried into effect on the next occasion.]

Fifth month 24th. Afternoon.—The Committee on Epistles assembled this afternoon. Opportunity being given for Friends to relieve their minds on any subject connected with the state of Society, that of wearing mourning-habits was brought under consideration. The increase of this practice had been a cause of concern to the Dublin Yearly Meeting; and from what was stated, it appears that a similar increase has taken place in various parts of this country. The expression of pain at such a circumstance was very general; and it was shown that this custom is connected with a departure from the simple attire and address of Friends; for where the garb and manners of the world are adopted, a conformity to this custom is naturally expected. It was referred to the sub-committee on the general epistle to introduce some advice upon the subject. The practice of laying down grave-stones with inscriptions, was also said to be on the increase amongst us.

From this subject the committee passed to that of funeral pomp, and a caution was given not to assimilate in any degree to the world, in its practice on such occasions. Reference was made to the Supplement to the Report on the Sanitory Condition of Great Britain, which treats of the practice of interment in towns, and especially to that part of it which shows the vanity and absurdity which characterise funerals in general, and how heavy this burden is felt to be by the middle classes of society. A glance at the facts there brought forward, may have the effect of increasing our attachment to our own dignified and simple mode of burial, and our sense of the obligation laid upon us to make a firm stand against all departure from it.

Interment in public cemeteries was then spoken to, a practice which is surrounded with disadvantages, and which it was the general opinion of Friends ought to be carefully avoided. The *consecration* of a part of the ground, the payment in many instances of a chaplain out of the receipts, the pomp and sentimentality with which those who use the ground are brought into contact, were amongst the reasons advanced. There is besides the payment for the right of interment, made to a trading-company, a circumstance very foreign to our maxims on this solemn subject; and the consideration, that in having recourse to public cemeteries, the fact of the interment of one of its members is removed from the cognizance of the Society. The appropriate and beneficial practice of holding a meeting for worship on the occasion is also much endangered, as well as the simplicity and solemnity which are so characteristic of this last act of respect and affection amongst us.

Second-day, 26th.—Afternoon.—The Address of North Carolina on Slavery, to which we have already referred, and which we published in the First month last, was very grateful to the meeting.

The Report of the Aborigines' Committee of the Meeting for Sufferings was short, but contained some statements which awakened the sympathy of Friends. Particular allusion was made to the encroachments on the possessions and rights of the Indians in North America, the abduction of natives of Guiana by Brazilian slave-holders, the so-called immigration of Coolie labourers into other colonies, the appropriation of lands in New Zealand without a due respect to native property, and the murder of some aborigines in Australia by mixing poison with their food, an outrage which had not been overlooked by the colonial authorities, but which the laws against the admission of native judicial evidence rendered them unable to redress. It occurred in the New South Wales colony, and we were told by a Friend, that fifteen individuals have been thus destroyed. In reference to the laws above-mentioned, the meeting was informed that some of the colonial legislatures had been induced, awhile ago, to send bills to England for the royal assent, which provided for receiving the evidence of the natives without oath; but that the government determined that it would be contravening a fundamental principle of English law to sanction such a measure without a special act of parliament. A clause has been introduced into a recent act, allowing the reception of native testimony without oath, but some of the colonial legislatures have since passed into the hands of settlers and others, who are unfriendly to the native population, and the laws remain as before.

Next followed the Report of the Committee of the Meeting for Sufferings appointed to correspond with those who profess with us in foreign parts. The little company in and about Stavanger, has claimed the judicious care and lively sympathy of this committee during the year. Two epistles have been addressed to them, and one received, from which it appears that several of their members have suffered, on account of their testimony against a hireling ministry, oaths, &c. Notwithstanding this circumstance, however, and although they have no outward ministry amongst them, they continue to increase in numbers, and appear to set a lively example of patience and faithfulness. They meet in very small companies, at three places besides Stavanger; at the latter place, they hold meetings on First-day, and one day in the week for all who are disposed to attend. On two other evenings in the week, those who are members meet for about an hour, and they embrace other occasions for reading Friends' books together. This information was given by a Friend who takes a deep interest in their welfare, and maintains a correspondence with them. Through his kindness, we are able to subjoin some extracts from letters of two of

the Friends at Stavanger. We stated last Third month, that the Meeting for Sufferings had prepared a memorial to the Norwegian legislature, on behalf of this suffering little church. It was read at this sitting, to the satisfaction and comfort of Friends, and the meeting was informed had been duly presented. Our Secretary of State kindly sent it to the British ambassador, who laid it, in his private capacity, before the Storthing, or Norwegian Parliament, at the same time presenting a copy to the king, who was then at Christiania. The peculiar relation of Norway to the kingdom of Sweden, rendered this mode of procedure requisite. It was thought the Storthing would entertain the subject favourably, but the issue is not yet known, or not in a situation to be published. Much sympathy was expressed with the Friends of Stavanger; the meeting was informed that a large number of tracts, which had been printed in consequence of the intended visit of William Backhouse,* have been forwarded to them and distributed, and that the proposed visit has been the means of drawing them into still nearer connexion with us, so that that religious concern, though not permitted to be carried into effect by Him who had required the sacrifice, has, in this respect, as well as others, not been in vain.

* See volume 17, page 352, of "The Friend."

[Remainder next week.]

THE FRIEND.

SEVENTH MONTH, 12, 1845.

New England Yearly Meeting.

By the accounts received from New England we learn that the Yearly Meeting convened at Newport, on Second-day, the 16th ultimo, the Meeting of Ministers and Elders having met on the Seventh-day previous. The meeting was about the usual size, and no attempt was made to exclude any claiming membership, from the house, or from participating in the business of the meeting. Reports from the respective Quarterly Meetings were received and read, and the names of the representatives entered on minute. There being two reports, each claiming to come from the genuine Rhode Island Quarterly Meeting, the question arose which should be acknowledged as such. It was proposed to refer the whole subject to the representatives from all the quarterly meetings except Rhode Island, to report to the Yearly Meeting which of the two reports and representatives should be accepted. This was objected to by one set of the representatives, upon the ground that most of the body to whom it was proposed to refer the question, were appointed with special reference to the difficulties existing in the Yearly Meeting, and that many members of the Yearly Meeting's Committee, who were parties in the controversy, were in it; and that in some of the quarters, the name of no Friend was allowed to be taken as a representative who was supposed to disapprove of the previous proceedings of the Yearly Meeting or of its committee. They stated that it was their desire to have the subject investigated and decided in the Yearly Meeting; and this was united with by many others from other quarters, but many approved and urged the reference as proposed. The clerk made a minute in accordance with this proposition, and empowering the representatives to exclude such as they might decide had been improperly appointed. This course was protested against, and the representatives who had objected thereto informed the meeting that they could not consent to submit the case in accordance with the minute made.

It was proposed to suspend the rule of Discipline requiring the representatives to meet at the conclusion of the sitting on Second-day morning, and agree upon a clerk for the year, and report the same to the adjournment, and a minute was made to that effect, it being, however, objected to. After the reading of the opening minute in the afternoon sitting, one of the representatives from Sandwich Quarter, rose and informed the meeting, that a part of the representatives had been together, and united in proposing two Friends to serve the meeting as clerk and assistant clerk whom he then named. This proposal was united with by many, and objected to by a large number. The two Friends named, however, took their seats at another table than that occupied by the other Friends acting as clerk and assistant. The latter then called over the names of the representatives, to ascertain how many of them had united in the nomination then made, and it appeared that, omitting those from Rhode Island Quarter, thirty-eight dissented, four were satisfied, and three were absent. Both clerks now proceeded to act in conformity with the views of the bodies which they represented, and the larger body adjourned to meet at the 9th, and the smaller at the 10th hour in the morning. The latter, finding the house occupied at the time of convening in the morning, proceeded to open their meeting in the yard in front of the house. A committee was appointed by them to demand the books and papers of the Yearly Meeting, and the use of the house and table; which, being refused, they adjourned, men and women, to a Baptist meeting-house in the town, and both meetings continued to transact their business separately during the week. Each have addressed epistles to the several Yearly Meetings of Friends on this continent and in Great Britain, and issued an account of the separation, and the causes leading thereto.

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The London Friend of Sixth month contains, apparently by the Editor, notes, considerably in detail, of the late Yearly Meeting in London. These notes, with an appendix of extracts from letters, &c., occupy seven pages of that Journal. We have confined ourselves, therefore, to a selection of such portions as we thought would most interest our readers, which will be found in the present and succeeding number. The Yearly Meeting, including the preliminary assembling of the ministers and elders, was in session from the 19th to the 31st of the Fifth month —thirteen days. For the satisfaction and information of inquirers, we have given the whole of what is contained in the notes relative to a committee appointed to attend the next Yearly Meeting in Indiana, &c. That committee, we understand, consists of the following Friends: William Forster, Josiah Forster, and George Stacey, of England, and John Allen and Joseph Bewley, of Ireland.

—

We learn that our Friends, John Pease and Isabel Casson, embarked to return to their native land, on board of one of the steam-packets, which sailed from Boston on the 1st instant.

—

A Teacher Wanted

to take charge of Friends' Select School for Girls in New York city. Apply to William Wood, 261 Pearl street, New York.

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FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, jr., No. 73 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street.

Visiting Managers for the Month.—Benjamin H. Warder, No. 179 Vine street; John Elliott, No. 243 Race street; Jeremiah Willits, No. 193 North Fifth street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

MARRIED, on the 4th of Sixth month, at East Whiteland particular meeting, JOSEPH PUSEY, JR., of Chester county, to REBECCA P., daughter of Daniel J. Rhoads, of this city.

DIED, at her residence in Duchess county, N. Y., on the 2d of Fifth month last, RUTH HALLOCK, wife of Isaac Hallock, aged eighty-five years, a valuable minister and member of Creek Monthly Meeting. Though for a number of years past her increasing infirmities frequently confined her at home, yet when favoured to assemble with her friends, her lively communications gave full evidence she was one of those, who having been graciously preserved in the "courts of our God," was enabled "to bring forth fruit in old age;" and we have the consoling assurance, that like a shock of corn fully ripe, she is now gathered into the heavenly garner.

——, in New Garden, Chester county, Pa., the evening of the 7th of Fifth month last, of pulmonary consumption, in the fortieth year of her age, HANNAH H. LAMBORN, wife of John Lamborn, and daughter of the late Mark and Lydia Hughes. She was mercifully sustained through a scene of deep suffering with a remarkable degree of patience and resignation. She impressively entreated some of her relatives and friends to endeavour after an establishment on that Foundation which alone standeth sure. She died in the hope of a happy and glorious immortality.

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BOOKSELLING IN GREAT BRITAIN.

[CONCLUDING NOTICE.]

The glimpses—slight as they are—which our former articles have afforded of the early English trade in books, allows us to resume the subject at a period when bookselling took a firm commercial stand; which it did about the beginning of the last century. This has been called the Augustan age of literature, when Dryden, Steel, Addison, Swift, Pope, with a lesser host of geniuses, flourished.

At that period the mode of selling books was widely different to that which now prevails. Readers were fewer, and the means of making known the merits of a book far more limited. The only prospect an author had of profitable remuneration for his labours, was to issue his book by subscription. To obtain a sufficiently large number of subscribers, it was necessary that he should secure the patronage of some man of rank and influence; if possible, a nobleman whose opinion on literary matters was held in respect, or whose more solid influence over dependents or friends gave to his expressed wish that they should subscribe, the nature of a command. The patron who took a genius by the hand in this way, made it his business to praise him in every society—at court, at balls, masquerades, parties, and in the numerous London coffee-houses where the wits of the day were wont to assemble. To assist him in this sort of canvass, his protogé provided him with a sort of prospectus of the forthcoming work, in which was set forth its scope and nature. These "proposals" he industriously distributed along with his verbal puffs of the author's talents. When, by these means, a sufficient number of subscribers was obtained to render it a safe speculation to incur the expense of printing, the obliged author was expected to make some return to the patron for his exertions. This always consisted of a panegyrical "dedication," conspicuously placed at the commencement of the volume. Some of these fulsome and extravagant lucrubations are sufficient evidence of the debasing influence which this system of publication must have exercised over literature. In most of them, truth was glaringly sacrificed, and notorious falsehoods promulgated, by motives manifestly interested. The nobility were the real, though indirect publishers; and without their aid, to print even a good book would have been a certain loss; whilst hundreds of bad ones were foisted by this system on the world.

The author seldom went to the printer direct, but applied to the bookseller, (of whom many eminent ones were in business at the time we refer to,) taking with him his manuscript and his subscription list. In the eyes of the publisher, the merits or demerits of the book were of less consequence than the number of subscribers. He carefully weighed one with the other: he considered the probabilities of a chance demand for the book, over and above the sale assured from subscriptions; and offered the author a certain sum to take the whole thing off his hands. In the case of a writer of established reputation, competition occasionally occurred amongst "the trade" for the bargain. Some of the intricacies of these transactions may be learned from Dr. Johnson's account of the manner in which Pope's Homer's Iliad was brought out. The poet, in his "proposals," offered the work—in six volumes, quarto—for six guineas. "The greatness of the design," says the elegantly verbose doctor, "the popularity of the author, and the attention of the literary world, naturally raised such expectations of the future sale, that the booksellers made their offers with great eagerness; but the highest bidder was Bernard Lintot, who became proprietor, on condition of supplying at his own expense all the copies which were to be delivered to subscribers or presented to friends, and paying two hundred pounds for every volume. Of the quartos, it was, I believe, stipulated that none should be printed but for the author, that the subscription might not be depreciated; but Lintot impressed the same pages upon a small folio, and paper perhaps a little thinner; and sold exactly at half the price, for half a guinea each volume, books so little inferior to the quartos, that, by a fraud of trade, those folios, being afterwards shortened by cutting away the top and bottom, were sold as copies printed for the subscribers. Lintot printed two hundred and fifty on royal paper, in folio, for two guineas a volume; of the small folio, having printed seventeen hundred and fifty copies of the first volume, he reduced the number in the other volumes to a thousand. It is unpleasant to relate that the bookseller, after all his hopes and all his liberality, was, by a very unjust and illegal action, defrauded of his profit. An edition of the English "Iliad" was printed in Holland in duodecimo, and imported clandestinely for the gratification of those who were impatient to read what they could not yet afford to buy. This fraud could only be counteracted by an edition equally cheap, and more commodious; and Lintot was compelled to contract his folio at once into a duodecimo, and lose the advantage of an intermediate gradation. The notes, which in the Dutch copies were placed at the end of each book, as they had been in the large volumes, were now subjoined to the text in the same page, and are therefore more easily consulted. Of this edition, two thousand five hundred were first printed, and five thousand a few weeks afterwards; but indeed great numbers were necessary to produce considerable profit."

Sometimes publishers employed authors to write books for small sums; and having sufficient interest to procure the services of that very necessary person, a noble patron, obtained subscriptions on their own account, in the name of the author. By this proceeding, large profits were sometimes realized. Indeed, despite all drawbacks arising from piracy and other causes, some of the booksellers of this period made large fortunes. The Lintots, (of whom there were four in the trade,) the Tonsons, Curll, Cave, and other contemporary publishers, realized large sums of money by their speculations.

While, however, the patron and subscription system of bookselling was in full operation, a small and silently-working influence was gradually gaining strength to overthrow it; and this was periodical literature. By 1709, several newspapers had been established in London; but these had little or no effect upon "the trade," compared with such periodicals as the Tatler, Spectator, and Guardian. Not many years afterwards, (1731,) Cave conceived the idea of collecting the principal original papers from the newspapers into a monthly repository, to which the name of magazine should be applied. Hence the "Gentleman's Magazine," which began in that year, and still exists, the venerable parent of a host of lighter-headed children. Its success was so great, that rivals soon started up. The "London," the "Monthly Review," and the "Critical," were the most remarkable: these works in time changed the whole system of bookselling. They became channels of information on literary subjects, and by their aid an author's merits were made known to the public without the intervention of a titled patron. They took the patronage of men of letters out of the hands of the great and fashionable, and transferred it to the people. Literature becoming no longer a matter of mere fashion, but of intellectual taste and art, booksellers began to buy manuscripts from authors at their own risk, and to address them directly to the reading public, without the aid

of previous subscribers. By this change the trade was conducted on a more solid and independent basis. That a riddance of the thraldom which literature had hitherto endured was beneficial to it, is proved from the fact, that in proportion as the subscribing plan was abandoned, (for it is not wholly given up even at present,) so the number of published works increased. From 1700 to 1756, only about 5280 new works (exclusive of tracts and pamphlets) were issued—or about ninety-three per annum; whilst from the latter year to 1803, this average of new works increased nearly ninety-three per cent.

From the more independent system of publishing, must be dated the footing upon which the English trade now stands. The London booksellers who were rich enough to buy manuscripts, and to get them printed on their own responsibility, formed themselves into a class, who sold wholesale, and got the title of "publishers;" whilst those who retailed the works remained booksellers. It was during the latter part of the career of such men as Johnson, Goldsmith, Smollett, Fielding, Richardson, &c., that this division took place. The publishers—who chiefly resided in London or in Edinburgh—few in number, exhibited less rivalry than is usually seen in other trades. When an author presented himself, whose great reputation warranted him in demanding a large price for his manuscript, the publishers united to purchase the copyright. Hence, one half of the title-pages of many works published at the end of the last century, is occupied by a list of the publishers who took shares in the risk. By this sort of combination, an expensive book was "pushed" amongst the connections of each shareholder, and had a better chance of success than if undertaken by one individual.

This sort of unanimity amongst "the trade" was very injurious to the public. It kept the price of books so high, that none but persons of fortune could afford to buy them; and the only method by which a man of moderate means could get access to them, was by joining a book-club, or by borrowing from circulating libraries. But the cause of the high price of books must not be solely attributed to publishers. Paper-making and printing were at that time slow and expensive processes, and that of itself rendered books dear.

At the end of the last century, a new era dawned on the career of the book-trade. A shrewd, intelligent, but humble journeyman printer saw that the publishers of his day, by the price at which they kept their works, exclusively addressed a single class, instead of the whole public. He could not, it is true—from the expense of materials—devise any plan to reduce the cost of books; but he invented a mode of issue by which they were rendered accessible to the humbler classes. As this was the earliest attempt at *popular* bookselling, we shall dwell a little upon it, and upon its originator.

Henry Fisher, the individual alluded to, while yet a journeyman in the employment of Jonas Nuttall, the founder of the "Caxton press" in Liverpool, conceived the happy notion, that if expensive works were supplied to poorer customers in cheap parts, and periodically till complete, a vast number of persons would become eager purchasers, who regarded books as an unattainable luxury. This plan, however, had its obstacles. The easy, almost sleepy manner in which bookselling was conducted by the metropolitan publishers and their provincial agents, forbade a hope that the regular trade would second it. When, for instance, they sold a bible, it was one transaction, which cost little trouble; but to have that bible divided into twenty parts, and disposed of by twenty instalments, of course entailed twenty times the trouble. Such an increase of business, without the prospect of an accession of profit, was not to be thought of. Again, if even the general trade *had* fallen in with Fisher's views, it was quite unlikely that they could have carried them out. *Their* customers were few, and essentially a *class;* the market was limited, and something was necessary to be done to extend it. Young Fisher therefore proposed to Nuttall that he should not only print standard works in cheap numbers, but sell them upon an entirely new plan. This consisted in establishing depôts in every principal town. To each of these was attached a staff of hawkers, who branched off all over the district, going from door to door, leaving prospectuses, and offering the numbers for sale. By such means books found their way into remote places, and into houses in which they were never before seen. Though only twenty years old, Fisher was intrusted with the establishment and management of the depôt at Bristol. Amongst the first books printed for sale in this manner, were the Family Bible, Bunyan's Pilgrim's Progress, Josephus, and several standard devotional works. The Bible was issued in forty parts, at a shilling each. The hawker, when he made his call, displayed the first part as a temptation. If he could not succeed in securing a customer at once, he requested permission to leave it for a week, and generally found at his second visit, that a decision had been come to in favour of keeping that number, and of periodically purchasing the succeeding ones. Thus, persons who could easily afford the disbursement of a shilling a-week for the gradual purchase of a book, but would have passed their lives without entertaining the thought of giving two pounds for a Bible in one sum, became in time the possessors of a little, but select library.

As a pecuniary speculation, this "number system," as it was called, succeeded beyond its projector's hopes. Fisher was employed at Bristol for three years with so much benefit to his employer and credit to himself, that Nuttall recalled him to Liverpool, took him into partnership, and allowed him, besides his share of the business, £900 a-year for managing it. The plan was adopted by others, and by none without enabling them to realize large fortunes. Several old and respectable publishers in London, Edinburgh, and Glasgow, date their origin from their founders commencing as "canvassers" in the employ of Nuttall and Fisher.

(To be concluded.)

Phenomenon at St. Helena.—When a violent earthquake occurs in any part of the world, especially beneath the sea, the effect produced on the surface of the ocean is truly curious. A mighty wave is created which rushes at a tremendous rate, sometimes over a vast distance, and which does much damage to vessels in certain harbours, and to towns situated on the sea shore. The following account of one of these fearful waves, will give the reader some idea of their velocity and power. It is from the pen of an officer in the British naval service.—*Phil. Gaz.*

"In the year 1821, I was a midshipman in his majesty's ship Vigo, guard-ship at St. Helena, bearing the flag of Rear-Admiral Lambert, and commanded by Capt. Thomas Brown, during the latter period of Napoleon's exile. I had charge of an excellent establishment on shore, called the stockyard, for keeping a supply of fat cattle for the squadron after its arrival from the Cape, lank and lean. My party of men always slept on board, landing the next morning at daylight. It was in the early part of May, a month rendered remarkable by the death of the great chieftain, which took place on the 5th day, that we were pulling in as usual the launch, with several working parties on board, but observing that the surf was too violent for the large boat filled with men, to attempt a landing, we tried to accomplish it by a few at a time, in the jolly boat. A small number, including myself, got on shore in this manner. Shortly after I was engaged in conversation with an officer of the Hon. Company's ship Ganges, surrounded by native women, some children, and Lascars, when I felt myself forcibly pulled by the arm, and heard a person exclaim—'Look at the horizon, run, save yourself, we shall all be lost!" I did look, and the sight I shall never cease to remember, it was so frightfully grand. On the horizon, from the north-west, appeared an immense undulation, or swell, resembling a bank of water rolling majestically in, directly in the wind's eye. Whether it was my anxiety for the boats, or that astonishment had paralyzed me, I cannot tell, but I felt riveted to the spot alone, and before I could attempt to save myself, as others did, by climbing the rocks, I was whirled along with the rapidity of lightning, in the midst of this dark wave.

"Almost in an instant I experienced a violent shock, which stunned me for a few moments; on recovering the perfect use of my senses, I found myself in the armourer's cave, with the forge lying across my thigh. To this circumstance I must draw attention, as, by its weight keeping me from going into the sea as the water receded, and from being dashed against the rocks, to it I owe my preservation. Near me were lying two Lascars, one was split up the middle, the other's skull was beat to pieces—both were dead. Fearing a return of the surf, as the sea usually runs in quickly twice, and then comes with redoubled violence, I made the best use of my lungs; the carpenter fortunately heard my cries, and rescued me. My clothes were torn to shreds, my ears, eyes, and nose, filled

with ashes and blood; but with the exception of a few contusions, and lacerated hands, I was otherwise unhurt. One woman was drowned, and several men and children were picked up by the boats.

"This first swell that I have mentioned was the prelude to a gigantic surf, which lasted three days. This phenomenon (as nothing like it had ever taken place in the memory of the oldest inhabitants) was attributed to an earthquake. We had only telegraphic communication with the ship while it lasted. The fortifications were much injured in front of St. James Town; huge rocks were torn up and tossed into our little bathing place to the left of the landing; the guard-house was abandoned, the sea reaching the upper windows; the ships rode with sails aback, to keep them astern of their anchors; and, while it lasted, to see the mass of water burst upon the cliffs, as if to shake the island from its foundation, was the grandest sight I ever beheld."

National Observatory.—We find in the National Intelligencer an analysis of the Report of Lieut. Gilliss, of the navy, respecting the plan and construction of the National Observatory at Washington, and the character of the costly astronomical instruments with which it is furnished. We have styled it the National Observatory, and such it is; but the act of Congress authorising its erection, designates it as a "Depot of Charts and Instruments." The Depot or Observatory is located on University Square, on the northern bank of the Potomac, in the south-western part of the city, and the entire ground appropriated contains about nineteen acres. The site of the building is ninety-five feet above ordinary high-water mark, and has a north horizontal range of one and a quarter miles, and a south range of eight miles. A long and minute account of the building is given in the report, which is not necessary to give here. The instruments now mounted and in use, are an Achromatic Reflector, a Meridian Transit, a Prime Vertical Transit, a Mural Circle, a Comet Searcher, Magnetic and Meteorological instruments. The Achromatic Reflector cost $6000, its object-glass alone, nine French inches in diameter, being valued at $3600. The Transit instrument, constructed at Munich, cost $1480. Its focal length is eighty-eight inches, and its object-glass has a clear aperture of five and a half inches. The Mural Circle cost $3550; the Prime Vertical Transit, $1750; the Comet Searcher, $280. The Magnetical and Meteorological instruments are described at much length, and very minutely. The Library of the Observatory is already extensive; the catalogue enumerates about 850 volumes of great value, upon subjects connected with the objects of the institution. "Much interest," says Lieutenant Gilliss, "was evinced in the success of the Observatory, by the distinguished *savans* of Europe whom I had the honour to meet;" and, in token of their gratification at the establishment of an institution by the United States, where science will be prosecuted, they contributed to its library eighty valuable works, in two hundred volumes. The Washington Observatory has placed on the list of correspondencies, and will receive the publications hereafter made by the Royal Society and Royal Astronomical Society of England; the Greenwich, Cambridge, Oxford, Edinburgh, Dorpt, Munich, Prague, Brussels, Hamburg, Madras, and Berlin observatories, and the Annals of Magnetism and Meteorology.—*Phil. Gaz.*

An Æsopian Relic.—A friend sends the National Intelligencer the following really pretty fable, assuring it that it is of genuine antiquity, although he cannot recollect its source. Though a fragment—for it has no moral to it—we think it is worth preserving, inculcating, as it does, a lesson of humanity. One occasionally sees such things in real life. —*Phil. Gaz.*

A FABLE.

A king made a law, that if any one suffered from injustice or ingratitude, the injured man should call upon the people by the tolling of a bell, hung in a temple which the good king had caused to be builded for the purpose, at which sound it was ordered to the citizens to gather together, to hear the complaint, and to adjudge justice for the wrongs that should be shown to them.

The people of this country were so virtuous, that a long time passed, and no one had complained of injustice or ingratitude; and meanwhile the building began to go to decay. Its doors had rotted from their hinges; brambles had begun to choke up its entrance-way; while tall grass sprung up from the crannies of its pavements, and spiders festooned the capitals of its columns.

The good king was dead, and so were many of his successors; and the uses of the place itself had almost come to be remembered only as some old legend, when, late one night, in the midst of a howling winter, *the tolling of a bell was heard.*

The inhabitants of the city at midnight surrounded the place, and found, to their surprise, only an old horse, which, seeking shelter from the snow, had strayed there, and whose feet had become entangled with the bell-ropes, and so by chance had rung it.

In the simple-minded habits of reverence and obedience for those placed in authority, which marked the people of those days, they ordered the owner of the beast to be sought for and brought before them. It was proved that it had been useful and faithful to him in his youth, but that now it had grown old, and that he had turned it out of doors, regardless of its welfare, to seek a shelter for itself, and to pick up a scanty living as miserably as possible, by beggary or robbery by the way-side.

And the simple-hearted but right-minded people, who stood thus together at midnight round the old temple, saw plainly that *here* was injustice and ingratitude, such as the edict of the good king had many years before ordered them to judge; and, first taking from the owner of the animal a portion of those means which it had aided him in acquiring, sufficient to protect its old age from suffering and want, they ordered him to leave their city, and never return to it; "for," said they, "a man who will not protect to the end an old and faithful servant—of what use is *he* in the world?"

But *this* was a long while ago.

More Important Discoveries of Iron Ore.—Several persons among whom was Eli Trego, of Danville, well known for his extensive and practical knowledge in every thing pertaining to the Iron business of Pennsylvania, have this week been engaged in making a thorough search for Iron Ore in Union county, near this Borough. They announce, as the result of their examination, that they have discovered Iron Ore of the very best qualities and in inexhaustible quantities and apparently more favourable for mining operations than any of the neighbouring Iron Districts. Several extensive veins of rich Ore were discovered upon the lands belonging to the heirs of D. Caldwell, four miles above Milton, from thence they traced ore in a south-westerly line, upon the farms of Hatfield, Dersham, Finney and Spotts, within two and a half miles of Milton. The above named gentlemen have all made partial excavations and all without exception realized their most sanguine anticipations in finding veins of rich ore in apparent abundance.

The conviction was forced upon the minds of those engaged in the search, that nothing is wanting but men of capital to lay hold of the inducements that so abundantly present themselves, to make the neighbourhood of Milton rival in a very short time any of the other Iron districts of the State in enterprise, and successful manufacturing operations. A more desirable location for Furnaces, Rolling Mills, Factories, &c. can hardly be conceived than that of the Caldwell property at the mouth of White Deer Creek, a water power surpassed probably by none in the state, and Ore, Limestone and Wood in abundance, separated from the Canal only by the width of the Susquehanna river, the enterprising capitalist can hardly ask for greater or more permanent inducements than are here held out for profitable investments.—*Miltonian.*

Improvements.—The people of Cincinnati are rejoicing over a most important event in the history of their city, the completion of the Miami canal by which a regular and direct communication is established between Cincinnati and Toledo, (at the head of Maumee Bay,) on Lake Erie. The Miami canal extends from Cincinnati to Defiance, and is one hundred and seventy-eight miles in length. At Defiance it strikes the great work of Indiana, the Wabash and Erie canal, making the entire line of canal, from Cincinnati to Toledo, on the Lake, two hundred and sixty-five miles.—*Late paper.*

An American ship recently imported into England 2447 hides and 10 casks of shoe-pegs.

WE ARE GROWING OLD.

[*The following lines are from* Chambers' Edinburgh Journal, *with the exception of the concluding stanza, in brackets.*—The Friend.]

We are growing old—how the thought will rise,
When a glance is backward cast
On some long remembered spot that lies
In the silence of the past:
It may be the shrine of our early vows,
Or the tomb of early tears;
But it seems like a far off isle to us,
In the stormy sea of years.

Oh, wild and wide are the waves that part
Our steps from its greenness now,
And we miss the joy of many a heart,
And the light of many a brow;
For deep o'er many a stately bark
Have the whelming billows rolled,
That steered with us from that early mark—
Oh, friends, we are growing old.

Old in the dimness and the dust
Of our daily toils and cares;
Old in the wrecks of love and trust
Which our burdened memory bears.
Each form may wear to the passing gaze
The bloom of life's freshness yet,
And beams may brighten our latter days,
Which the morning never met.

But oh, the changes we have seen,
In the far and winding way;
The graves in our path that have grown green,
And the locks that have grown gray;
The winters still on our own may spare
The sable or the gold;
But we saw their snows upon brighter hair—
And, friends, we are growing old.

We have gained the world's cold wisdom now,
We have learned to pause and fear;
But where are the living founts whose flow
Was a joy of heart to hear?
We have won the wealth of many a clime,
And the lore of many a page;
But where is the hope that saw in time
But its boundless heritage?

Will it come again when the violet wakes,
And the woods their youth renew?
We have stood in the light of sunny brakes,
Where the bloom is deep and blue!
And our souls might joy in the spring-time then,
But the joy was faint and cold.
For it ne'er could give us the youth again,
Of hearts that are growing old.

[We are growing old—but a land there is,
Where beauty knows no decay;
Where this day's joy is to-morrow's bliss,
And friends never pass away.
The glory of God doth lighten it,
Its brilliance is the Lamb,—
The silver streams doth brighten it,
That flow from thy throne, I AM!
By the way of the cross the road we trace,
That leads to this blessed resting place.]

From the London Friend.

LONDON YEARLY MEETING.

(Concluded from page 336.)

In Minden, distraints for refusing military service have been levied on two of the members, to the extent of upwards of £6. The committee had been concerned to address to Friends of Congenies, &c., an epistle of exhortation on the subject of bearing arms; our testimony on this important point not being faithfully carried out by them. The schools at Nismes continue to answer expectation; we gave a copy of the last report in the Third month. The liberality of Friends has hitherto rendered it unnecessary to apply to the Meeting for Sufferings for a grant in aid of the Institution.

It was remarked that the preservation of the Truth by these little companies on the continent of Europe, is a source of great encouragement. In former ages of the church, and amidst gross darkness, the Truth had been preserved in a similar manner, when the demonstration of it had been very low and weak; and it was these sources, which, uniting together, swelled into the stream of the Reformation. So at the present day, these glimmering lights on the continent of Europe, and our own Society in this country, are set up in the midst of much darkness; and though they may now appear in the eyes of the world to be insignificant, one day, we are warranted both to hope and believe, they shall break forth into a flame.

The Society in Van Dieman's Land and New South Wales continues to hold its meetings, and to correspond with the Meeting for Sufferings. In their last epistle, they refer to the ecclesiastical exactions which are enforced in this country, and the very dissimilar circumstances in which *they* are placed. The legislature there grants pecuniary support to all sects who will accept of it, in proportion to their numerical strength; support which Friends do not of course accept, and of which we have been informed the Independents have likewise refused to avail themselves. Friends in the South Australian colony, hold a two months' meeting for discipline, and have sent answers to the queries, at the request of the Meeting for Sufferings. The condition of our members in this part of the world, and elsewhere, beyond the limits of any constituted meetings of the Society, has obtained the sympathy of that body during the year, and they have procured from the Monthly Meetings a return of their members resident abroad. The reader will find this information in the last Friend. In their report, the Meeting for Sufferings observe, that individuals situated as above-mentioned, still remain objects of Christian care to the respective meetings of which they are members, and they hope that such meetings will by no means feel exonerated from this charge, on account of any oversight they may claim from the representatives of the body at large. We are glad to learn that several Monthly Meetings correspond with their absent members.

Third-day, 27th.—A minute from the Meeting for Sufferings, introduced the subject of the visit lately accomplished by E. O. Tregelles and James Jesup, to the West India islands; and E. O. T. took the opportunity to give a sketch of their travels. Rather more than a year ago, we commenced a report of this visit from such sources as were at our command; but finding that the Friends themselves were not easy to have anything published during their absence from home, we abandoned the design. Now, however, E. O. T. appears desirous of freely imparting information to all his friends; and we shall proceed to relate, though very imperfectly, some particulars of the interesting communication which we heard this morning.

The varied character of the population on the islands which form the group of the Antilles, and the diversity of service into which our Friends were led, was very striking. They landed first at Barbadoes. This island, which is about the size of the Isle of Wight, supports a very thickly-studded population of not less than 120,000 persons, most of them black or coloured. The people are happy and prosperous; they held sixteen meetings with them, which were well attended. On the island are five spots where Friends' meeting-houses once stood; but those who used them have ceased to exist there for a great many years. Slavery and luxury are incompatible with the self-denial and simplicity required by our principles. In Tobago, which was next visited, the condition of the people is in strong contrast to those of Barbadoes; they are badly clothed, and have not yet learnt that decency which Christianity produces. Trinidad was forcibly described as a *moral marsh;* the Roman Catholic religion is almost universally professed. Here the prospect of religious service was closed by the illness of E. O. T., who was attacked with fever, and brought near to the gates of death. In this condition, and amidst the superstitious observances of the papal system, he found the finished work of redemption by Christ Jesus, to be his only support and hope. When partially recovered, a return to Grenada quickly restored him, and they had considerable service in that island.

The little island of Barbuda is inhabited by about five hundred persons, all, with the exception of two whites, of African descent, and superior in intelligence to the inhabitants of the neighbouring islands. They possess nothing approaching to religious instruction, but the reading of the Church of England service, and to them the preaching of the gospel was like rain on the thirsty land. Here, or in one of the other small islands, our Friends were obliged, from the want of public accommodation, to partake of the hospitality of a man who was living in open sin; a painful circumstance, but one to which the traveller amongst these islands is often exposed. They had the satisfaction, however, of having discharged their duty towards him.

Jamaica offers a wide field to the preaching of the gospel; hardly any of its numerous inhabitants but are professors of the Christian name. But division and strife have raged amongst them to their great loss, and E. O. T. and J. J. were engaged to declare to them the gospel of peace. The island is about the size of Devon and Cornwall together; they had sixty meetings there. Amongst the population are some known by the name of Maroons, of negro origin, who have never submitted to the English rule; these they visited, having several meetings with them.

Hayti is a very interesting island, where the door is abundantly open for the preaching of the gospel; the English, especially Christian ministers, are respected by all parties in that distracted country. The addresses of the Anti-Slavery and Peace Societies were well received everywhere; even the freebooter, who wins his bread by his sword, had a word of approval for the excellent address is-

sued by the last-mentioned body. The country is under two distinct governments, which rule, respectively, over the Spanish and French territories. It was in the latter alone that our Friends travelled. Here they found a body of people, belonging to, or descended from negroes of the United States, many of whom had in their youth been under the Christian care of Friends in that country, and had been accustomed to attend our meetings. The seed thus sown had lived; they received E. O. T. and his companion with warm affection, and the former testified, that never, except with those in actual membership with us, had he known such sweet unity of spirit as with this people. They have a minister among them, a man who once led an openly wicked life, but who has now submitted to the baptism of the Holy Spirit. Our Friends essayed to pass the boundary into the Spanish part of the island, but the disturbed state of the country prevented, and another revolution was fixed upon for the very day that they quitted the shores of Hayti; the revolution has since taken place.

The last islands visited were those belonging to Denmark. The Danish government has relaxed the bonds of slavery to a very considerable extent, and has it in contemplation to grant entire freedom to the lahouring class. We feel that every event of this kind must be hailed with the most sincere pleasure, not only as respects those who are the immediate gainers by it, but also as an additional weight brought to bear upon the system in other parts. "Emancipation in our colonies," observed E. O. T., "would have been well purchased at ten times the price paid for it."

In conclusion, E. O. T. spoke of the West Indies as the source whence we are to look for labourers in the great field of Africa, where it is clear Europeans are not designed to work; an open door exists in this part of the Lord's vineyard, and E. O. T. stated it as his belief, that the Great Husbandman purposes to send from amongst our little Society, vine-dressers into this and other parts of the earth. He exhorted Friends to keep their eye steadily fixed upon the Divine will, in which case he did not doubt that they would once more take up the advanced station, which their forefathers occupied, and labour abundantly for the overthrow of evil, whether it assume the form of slavery, war, intemperance, or licentiousness.

Fourth-day, 28th.—Afternoon.—A minute of the Meeting for Sufferings brought under notice the religious service performed by William Forster last year in Brittany, Normandy, &c. He was accompanied in that visit, as our readers are aware, by Edmund Richards and Henry Tuke. The former of these Friends gave to the meeting a succinct description of the kind of service into which they were led. They travelled much in parts remote from the great roads, amongst villages, in forests and fastnesses, whither the people, whose descendants still profess the reformed religion, fled in former times for shelter from the persecution of their Catholic neighbours. In some of these the life is not extinct; the seed still germinates and strives to burst through the incumbent mass of superstition. The profession, however, appears in many places to be a dead profession; nevertheless, the door is open for the Christian labourer, and our Friends found themselves led in a remarkable manner along the open way. Besides service of a purely religious nature, when in the towns they went from house to house, amongst the civic authorities, endeavouring to engage their minds on behalf of the abolition of slavery. These opportunities, in which they were always received with much urbanity, led sometimes to discourse upon our religious principles, and that again to communications in the line of the ministry. That there exists in the secluded parts of France a number of seeking persons, ready to welcome true spiritual religion, is a very encouraging circumstance.

Minutes respecting the printing, translating, and circulating the appeal of the last Yearly Meeting on slavery, were read. Many thousand copies have been disseminated in Great Britain, America, France, Spain, Holland, &c. The reading of those minutes introduced the subject of a collection for the negro race. Some statements were made, relative to the multiplied horrors of the slave-trade, both African and American, the atrocities of the system in Cuba, and the barbarity of the immigration scheme in the Mauritius, &c., where one-twelfth only of the labourers are of the female sex. It was thought that the aborigines of all countries ought to be included in the objects of the collection. Considerable diversity of view was entertained, as to the appropriation of the fund, and the proposition of placing a portion of it at the disposal of the Anti-Slavery Society, occasioned some demur. It was concluded at length, that it should be handed to the Meeting for Sufferings, to apply it towards the formation and maintenance of schools in the West Indies, for the benefit and relief of the African race, whether free or enslaved, and generally for ameliorating the condition of the aboriginal population of the globe. It was recommended that the subscription should be on a very liberal scale. In the course of the discussion, some valuable information was given on the present condition of the negroes in Jamaica. The bad policy of the colonial government, which has led it into the cruel measure of heavily taxing food, the great reduction of wages, together with several years of drought, have deprived them of the means they enjoyed for the instruction of their children, a few years ago: hundreds and thousands of these have accordingly ceased to attend the schools. Seeing that it has been, in a great degree, by means of the exertions, under Divine Providence, of our Religious Society, that the negroes have become free, it behoves us to watch over them in this their new state, and give them all the help we are able. It was suggested, in the course of the deliberation, that there should be a sub-committee of the Meeting for Sufferings, whose business it should be to watch the subject of the slave-trade and slavery.

Fifth-day, 29th.—Morning.—The subject of abolishing capital punishment was introduced, and it appeared to be the wish of many, that the Yearly Meeting should take some course for bringing about this desirable object. The meeting, however, not being prepared for such a step, Friends were strongly recommended to exert themselves in their respective neighbourhoods, by means of social communication, the insertion of paragraphs in the public press, the distribution of tracts, &c. Reference was made to a report lately published, containing an historical summary of the question, to the present time; it is to be had of Charles Gilpin. A list was opened for subscriptions, and the names of Friends who are willing to unite their efforts in this cause.

Sixth-day, 30th.—Morning.—The expostulatory address to those who have recently separated from Indiana Yearly Meeting, occupied great part of this sitting. The weight of religious exercise, which had marked the proposal for issuing such an epistle, accompanied the concern in every stage of its development, both in the committees and the meeting at large. The address being adopted, the committee informed the meeting that they had, after mature and solemn deliberation, to propose that it should be entrusted to a deputation from the Yearly Meeting, who should attend the next Yearly Meeting of Indiana, and afterwards proceed in disposing of the address as in the wisdom of Truth should seem best. This plan met with cordial and unanimous approbation, and the committee, who had signified that some of its number felt willing to offer themselves for this deeply important service, if the meeting should so direct, was desired to nominate a deputation at the next sitting. It was also desired to bring in an epistle to Indiana Yearly Meeting.

Afternoon. — The foreign epistles were brought in, and passed. The Committee on the Address produced their nomination, and a short but very appropriate epistle to the Indiana Yearly Meeting, which was read and adopted. The meeting was brought into tender sympathy with the dear Friends who have offered themselves to become peace-makers in the body, and the church laid her hands upon them under the persuasion that it was the will of the Lord, that they should be separated for this service; we believe we may add that the contriting, cementing influence of His presence and love was experienced, to the admiration of the meeting.

Seventh-day, 31st. Morning.—This was the concluding sitting. The General Epistle was read and adopted, and Friends separated in much harmony and thankfulness.

The American Mocking Bird.—This imitative but inimitable songster is justly regarded as the greatest of feathered vocalists. He is a pet and sort of pride of our land. We have recently, (says the Richmond Times,) been in a section of Virginia where they abound, where the traveller on a fair day is seldom out of hearing of their blithe tones, and where their subdued notes are often heard during the whole night, as they sit in the shrubbery of the garden. The New York Express, in an article on birds, gives the fol-

lowing graphic sketch of this merry and delightful songster:

"But the glory of all singing birds, the far famed nightingales of all lands included, is the mocking bird of our own country. No other can compare with it in variety. It sings its own song, and it sings, with the most exquisite and never-ending variations, the songs of all other birds besides. What cannot he do? He is not too humble or distrustful of his abilities, wee creature that he is, to refrain from imitating the scream of the eagle, as he sits poised upon some lofty crag, nor too proud to assume, when it pleases his fitful fancy, the chirp of the hedge-sparrow. He goes further, and calls the sportsman's setter from the game, the huntsman's hound from the scent, by his mischievous whistle. Hear him hoot at the owl, crow ironically over chanticleer, call away the callow brood from beneath their mother's wing by his well-simulated cluck, or frighten the whole family of them by the most portentious screaming of the hawk; and then, as if laughing at all this fun,—as your best jokers are ever the heartiest appreciators of their own jokes,—listen, as he soars amidst the umbrage of yonder elm, and bursts forth into a peal of merry music, which makes all who hear it laugh for company. The mocking bird for us."

From the London Friend.

Memoir of the late Frederick Smith.

WRITTEN BY HIMSELF.

To the Editors of the Friend:

Respected Friends,—A Memoir, with some other writings of the late Frederick Smith, of the Haymarket, afterwards of Croydon, has been placed in my hands by some of his surviving relatives, with liberty to select for publication in The Friend, such parts as may appear suitable. I now transmit to you the following extracts from the memoir. Trusting the selections will prove interesting and instructive to many of your readers, I am, respectfully, your friend,

THOMAS CHALK.

Kingston, Second month 14th, 1845.

MEMOIR.

I was born in London the 28th of Sixth month, 1747, and before I was five years of age, was put to a boarding-school. I was naturally of a lively disposition, and very early susceptible of evil impressions, so much so, that I have frequently looked back with admiration to observe how soon the enemy makes his inroads; and as the morals of children are not so much attended to in general as is requisite in seminaries of this kind, I very early contracted vicious habits from the example of the other boys, which every day ripened; and could I have seen myself, or have been seen as I really was, the increasing deformity [of my mind] would doubtless have discovered me to be a little monster of iniquity. Before I was nine years old, there was scarcely an evil [incident to children of that age] with which I was not acquainted, and which I had not a hankering after; though I believe I sometimes had some serious thoughts, but so trifling, that I hardly recollect them.

When I was about thirteen and a half years of age, I was taken from school, and sent to London to occupy a situation under government, in the General Post Office, where I found several lads about my own age. A near relation was comptroller, and his brother held an ostensible situation in the same office, whose joint care I was under, they having kindly undertaken to watch over me. I lived with them and their sisters, but as they had not room in their house to lodge me, a respectable lodging was provided for me in the neighbourhood. My relations were opulent people, and kept a great deal of what is called fashionable company, yet they did all they could to restrain me from following those evil propensities I so much delighted in; and they frequently rebuked those who visited them, when they made use of oaths, or introduced any wicked conversation in my presence. They were ignorant of the bent of my inclinations, and of the progress vice had made in my heart, and endeavoured to prevent the [evil] seed from being sown. But alas! the work was begun; and being associated with so many young lads, most of whom were under little or no restraint, whilst together we gave loose to our various inclinations; and I am ready to conclude, that from the age of fourteen till I was twenty, there were few who exceeded me in vicious conduct. Having been permitted to take my glass after dinner with my relations, before I was eighteen I had so habituated myself to drinking, that liquor seemed to have little or no [intoxicating] effect upon me. I once drank four bottles of wine after dinner; and I remember, when I was about twenty years of age, drinking about the quantity of a bottle of brandy before dinner. The enemy, during these years of my youth, had strong hold of me; there was scarcely an evil gratification which he did not allure me with. My relations frequently remonstrated tenderly with me, [and pointed out] the consequences of my pursuing vice in the manner I did; but withal were as kind parents to me, endeavouring to heal rather than expose my weaknesses.

During this time for several years I did not enter a place of religious worship, except for some wicked purpose; yet I never lost sight of a sort of idea of a Supreme Being, and I believe never went to sleep without endeavouring to say my prayers, not even when stupified with liquor; [at such times] I often waked in the course of the night or morning, not being easy to go to rest till I had performed this apprehended duty. This I consider to be a strong proof of the beneficial effect of parental care, in endeavouring early to impress on the minds of youth, day by day, their duty to their Creator. This will, in most instances, as it did in me, preserve a chain of religious thoughtfulness and reverence to the great First Cause; it may often be as seed sown, which in time may expand, and [from it] the knowledge of divine things may be permitted to increase.

During this career of wickedness, there seemed nothing to hinder my putting what was in my heart, into execution; so that, as to what the world calls pleasure, I knew no restraint; the enemy continually finding out fresh food for my sensual and beastly appetite. At intervals, I providentially found a stop, and a language passed through me, "Surely it will not be always thus with me; I shall at some time or other be caught in the trap of the enemy;" but such impressions lasted only for a few minutes. I remember once being so convicted in my mind, of the progress sin was making in me, that I flung myself on my bed, burst into tears, and cried to the Almighty for help. I was made sensible of the deplorable situation I was in, and said within myself, "Surely the enemy will overcome me at last, and I shall become a shame and disgrace to my family and myself." I strongly felt my depravity and weakness, and fervently prayed for help and strength to resist evil, and for forgiveness for my past wicked conduct. But this impression did not last a great while; I soon returned to my evil courses.

Owing to the kindness of my relations, at whose expense I lived, the greater part of my salary was given me for pocket-money; so that I never troubled my parents for money, and they were ignorant how I went on. When I visited them in the country, on leaving them they used to give me very wholesome advice, and by their affectionate solicitude so wrought upon me, as to make me resolve in my own mind, to be more circumspect in my conduct, and to leave those companions to whom I was as injurious as they were to me. A few days after my return to London, all these tender impressions [would be] obliterated, and I returned with redoubled vigour to an abandoned life.

Having received a fashionable education, and been instructed in all the accomplishments which, in the view of the world, constitute the gentleman, such as dancing, fencing, &c., I was equal to most in superficial knowledge, and was introduced into much fashionable company. I frequented balls, the theatres, musical entertainments, and other equally unprofitable amusements, till my 21st year, when, without the consent or knowledge of my friends, I married.

In consequence of this rash act, I had now to struggle with some difficulties; for so far from having made provision for a step of this sort, I had, during the last year or two, been so extravagant as to contract debts, which, though not to a great amount, were the occasion of considerable embarrassment. Some heavy family afflictions, which occurred at this period, brought me to a degree of recollection; and this was much assisted by the prudent demeanor of my wife, who, although she had consented to our marrying clandestinely, yet carried herself so circumspectly as completely to wean me from all my dissolute companions; and thus, through her means, under Providence, I was mercifully rescued from apparently certain ruin. Though most of our friends were disconcerted at the step we had taken, yet in a little time they became reconciled, and kindly assisted to increase my outward means; and as we were contented in

our humble situation, and satisfied to live very frugally, also happy in each other, we were, as to outward matters, comfortable beyond our expectation.

About the year 1780, I had, at times, some serious impressions, and seemed to want something which outward enjoyments could not afford. For some time I attended the national worship, but not being satisfied, I frequented the meetings of Methodists and others; and though I apprehended these were more zealous and sincere than the generality of those of the Church of England, yet my mind was so conscious of the deep wound which sin and corruption had made, that I was persuaded no superficial attempts could heal it. I had a prospect of something beyond all that I had yet seen or heard, though I could not as yet describe the whole of my feelings, except as they were brought into action. I was still a strange jumble of inconsistency, for some things of a gross nature remained with me.

In the year 1782, I was subpœnaed by the Post Office to give evidence at the Old Bailey, against a man for robbing the mail; and during the time I was in waiting, I could not but take notice of the poor man's countenance, which seemed to convey a picture of distress. In an instant, as it were, my mind was filled with a variety of reflections on the nature of the crime. Surely, thought I, if this be allowable by the law of God, and retributive justice were to take place, I should be placed where the criminal now stands. He perhaps has committed this crime through necessity; probably he has not had the advantage of a good education, kind advisers, or any to instruct him in that which is good; whilst I have been cared for from my early youth; my parents have often warned me to refuse the evil, and choose the good; they have given me a good education, and I have had many advantages denied to others; yet such is the depravity of my heart, that for years I have been leading a life of continued dissipation and folly. In thus viewing myself as compared with the prisoner at the bar, I was so struck with abhorrence of myself, and the sight of the dreadful precipice on which I had been standing, that I shed abundance of tears. A circumstance occurred during the trial, which excited in me an additional degree of thoughtfulness. One of the witnesses gave evidence which, though of no great importance, was not, in point of fact, correct, and had I been called upon, I should have been obliged to contradict him. This circumstance led me to consider the nature of an oath: that it was a solemn appeal to the Almighty, that the matter then about to be asserted was the truth; that under such circumstances, (especially when the life of man is concerned,) an oath appeared to me of that importance, as to make it highly improper to use one, without a strong conviction of its solemnity. In fact, I began to doubt whether the taking of an oath is, under the Christian dispensation, justifiable; for though but little versed in the Scriptures, I recollected that Jesus Christ had said, "Swear not at all." I was thus brought into a most trying situation, under the feeling of which, I earnestly supplicated the Almighty that I might be excused from giving evidence in this case; and in great condescension and pity to my secret cries, He heard me, and I was not called upon. Under a deep sense of my own unworthiness, and the goodness of my Heavenly Father, I resolved, with his assistance, to follow him wherever he should lead me. I left the court full of joy and gratitude, and in my feeble way endeavoured to render the praise where it was due. Although thus seriously impressed on the subject of swearing, it is remarkable, that the impression had little or no effect in turning me from the foolish and wicked practice I was in, of profane swearing, and taking the great and holy name of God in vain.

About this time I was brought to a serious recollection of the many gracious visitations of the Almighty to my poor wicked soul, and particularly his answer to my prayers, [not only in the instance] before related, [but also] in two others, during the dangerous illness of my dear wife, when I had earnestly and with many tears besought him to relieve her pain, which was very great, and continued for many hours, and it immediately ceased. I also began more plainly to see the natural proneness there was in me to evil, (in common, I imagine, with all the human race;) this I could trace back in myself to a very early age, and could recollect some instances of sinfulness and depravity which even then filled me with shame. Thus I was introduced to a view of the degraded and fallen state of man by nature; and feeling my inability of myself to overcome my evil passions and inclinations, I was led inwardly and fervently to implore divine help and instruction. Frequently while walking in the streets I have lamented that the churches, [so called] were not opened, as in the countries where the Roman Catholic religion prevails, that I might pour out my soul before the Lord, and praise him for the love which he had begotten in my soul; being ignorant that he does not (exclusively) "dwell in temples made with hands;" though I could not find the peace I was desirous of obtaining, when I attended the common worship in those places, which appeared to me extraordinary.

(To be continued.)

Instruction of Blacks.—The Southern Baptist Convention, recently held at Augusta, previous to its adjournment, took some action in reference to the instruction of the coloured population. The importance of such instruction was fully recognized by the Convention, and made a subject of discussion. The fact is indicative of the influence which the Northern feeling in respect to slavery had power to produce upon Southern men and Southern slaveholders, even while they were assembled to oppose that feeling. The following extract from the correspondence of the Charleston Courier will be read with interest:

"The convention we say has adjourned. Its business to-day did not occupy more than a few hours. The most important matter that was brought up, and perhaps the only important matter, was the religious instruction of the black population of the South. Much was said about this, and it was thought that the convention ought not to adjourn without some expression of its sympathy in those movements which are being now extensively made in the Southern States, for the better religious instruction of this portion of our population. The time seemed auspicious for the expression. Dr. Manly, of Alabama, has lately taken the subject earnestly in hand in his own State. A Convention is, we understand to meet in your city in a few days, for the same purpose. The feeling seems to be general, and this field of missionary labours ought to attract and must attract a much greater degree of attention than it has. Whoever has read the work of Mr. C. Colcock Jones, of Georgia, will heartily agree with us."—*True American.*

The Chinese Letter.

Our readers are aware that the President of the United States has received a letter of most formidable proportions from the Emperor of China. It is upon a roll seven feet one inch long, by two feet eleven inches wide. The writing is on a field of plain yellow silk, with a margin of silk of the same colour, embroidered in gold thread. The letter is in two languages, (Chinese and Manchu Tartar) in characters of large size, and in perpendicular columns, which are separated in the middle by the imperial seal—which is composed of Chinese characters, enclosed in a *cartouche* about three inches square. This roll is enclosed in a wrapper of yellow silk, (yellow being the imperial colour,) which is again enclosed in a round box covered with yellow silk, and closed by two fastenings of *jade* stone; and finally is enclosed in an oblong square box of rose wood, and padded and lined with yellow silk. The Washington Union, from which we obtain these particulars, publishes also a translation of the letter, which is as follows:

The great Emperor presents his regards to the President, and trusts he is well.

I, the Emperor, having looked up and received the manifest will of heaven, hold the reins of government over, and soothe and tranquillize the Central Flowery Kingdom, regarding all within and beyond the border seas as one and the same family.

Early in the spring the ambassador of your honourable nation, Caleb Cushing, having received your letter, arrived from afar at my province of Yue. He having passed over the vast oceans with unspeakable toil and fatigue, I, the Emperor not bearing to cause him further inconvenience of travelling by land and water, to dispense with his coming to Peking to be presented at court, specially appointed Ke Ying, of the Imperial House, minister and commissioner extraordinary, to repair thither and to treat him with courteous attention.

Moreover, they having negotiated and settled all things proper, the said minister took the letter and presented it for my inspection; and your sincerity and friendship being in the highest degree real, and the thoughts

and sentiment being with the utmost sincerity and truth kind, at the time of opening and perusing it, my pleasure and delight were exceedingly profound.

All and everything they had settled regarding the regulations of commerce, I, the Emperor, further examined with utmost scrutiny, and found they are all perspicuous, and entirely and perfectly judicious, and forever worthy of adherence.

To Kwang Chow, Hen Mun, Fuh Chow, Ning-po, and Shang Hae,* it is alike permitted the citizens of the United States to proceed, and according to the articles of the treaty, at their convenience to carry on commerce.

Now, bound by perpetual unity and concord, advantage will accrue to the citizens of both nations, which, I trust, must certainly cause the President also to be extremely well satisfied and delighted.

Taon Kwang, 24th yr. 11 m. and 7th d. (16th. Dec. A. D. 1844.)

Great seal of the empire in Chinese and Tartar. { Signet of the imperial will. }

(Signed)

PETER PARKER,
Late Chinese Secretary to the Legation.

* The five ports in the Chinese empire which the treaty opens to the commerce of the U. States.

STANZAS.

Why are springs enthroned so high,
Where the mountains kiss the sky?
'Tis that thence their streams may flow,
Fertilizing all below.

Why have clouds such lofty flight,
Basking in the golden light?
'Tis to send down genial showers
On this lower world of ours.

Why does God exalt the great?
'Tis that they may prop the state;
So that toil its sweets may yield,
And the sower reap the field.

Riches, why doth he confer?
That the rich may minister,
In the hour of their distress,
To the poor and fatherless.

Does He light a Newton's mind?
'Tis to shine on all mankind.
Does He give to Virtue birth?
'Tis the salt of this poor earth.

Reader, whnsoe'er thou art,
What thy God has given, impart.
Hide it not within the ground;
Send the cup of blessing round.

Hast thou power?—the weak defend;
Light?—give light; thy knowledge lend;
Rich?—remember him who gave?
Free?—be brother to the slave.

Called a blessing to inherit,
Bless—and richer blessings merit:
Give—and more shall yet be given:
Love, and serve—and look for heaven.

Amulet.

"As the day of my departure draws nigh, may I daily experience an increase in the fruits of the Spirit; in no wise esteeming them 'the works of righteousness which I have done,' but as marks of his gracious assistance and acceptance, 'who worketh both to will and to do of his good pleasure,' and justifieth his own works both for and in his people; according to that which is written, 'Ye see then, how that by works a man is justified, and not by faith only.' They err, therefore, 'not knowing the Scriptures, nor the power of God,' who teach, that the works of the Spirit influence not the justification of the saints; but that they are dross, dung, and filthy rags. Was not Abraham our father justified by works when he had offered his son Isaac upon the altar? 'Was not Rahab the harlot justified by works when she had received the messengers and sent them out another way?' Even the giving a cup of cold water in the name of a disciple, is justified before God. The coming of the Lord Jesus in the flesh, his sufferings and blood-shedding on the cross, and the work of the Spirit, were, in the eternal counsel of God, essentially necessary for the salvation of sinners. Manifold are his works, in unerring, unsearchable wisdom hath he made them all."—*S. S.*

THE FRIEND.

SEVENTH MONTH, 19, 1845.

In several of the late numbers of the London Friend, is in course of publication a "Memoir of the late Frederick Smith, written by himself." So far as it has appeared, we have found it peculiarly interesting and instructive, and have concluded to transfer it to our pages, making a beginning to-day. In volume 9 of this Journal is a memoir of his son, Edward Smith, late of London, in which it is said of the father, that he was "for many years a chemist in the Haymarket, London, and was very generally beloved and esteemed by those who knew him. He joined the Society of Friends from a deeply-proved and heartfelt convincement, and was raised up to be a lively, baptising minister among them, his soul glowing with love and goodwill to the whole human family."

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With pleasure we comply with a request to insert the following notice. This interesting association has pursued its noiseless, but truly benevolent and useful operations, for nearly a quarter of a century, and, as we learn, was originally entered into at the suggestion of the late distinguished physician, Dr. Casper Wistar, whose feeling mind, in the course of his widely-extended practice, had often been made sensible of the need of such an institution.

SICK CHILDREN.

The Association of Female Friends, for the relief of children affected with the disease incident to them in the summer season, inform parents of the respectable class, who from limited circumstances cannot well afford the expense of boarding their children in the country, that locations are about being provided at a convenient distance from the city, where they will have the benefit of pure air, so essential to their comfort and recovery, and other accommodations which their situation require. Suitable conveyances will be provided for their removal thither. The Association will also furnish tickets for excursions on the rail-roads, or on the water in steamboats, to any persons who have sick children needing change of air, so beneficial in such cases.

To aid in the promotion of these benevolent objects, the following physicians have kindly volunteered their services:

Drs. Remington, 192 N. Sixth street,
Wistar, 184 Arch street,
J. W. Ash, Dispensary, 45 S. Fifth st.,
Patterson, Dispensary, 1 Spring Garden street,
Yardley, 264 N. Fourth street,
Condie, 117 Catharine street,
Klapp, 321 S. Second street,
Beesley, corner Arch and Tenth sts.,
Musgrave, 142 Pine street.

—

A Teacher Wanted

to take charge of Friends' Select School for Girls in New York city. Apply to William Wood, 261 Pearl street, New York.

MARRIED, on the 25th of Sixth month, 1845, at Friends' meeting house, Bloomfield, Parke county, Ia., ADDISON COFFIN, of Guilford county, N. C., to EMILY, eldest daughter of Alfred and Rhoda Hadley, of the former place.

DIED, of malignant erysipelas, near Adrian, Michigan, on the 15th of Sixth month, 1845, in the twenty-fourth year of her age, ELIZABETH, wife of Joseph Gibbons. Though cheerful and pleasant in her manners and conversation, she had from early childhood manifested a more than usually thoughtful and religious turn of mind; and towards the close she seemed calm, collected, and full of pious hope and assurance; ready and willing to go. In answer to her inquiry of her physician, being informed that she had but a short time to remain with us, she did not appear to feel alarm or excitement, but requested those about her to be seated; and then calling most of them separately to her bed-side, bade them an affectionate farewell; and although for about 48 hours previously she had not been able to speak above a whisper, her voice gradually rose to a clear and distinct tone. She spoke perhaps an hour, in a beautiful and affecting manner, especially to her brothers and sisters, encouraging them to be kind and obedient to their dear mother, and warning them against vanity and lightness, saying, "what will the vain and alluring pleasures of this world do for you at such an hour as this?" For herself, she said, though she felt much for her dear husband and precious little boy, she was resigned to the will of her Heavenly Father, and felt no fear of death; adding, "I have for years placed my confidence in Him in whom confidence never yet was placed in vain. My Heavenly Father has been very good and kind to me. Oh! what have I suffered compared with the blessed Saviour? He was nailed to the cross, and died, and that for sinners." She added, "I hope my dear friends will give me up cheerfully—for surely death hath no sting, and the grave (will have) no victory. My work is nearly done—my trials nearly over. I shall soon be where trials end, and sorrows cease, and fear can never come."

——, on Sixth-day, the 4th instant, of pulmonary consumption, ELIZABETH G., daughter of Christopher and Phebe Marshall, of this city.

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THE FRIEND.

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PHILADELPHIA.

For "The Friend."

PROPRIETARY CORRESPONDENCE.

Should it prove acceptable to the readers of "The Friend," I purpose furnishing for its columns some portions of the unpublished correspondence of William Penn, the Founder of Pennsylvania, and his Secretary, James Logan, beginning about the year 1701, when the Proprietor left this country for England, the second, and, as it proved, the last time. A circumstance which, notwithstanding what some writers are pleased to assert, was quite contrary to the intent and earnest desire of his heart; for he had fully resolved, Providence permitting, to plant his family here, and to devote the remainder of his days to the superintendence, on the spot, of that "holy experiment," which was to exhibit to mankind the first example of a government founded and conducted in consonance with the benign spirit of Christianity. How successful that experiment was, history has told us; and though soon after his death that great departure from his principles, which we have still to lament, became manifest, yet his labour was far from being wholly lost, either in the field upon which it was directly bestowed, or in the world at large. But he, as is so often the lot of the benefactors of their race, shared but little of the blessing which rested upon it. His portion was ingratitude from the recipients of his bounty, and poverty for the wealth which his liberal policy had directed to their coffers. They suffered him to incur ruinous expenses in contests he was continually waging with opposing and powerful interests, in defence of their privileges; or doled out with a niggardly and complaining hand that which his remonstrances were able to extort from them.

Of course there were honourable exceptions, but this treatment was so general, that he was often driven to extremities, and finally to a prison, loaded with burdens which he was no longer able to support. Then, and not till then, could the most prosperous colony in America,—indebted to him for her unrivalled prosperity, and for whose sake he suffered this wrong,—be induced to lend him any effectual aid. One of the heaviest charges he had to encounter, was the enormous fees needful to procure the royal confirmation of laws passed by the Colonial Assembly. In one case he mentions a single payment on this account of two thousand pounds sterling. To procure the means of meeting such expenses, he often, in his letters to the Secretary, urges him for remittances with an earnestness which, without this explanation, might seem inconsistent with his religious profession, and it justifies his indignant expressions in reference to the Assembly, which, while it neglected to furnish him with supplies, basely reproached him with delays,—the necessary consequence of their own parsimony.

The following letter is from William Penn, when about sailing for England, addressed to James Logan.

"I have left thee in an uncommon trust, with a singular dependence on thy justice and care, which I expect thou wilt faithfully employ in advancing my honest interest.

"Use thy utmost endeavours in the first place to receive all that is due to me. Get in quit-rents,—sell lands according to my instructions to my commissioners,—look carefully after all fines, forfeitures, escheats, deodands and strays, that shall belong to me as Proprietor or Chief Governor. Get in the taxes and Friends' subscriptions, and use thy utmost diligence in making remittances to me, with all my effects, by bills of exchange, tobacco, or other merchandize, or by any means that in the best of thy judgment, or the advice of my friends, skilled in those affairs, may be to my advantage,—not only directly to London, but by the West Indies, or by any other prudent method whatever; but take advice especially of Edward Shippen and Samuel Carpenter, and others best experienced in trade.

"Thou may continue in the house I lived in till the year is up. Pay off all my notes and orders on thee, settle my accounts, discharge all my dehts, honourably, but carefully; make rent-rolls, draw up an estimate of my estate, and of what may be raised from it,—which send over to me as speedily as possible,—for it may be of great use to me; and in all things shew thyself a careful and diligent agent, to justify my choice of thee for so great a trust.

"Get my two mills finished; make the most of them for my profit; but let not John Marsh put me to any great expense.

"Cause all my Province and Territories to be resurveyed in the most frugal manner, with the assistance of my brother-in-law Edward Penington, within the two years limited by the law, if possible, though that law ought not to be a bar upon me against doing it at any other time. Carry very fair with my said brother-in-law, and prevail with him to be as easy as possible in that great work. I have spoken to him about it. Thou must make good to Col. Hamilton, Deputy Governor, two hundred pounds per annum of your money, till such time as I procure an approbation for him, and afterwards, three hundred pounds. Also to John Moore, as Attorney General, thirty pounds a year, so long as he shall serve me faithfully, (but he is too much in Quarry's interest). When my cousin Parmiter comes, he must have forty pounds. But I hope the Assembly will take these charges off my hands. Pray use all your endeavours to obtain it. Judge Guest expects an hundred a year from me. I would give him fifty. Make him as useful and easy as you can. I hope Col. Hamilton, to whom I have recommended him, will prevail on him.

"Let not my cousin Durant want, but supply her with economy.

"Write to me diligently, advising me of everything relating to my interest, and send me affidavits about Quarry, John Corfoe, &c.

"Send all the household goods up to Pennsbury, unless thou inclines to keep sufficient furniture for a chamber to thyself, (for which thou hast my leave,) and take care that nothing he damnified or lost.

"Give my dear love to all my friends, who I desire may labour to soften angry spirits, and to reduce them to a sense of their duty; and at thy return, give a small treat in my name to the Gentlemen at Philadelphia, for a beginning to a better understanding—for which I pray the Lord to incline their hearts for their own ease and [obliterated.]

"For thy own services I shall allow thee what is just and reasonable, either by commissions or a salary. But my dependence is on thy care and honesty. Serve me faithfully, as thou expects a blessing from God, or my favour, and I shall support thee to my utmost as

Thy true friend,

WILLIAM PENN."

"Ship Dolmahoy, 3d 9br, 1701."

The house in which he gave Logan permission to live, is still standing, opposite the Bank of Pennsylvania, in Second street.

One of the mills which he directed to be finished was afterwards known as the Globe Mill, Kensington. Craige's factory stands on the spot. The other mill was at Chester.

Col. Hamilton, was Andrew Hamilton, one of the proprietors of East New Jersey. Penn, on sailing made him his deputy, subject, however, to the "approbation" of the crown.

Pennsbury, was the manor so called, on the

Delaware, a few miles above Bristol,—Penn's country residence.

James Logan is so well known to every reader of the history of Pennsylvania, that it is needless to say who he was, yet some short notice of him from a well-qualified hand may not be misplaced here.

He was a native of Ireland, but of a Scotch family, whose valuable estates were seized by the crown, under a charge of participation in the conspiracy of the Earls of Gowrie. His father was educated for the "church," but becoming a Friend, relinquished his clerical profession, and went to Ireland. "The abilities of this son must have been early apparent, for he speaks of having attained the Latin, Greek, and some Hebrew, before he was thirteen years of age; and also, that in his sixteenth year, having met with a book of Laybourn's on mathematics, he made himself master of that science without any manner of instruction. He had been put apprentice to a considerable linen-draper in Dublin, but the Prince of Orange landing, and the war in Ireland coming on before he was bound, he was returned to his parents, and went over with them first to Edinburgh, and then to London and Bristol. Here, he says, whilst employed in instructing others, he improved himself in Greek and Hebrew. He also learned French, Italian, and some Spanish, and he notices that he went three months to a French master to learn the pronunciation, without which he was sensible he should never be able to speak it. And this, he says, was the only money he ever paid for instruction.

"In 1698, he had a prospect of engaging in a trade between Dublin and Bristol, and had commenced it with good promise of success, when, in the spring of '99, William Penn made proposals to him to accompany him to Pennsylvania as his secretary. He submitted this offer to the consideration of his friends, who disagreed in their judgment. Himself decided in its favour, and accordingly sailed with William Penn, Sept. 3d, 1699, [Seventh month] in the Canterbury. Their voyage was prosperous, and they arrived in Philadelphia the beginning of Tenth month, December, following. The then adverse state of his affairs, caused the stay of the Proprietor to be but short—for in less than two years he returned to England, leaving his Secretary invested with many important offices, which he discharged with singular fidelity and judgment. He was Secretary of the Province, Commissioner of Property, for some time President of the Council, and afterwards Chief Justice of Pennsylvania.

"Notwithstanding his life was thus devoted to business, he found time to cultivate his love of science, and at length was permitted to enjoy the treasures of knowledge which he had acquired, in a truly dignified retirement at his seat of Stenton, near Germantown. He corresponded with the literati in various parts of Europe, and received at his house all strangers of distinction or repute, who visited Pennsylvania. He was also the patron of ingenious men, and constantly exerted himself to procure for merit its well-earned meed. Dr. Franklin experienced his protection and friendship, and it was to him that Thomas Godfrey first imparted his ideas of the celebrated Quadrant, which ought to bear his name instead of that of Hadley.

"The aborigines, whose concerns were consigned to his care by William Penn, paid an affecting tribute to his worth, when, in his advanced age, they entreated his attendance on their behalf at a treaty held at Philadelphia, 1742; where they publicly testified, by their chief, Cannasatego, their satisfaction for his services, and sense of his worth, calling him a wise and good man, and expressing their hope, that when his soul ascended to God, one just like him might be found, for the good of the Province and their benefit.

"He often had the Indians for his guests at Stenton, three or four hundred of them at a time, for weeks together.

"After a retirement of several years from public business, he finished his useful and active life at Stenton, Oct. 31, 1751, having just entered into the 77th year of his age.

"He left the valuable Library which bears his name, a legacy to the Public. Such at least was his intention, and his children, after his death, fulfilled the bequest."

The Quarry alluded to in Penn's letter, was Col. Quarry, who, with Judge Moore, were the reputed leaders of a faction who used their utmost endeavours to embarrass and overthrow the Government. It was to his "foul practices" that William Penn mainly attributed the "defection" of the Territories,—that portion of his jurisdiction which now constitutes the state of Delaware. He was Judge of the Admiralty, and acting under powers derived from the crown, was not under the control of the Proprietor. On the death of Col. Hamilton, (Twelfth mo. 1702,) before a new appointment could take place, it devolved upon him, in the first place, by virtue of the Queen's writ, to administer the needful "qualifications" to the deceased Governor's Council, that they might be enabled in the interim to administer the Government. So good an opportunity was not to be lost, and he accordingly "insisted, that all judges and magistrates should take the oath, or affirmation, *as allowed in England*, which Friends could not do; and thereupon, Richard Hallywell, one of the faction, insultingly made his boast, that they had now laid the Government on its back, and left it sprawling, unable to move hand or foot." The Collector of the Queen's Customs, however, who was also empowered to perform this duty, after at first flatly refusing, was finally persuaded to act, and thus enable the wheels of Government to move on.

This is one of many examples of that perverse spirit which obstructed the noble designs of Penn at every step.

(To be continued.)

"I am clearly convinced that, although salvation is only attainable through Christ, the propitiation, yet we are ever under condemnation, whilst we are in a state of disobedience; and are only justified in obedience to him, by whom we are sanctified."—*S. S.*

From Chambers' Edinburgh Journal.

BOOKSELLING IN GREAT BRITAIN.

[CONCLUDING NOTICE.]

(Concluded from page 338.)

Singularly confirmative of Fisher's views was the fact that, after his plan had been extensively carried out for several years, it was found that it had wrought but little change on the regular trade, despite strong anticipations that so active a competition would have very much damaged it. The truth was, the market created for the "numbers" was entirely new; the people who purchased them never did buy, and never would have bought, the expensive works of the more aristocratic branches of "the trade," who, despite the vast spread of books in the substrata of society, still retained their old customers at the old prices. The great metropolitan publishers went on realizing large profits upon a limited amount of business as heretofore, till the invention of steam printing caused them to bestir themselves a little more actively.

It was about this time (1825) that Archibald Constable of Edinburgh propounded to Sir Walter Scott and Mr. Lockhart, a plan for revolutionizing the entire trade by the aid of steam and cheap printing. "Literary genius," he exclaimed, "may or may not have done its best; but printing and bookselling, as instruments for enlightening mankind, and of course for making money, are as yet in mere infancy. Yes, the trade are in their cradle." He then shadowed forth his outline:—"A three shilling or half-crown volume every month, which must and shall sell, not by thousands, or tens of thousands, but by hundreds of thousands—ay by millions!—Twelve volumes in the year, a halfpenny of profit upon every copy of which will make me richer than the possession of all the copyrights of all the quartos that ever were, or will be hot-pressed!—twelve volumes so good, that millions must wish to have them; and so cheap, that every butcher's callant may have them, if he pleases to let me tax him sixpence a-week!" Bright, and not extravagant visions; but, alas! it was destined that others should realize them. In the following year Constable was a bankrupt. When his affairs were wound up, he commenced his Miscellany, but with crippled means and a crushed spirit, which soon after was quelled in death. By his successors, the series was managed with little success, and after a few years it was discontinued. Still, however, the plan did not sink. Murray in his "Family Library," Longman and Co. in their "Cabinet Cyclopædia" and other such series, and Colburn and Bentley in their "National Library," carried it out for several years with more or less success; and at that time it appeared as if no books other than monthly volumes at five or six shillings would sell.

Meanwhile, the Society for the Diffusion of Useful Knowledge had commenced a series of sixpenny publications, embracing the principal sciences, and thus were showing the way to still further declensions in the cost of literature. It was remarked, however, that even these comparatively cheap issues were

absorbed, not by the working-classes, to whom they were professedly addressed, but by the middle ranks. And thus it has ever been with books of all kinds: direct them to one class, and they hit the next above. It became necessary, in order to reach the great bulk of the people, that cheaper works still should be presented. It was with some such views that the publishers of the present work commenced it on the 4th of February, 1832. Weekly sheets, composed of matter chiefly compiled, and aiming at no literary distinction, had previously been by no means rare; nor were they unsuccessful. But this, we believe, was the first attempt to furnish original literary matter through such a medium. It was followed, almost immediately, by the well-known Penny Magazine, the Saturday Magazine, and other similar series, most of which attained, like the Journal, a circulation of many thousands. This mode of publication, followed as it has been by that of cheap editions of books in and out of copyright, has produced a great change in the trade. The warehouses of the great publishers are much less scenes of quiet and ease than they were; trouble is multiplied, and profit diminished, but the trade is enormously extended. The numbers of retailers of books, especially in suburban situations, has been vastly increased through the same cause. In short, a revolution has taken place, and if the bookseller now feels himself somewhat less stately and at ease than he used to be, he may have the satisfaction of feeling that his usefulness as a member of society has been greatly extended.

It is now time to give a short summary of the internal arrangements by which bookselling is carried on; for, unlike some other trades, it has few "secrets." The first step which a publisher usually takes when he has printed a new book, is to send it round to his brethren to have it "subscribed;" that is, to learn from each house how many copies they will venture to take; and, to induce them to speculate, the copies thus subscribed for are delivered at a certain per centage less than the regular trade price. The copies thus supplied to the wholesale metropolitan houses are then distributed throughout the retail trade, both in town and country; for every provincial bookseller selects a London or Edinburgh publishing house as his agent, for the supply of whatever works he may order. Such books are purchased by the agent from the publisher; and when they have accumulated sufficiently to cover the expense of carriage, they are made up into a parcel, and sent to the retailer. This generally happened, up to about ten years ago, on the last day of a month, when the magazines are published; for of them alone the general demand is so great, that they form a bulky parcel for each bookseller. In 1837, one of "the trade," many years conversant with the great literary hive of London on "Magazine Day," made the following computations: The periodical works sold on the last day of the month amounted to 500,000 copies. The amount of cash expended in the purchase of these was £25,000. The parcels despatched into the country per month were 2000. These parcels, it must be remembered, not only contained magazines, but all the works ordered during the preceding part of the month.

Since then, however, the vast increase of weekly publications, the opening of railroads, the extension of steam navigation, and other causes, have in a great measure withdrawn the bulk of books from the monthly to weekly parcels, one of which every respectable provincial bookseller now regularly receives. To estimate the contents or number of these would be impossible; but we have no hesitation in saying that they more than double the above computation in all its calculations.

We learn by the abstract of occupations from the last census, that in Great Britain there are 13,355 booksellers, publishers, and bookbinders, 5499 of whom reside in London. In Scotland, there are 2547 persons following the same trades. In Edinburgh alone, there are 786 individuals connected with "the trade."

For "The Friend."

On the Cultivation of the Grape Vine.

There is perhaps no fruit more worthy of the attention of horticulturalists, farmers and amateurs, than the grape, and none that is so much neglected, or little understood, in our country. But the time is not distant, it is to be hoped, when every farmer will bestow at least a portion of his leisure upon the cultivation of this delightful fruit. It is not surprising, however, that more attention has not been devoted to its cultivation, when we see in all directions over the country, the miserable abortions called grape vines, growing to waste, and, as it were, wild, about the houses and gardens of our farmers, which never bear anything but a few stunted, meagre, crabbed and seedy berries, scarcely fit for a bird to eat, much less to gratify and refresh the cultivator. Such fruit, of course, furnishes but small inducement for cultivation; hence farmers, who generally have very little taste for horticulture, seldom trouble themselves about an article of such apparent insignificance: and hence we see, up and down the country, specimens of the vine, feebly struggling to raise itself upon some adjacent bush or old railing, or, starting boldly forth from every bud in all its youthful vigour, it soon envelops with its luxurious festoons some low and unworthy trellis, and thereby wastes its strength, without the possibility of ever producing fruit worthy the name. Or, it may be, that a vine that has been cherished with more than usual care from its first growth as a cutting, is suffered to grow up for two or three, or even four years, without *proper* attention to the pruning, begins to make, (perhaps for the first time,) a great show of fruit; and the owner then flatters himself that now he is to reap the reward of his care and patience; and daily surveys the rich clusters that encumber his vine from every twig, and with fond anticipation is longing for the season of their harvest; whereas he will then, in all probability, (as we read of elsewhere,) find that, behold, they prove to be "wild grapes," and not worth much more than their weight in hedge pears! Beside which, his vine will never afterwards, in all likelihood, be so thrifty again. The question at once arises, how is this? and what must be done? that *is* the question; but although very susceptible of an answer, it cannot be given in a few words. Questions may be asked, or objections urged in a very few words, that may require pages to properly answer or refute: and it may not be possible to give all the information upon this subject in an essay or two of a periodical, which its importance entitles it to. But if the writer had time, and other circumstances concurred, he is of the opinion, that some interesting suggestions could be made upon the cultivation of the vine, whereby our farmers and their children could not only derive much pleasure, but much fine fruit; such as they are probably little aware is quite within their reach. There are many works written upon the cultivation of the vine; but how few of our farmers read them? Beside, many of these works do not apply to our *native grapes*, (the only kinds that are worthy of ordinary culture,) and are therefore objectionable on this, and some other accounts.

The fact is, that the whole matter is very simple, and only requires a little reflection and practice, coupled with a few directions of fundamental importance, to enable *anybody* in the country to have as *many*, and as fine grapes, as can be grown of the native species *anywhere*.

If agreeable to the publishers of "The Friend," to which I have been a subscriber since its first commencement, I may continue my remarks upon the subject.

J. S.

"It is highly necessary for those who profess themselves the disciples of a crucified Saviour, and who in some exterior respects imitate the plainness and simplicity of his seamless garment, to be careful, lest by any assuming airs, consequential and self-preferring appearances, or levities in converse, they should give libertines any cause to say, Are not we more consistent than they, and doth not our dress more comport with our deportment?"—*S. S.*

"In the meeting for ministers and elders divers pertinent cautions were imparted, against the wisdom and will of men in the exercise of the ministry; but is there not also a danger of their being exercised in the discipline? Is it not necessary that the active, moving part in man, which is always ready, should be mortified in both, and that those who are concerned in the ministry or discipline, should be reduced into the same state with those believers, concerning whom it was formerly testified, 'Ye are dead, being buried with Christ by baptism into death.'"—*S. S.*

"May not my faith be fancy, taken from the lives of other men, or barely from the letter of the Scripture, but through 'the operation of God,' without which faith is dead, even 'as the body without the Spirit is dead.'"

"For The Friend."

THE TWO SEEDS.

As there are two kinds of spirits go up to the temple, so there are two kinds of preaching in the assemblies—and these may sometimes be heard in the same meeting. One studies not how the ear of the learned may be affected, its business being with the heart and the conscience. The preacher is a trumpet, through which the Holy Spirit speaks to the states and conditions of the people. And here, if the instrument is clean, and gives no sound of its own, there can be no mistake. The sheep know the Shepherd's voice: the bread that is broken by the Master, cannot fail to nourish; the spring that he unseals, must have refreshing virtue in its waters.

The want of *life* in ministry is radical unsoundness, though the words, as words, contain nothing heterodox. Oh, how a dry, formal sermon sometimes leavens a meeting into its own sombre likencss! When there is open deviation from principle, we are placed upon our guard. The alarmed judgment cries out "there is death in the pot," and we hasten to the watch-tower for safety; but a lifeless sermon, like an opiate taken into the system, spreads its benumbing effects from part to part, until the whole body seems to feel its influence. We are surrounded with a heavy cloud, and have no prospect of a gleam of sunshine. Thus has many a meeting been situated. By-and-by, in mercy, a different dispensation is sometimes permitted. A qualified servant, with purified lips, hears the command, "Speak to my people." As ability is afforded, the requisition is answered, although it may be with the thought on the part of the minister, "thou requirest hard things of thy servant." The anointed ears then hear, through the yet heavy air, the trumpet giving a certain sound. A sensible change gradually is felt; the trumpet sounds clearer and clearer; the shadows flee away as the mists on the tops of the mountains, and daylight and sunbeams appear to the view. The straggling thoughts that were lost in the darkness are called home: all the living join in worshipping Him who "willeth and it is so," and who promised "I will be as the dew unto Israel,"—and even the "proselyte of the gate" can exclaim, "how goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters."

This change is not the work of the minister, he is but an instrument made use of in the Divine hand, and may possibly experience but a small portion of the mercy granted, although his penny is sure.

It is an unspeakable mercy that a living ministry is preserved to the church, though many dignified servants have been latterly removed,—and while this is vouchsafed, let us lift up our heads in hope. Though passing through a dark dispensation,—and feeling that the two Seeds are at strife, let us remember that "light is sown for the righteous, and joy for the upright in heart." Perhaps we are nearer the end of this trying state of things than we have believed. There is an object in nature rises to recollection, that may possibly illustrate our condition.

When approaching the eastern portion of the Appalachian range of mountains, a pass is distinctly seen, called the Water Gap. As the traveller progresses, he loses sight of it, and wonders that it is no longer visible, when, presently, looking backward, he finds he has passed through it unawares. So the threatening cloud of difficulty and opposition in the Christian journey often proves: we gaze upon the blackness in the perspective, and dread to enter it: we progress with heavy hearts, supposing the gloom will presently hide even Hope from view. Anon a little light—we scarcely trust it—is seen before us. We look again; there is sunshine on the forward hill. We have feared the shadows would close round us, until the night has passed.

S.

From the London Friend.

Memoir of the late Frederick Smith.

WRITTEN BY HIMSELF.

(Continued from page 343.)

I continued in this seeking state for some time, when I became acquainted with a person belonging to the Society of Friends, who lived near us, at Walworth, whose company seemed very different to what I had been used to. A few months previously, the Quakers being mentioned in the course of conversation, my wife said, if ever she changed her religion, it should be to a Quaker, to which I replied, that the Quakers were a set of fools, and had no religion in them. But now I was of a different mind, and I requested the Friend [above alluded to] to lend me some book relating to his principles, which at first he refused. Afterwards with some reluctance he lent me Barclay's Apology, cautioning me at the same time against too much earnestness in the perusal, and setting down as truths the sentiments of the author, till I had sufficiently weighed them in my own mind; adding that he believed with Peter, "that God is no respecter of persons," but that those of all religious denominations "who fear him and work righteousness are accepted of him." I have often looked with much satisfaction at this conduct of the Friend, in not laying hands suddenly on me, and considered it a proof of his prudence and kindness; and indeed the kind, parental care and solicitude for my spiritual welfare, manifested by himself and his wife, though I was not within the pale of their religious belief, instanced such a liberal, tolerant spirit, and freedom from bigotry, as convinced me that Friends were got far beyond most others in that day, in the substantial part of religion. I read the book with much attention, and was surprised to find that the fundamental part so exactly corresponded with the idea I had formed, of the union that subsists between God and his creatures. I was also much instructed many ways, especially respecting the meaning of the words Holy Ghost, of which I had before been totally ignorant, as I have reason to fear is the case with thousands, besides myself, who call themselves Christians. I could have said as some did to Paul, "we have not so much as heard whether there be any Holy Ghost."

One day whilst I was reading Barclay's Apology, I told my wife I believed I should turn Quaker, the book I was then reading having opened my understanding respecting religion, more than any book I had ever read, and that it was withal so simple, and corresponded so exactly with the Scriptures, that it appeared to me to be the very truth, or something to that purpose. She appeared to be much distressed at my expressing myself thus, and from that time, did all in her power to divert me from my purpose. This I was much surprised at, as I had buoyed myself up with the hope she would as gladly receive the Truth as myself, ignorantly supposing that it was only for want of the knowledge of a better way, that people remained in the form of godliness, without appearing to know anything of the power.

I had now found the pearl of great price. My wife tried many ways to prevail with me to alter my purpose, and at last with many tears entreated me to desist, telling me that her health was much impaired by her uneasiness of mind; (which I have reason to believe was really the case;) at the same time pointing out to me the danger of our circumstances being materially injured by my losing my situation in the Post Office, and the distressing prospect of our becoming estranged from each other and our children divided, by my persisting in the intention of belonging to a different persuasion of religion from herself. I was at this time in the practice of attending the meetings of Friends; but these arguments, together with the love I bore to my dear wife, induced me to promise her I would not attend them any more. I kept my word for a week or two, and for a while absented myself from the Friend's house who had been so kind to me; but I had no peace herein, for having found the pearl of great price, I soon perceived it would be necessary to sell all that I had, if I ever meant to purchase so choice a treasure. In a short time I secretly called on my friends as before, and borrowed John Richardson's Journal, which was the first book of the kind I ever read, and I was surprised to find there were any persons of so late date who approached so nearly to the character of the saints of old, not being aware at that time, of the universal efficacy of redeeming love; and that this principle, will, in all ages, produce the same effects. At this discovery I was much humbled as well as encouraged; and I now determined that nothing should hinder me from pursuing whatever I apprehended to be the mind and will of God. My wife soon became acquainted with my determination, which was cause of much unpleasant variance between us; her aversion to the change, induced her to oppose me in every way she could; and I, as yet unmortified and naturally hasty, was impatient of contradiction; so that we knew very little of condescension on either side.

I was now called upon to give some proof of my love to Him who was thus graciously visiting me. I was subpœnaed to give evid-

ence in one of the courts of Westminster, respecting a person's hand-writing, to which I had been a witness. This brought me into a great strait, for I felt that I dared not take an oath, and my refusal, which could not be kept secret, I apprehended would endanger the loss of my situation. I called on my kind Friend, to advise with him. He saw my difficulty, and I believe, felt for me in my distressed condition; but it seemed out of his power to assist me. He took me, however, to another Friend, an elder, who, he said, had a good deal of knowledge in matters of this sort; but alas! it was to little purpose; and I was taught, that in cases of difficulty, it is not to man we must look for help. I then waited on the attorney, told him the difficulty I was under, and endeavoured to prevail on him to get some other person in my stead. But he could afford me no relief, except that he asked me if I could take the Quaker's affirmation. I told him I did not know what it was; but when he showed it to me, I felt no objection. He therefore promised to prepare the way for me in the court, that I might have as little trouble as possible. During the time I had to wait in and about the court, before I was called, which was about eight hours, I was exceeding distressed in my mind. On being called, I informed the court I could not take an oath, and the affirmation was immediately offered to me. I instantly felt such a flow of peace and comfort to my poor tried mind, as I had never experienced before; and I seemed so elevated, that everything about me appeared different from what it had before; it seemed as though I saw a new heaven and a new earth, that all things had become new, and all things of God; and I returned home joyful, and strengthened with the enriching balm of heavenly love in my bosom.

Although this event terminated [so favourably, yet] it seemed probable, that in consequence of my objection to taking an oath, I should, at some future time, lose my situation under government. This was a continual exercise to me; and it seemed desirable that I should be prepared for such an occurrence, and having an opportunity of laying out my property in merchandize, without much consideration, I embraced it. This step laid the foundation of much future difficulty. At the request of my wife, I also engaged in partnership with a near relation of hers, which I was induced to do, principally from a desire to convince her that I was willing to do all in my power to make her comfortable. This person had been imprudent, and had become involved in his affairs, but as I was informed it was not to a great amount, and my income was handsome, I hoped to be able by this means to extricate him from his difficulties, as well as by attention to business, to do something for myself.

I had not entered into this engagement many weeks before what I had anticipated took place. I was subpœnaed to give evidence against a man who had robbed the mail. In this case, the affirmation would be of no avail; and I very soon learned, that if I refused to take the oath, I should most probably lose my place. My distress was now very great; for I had discovered that my partner's affairs were in a worse state than I had before understood. I had become much encumbered; and having but little knowledge of trade, I was soon plunged into great difficulties. Thus I had not only the prospect of losing my situation, but with it my only means of extricating myself from my difficulties, and carrying on my business; so that I was now likely to be left in a worse situation, than if I had not embarked in trade. Under these distressing circumstances, the first step I took, was to represent my situation to my relation, the comptroller of the post-office, in order that, by being thus timely apprised of my objection to take the oath, they might have opportunity of doing what they conceived to be right, towards promoting the course of justice in the affair; and I requested that he would inform the postmasters-general.

The comptroller and his brother were greatly affected; they considered me as their child, having brought me up from my youth, and treated me with parental affection. I was rapidly getting forward in the situation I held, and to see my fair prospect thus blasted, and that I was obstinately bent, not only on my own ruin, but also that of my family, was a great disappointment to them, and grieved them much. They tried to persuade me to alter my resolution, but in vain; and the comptroller reluctantly complied with my request. The kindness of my relations at this time, was more than I could well bear, and was a greater trial to me, than all the threats and unkindness of my superiors in office. I was interrogated by the secretary and solicitor, and threatened by them, that if I did not comply, I should be imprisoned. By order of the board, I attended at the post-office, to give my reasons to the postmasters-general, the Earl of Tankerville and Lord Carteret. I was treated with much unbecoming rudeness, and endeavours were used to have me instantly dismissed; but the solicitor informed the board that it could not be done till I had been put upon my trial, whether I would take the oath or not. I was therefore ordered to attend at the assizes [at Aylesbury] on the 8th of the Third Month, 1784.

Owing to a combination of circumstances of a very trying nature,* I was at this time very much distressed; and under the pressure of my afflictions, I wrote the following letter to [my friend at Walworth]:

"Haymarket, February 10th, 1784.

"Dear Friend,—I think I never, in the whole course of my life, sat down to write when my spirits were in so unhappy a state. We may boast, and really imagine ourselves capable of enduring every possible misery; but our minds are, in general, too susceptible of buoyant impressions, and till experience shows us our weakness herein, we bid defiance to the mutability of human life. [Whilst meeting] the casual accidents which attend mankind, [we are] too apt to lose sight of the intention of Providence, in thus reminding us that our dependence ought to be solely on God. Such, I fear, has been my case; for had I made proper use of the many kind admonitions and gentle reproofs with which I have been favoured, I should not now be left to the agonizing tortures which I too sensibly feel. The quick progress of my misfortunes, and the time of their commencement, would almost tempt me to doubt whether I am acting right, did not the assurance in my own breast, bring that matter to a certainty. My little girl came home to us this day, very ill with the measles, which, added to the other complaints, occasioned by the distressing accident she met with, gives us reason to fear her dissolution will be rapid; and yet I cannot but hope, if she can but combat this last, she will get the better of her other disorders. A matter of some consequence to my temporal affairs has occurred, which I believe must bring my affairs to a crisis. Sometime since, the Liverpool bag of letters was missing, and it happened I was the only person in the office on the day it should have arrived, whose business it was to take particular notice of the affair. A man is now in custody for the robbery, and I am ordered to attend as a principal witness on his trial.

"You see how I am situated; and though I thought myself before sufficiently encumbered with misfortunes, it is my lot, I fear, to have many more to encounter. O! the world, this miserable world! it is on that my heart has been set; for were I pure and upright in the sentiments I profess, I should doubtless be happy in this opportunity of a voluntary sacrifice. Look at my situation, my dear friends; my little all ventured to America, and no prospect of a return; the adventure with my partner likely to prove as unfortunate; a child dying; and my other means likely to be torn from me, because I will not prove treacherous to my God. But above all, the distraction of my family engrosses my attention. To them all my actions appear as folly and madness; nor can all the arguments I make use of convince them to the contrary, considering, as they do, that my misfortunes arise from my determination to pursue what will eventually terminate in my ruin, but which I fallaciously think will lead to happiness; and that since heretofore the Almighty had blessed me with abundance, when my conduct was in every respect different, it proved that he was perfectly satisfied with me; that consequently, the course I am pursuing is sinful, and that these are just judgments for the wrong steps I have taken. It is impossible for one individual to judge of the inward state of another's heart, nor how far there may be a necessity for an alteration in his conduct. At present I am wholly at a loss how to act, with regard to my affair with my partner. I undertook it on the presumption of my income at the office assisting towards discharging the debt; but that income, I fear, is no more. To God alone I submit myself, and he alone can relieve my distress; nor have I a doubt, notwithstanding the unfa-

* Among these was an accident my little girl had met with; the nursemaid carelessly suffered her to fall off the bed, which occasioned the formation of an abscess inwardly, and a consequent gradual decay; so that she became reduced, to all appearance, to the last stage of a consumption.

vourable appearance of things, that I shall yet meet with every comfort from him. If you can spare time to write me a few lines, I shall take it as a favour. I would call on you, but think it would give uneasiness at home. With kindest love to you and yours, I remain your sincere friend,

FREDERICK SMITH."

"To James Maddocks, Walworth."

In reply to the foregoing, I received the following truly acceptable letter:

"Walworth, Second month 12th, 1784.

"Dear Friend,—Thy very affecting letter of the 10th instant is received. The multiplicity and weight of thy present afflicting trials may well affect thy spirits: we are struck with awful feelings at the manner of expressing thy sufferings, and pray that He who permits them, will be pleased to support thee. His will must be submitted to in all his dispensations. We receive good things, and we ought not to murmur at what may appear evil. We hope thou wilt experience Divine help. He never forsakes those who trust in Him; but if he require all to be given up, we must submit and prove ourselves worthy. We hope these grievous appearances will disperse, and consolation be afforded. Perhaps thy child may be restored, and the American affair turn out more favourable than thou at present mayst fear. The Post Office affair is, I confess, a matter of great consequence, but possibly may not be attended with the effect thou naturally dreadest so much. Is there no relief to be obtained by applying to the Postmasters-general, or Secretary, to excuse thy appearance, either by thy own or some friends' interest with them, to prevent the disagreeableness of what will be the consequence in court? If I can be of any service in any shape in my power, it will be a great pleasure to me. The concern in the Haymarket I leave at present; the frowns of thy relations are not much to be feared; thou art superior [to them]. I am thy sincere friend,

"JAMES MADDOCKS."

(To be continued.)

From the Annual Monitor for 1843.

THOMAS ASHBY.

Thomas Ashby, of Staines, England, deceased the 20th of Twelfth month, 1841, aged seventy-nine years, a minister about fifty years.

The first record of the awakening influence of religion on the mind of this dear Friend, was a circumstance which occurred in early manhood, when he considered his life in imminent peril, and the query, Am I prepared to appear before my Maker? awfully presented to him. The danger was mercifully averted, but the impression was not lost.

Very soon after, he was strengthened to evince to others the change which had taken place in his mind, by renouncing some besetting vanities in which he had taken a lively interest. He also believed himself called publicly to proclaim what, through a crucified Saviour, had been done for his soul. His communications, as a minister, were not frequent, but they were evidently the effusions of a deeply baptized spirit.

From time to time, he proved his faithfulness to his Divine Master, and his love to his fellow-creatures, by the humiliating work of the reproving of sin. In several instances going in great simplicity to individuals of immoral character, earnestly warning them of the awful wages of sin, and affectionately exhorting and encouraging them to turn from the evil of their ways to the gift of God, which is eternal life, through Jesus Christ our Lord. Previously to entering upon such missions, he passed through much conflict of mind; and when so engaged, it was with such tenderness, that the admonition was generally well received. At one time he visited two prize-fighters, laying before them the wickedness of their practice, and warning them to desist. On taking his leave, they shook hands with him in a very friendly manner, and thanked him for the interest he felt for them, saying that they could not retract from their present engagement; but one of them promised, that if he should live, he would not enter into another of the kind. But alas! his life was sacrificed at that time.

He often very feelingly acknowledged himself the recipient of numberless blessings in reference to his numerous family, whom it was the joy and rejoicing of his spirit to see united in the bonds of harmony and affection.

With regard to overcoming his natural infirmities, in much humility he lamented his own weakness; but on the other hand, his acknowledgments to the love and pity of a merciful Saviour, often were his song in the night season.

Perhaps there are few, if any, in our Society, who have a deeper sense than he had of the weighty importance of ministerial engagements, whether small or great. The following remarks upon the subject were found among his papers. "It is an awful thing to become mouth to the people; and it will be well for all who think themselves called upon by the Almighty publicly to advocate his cause, to wait in deep humility of mind, endeavouring to attain to a state of resignation, whether to speak or to keep silence; then I believe they will be kept in safety, and often know the will to be accepted for the deed; but to my sorrow, I have known some, who, in their zeal thinking they must be doing something, have opened their mouths; and instead of bringing life, have brought a cloud over the meeting." He further remarks:—"May Friends be careful not to move in the line of the ministry, without being clothed with the hallowed garments, on which are placed the bells and pomegranates, which testify to both sound and substance." In another memorandum, which relates to Divine worship, he observes: "I think it right, when assembled together, to be weighty before the Lord, for the arising of his life-giving presence, which is a comfort to the poor weary traveller, and oftentimes spreads as from vessel to vessel. Oh, the great danger there is of getting into a lukewarm state! What need of watchfulness unto prayer to Him who has declared, 'My spirit shall not always strive with man!' Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer."

During the last few years of his earthly pilgrimage, he had repeated attacks of indisposition, which rendered him very infirm, frequently confining him to his room for weeks together.

During this period, his mind appeared to be stayed on the Lord; and though sensible, at times, of the buffettings of the enemy of souls, he expressed the comfort he felt in the assurance, that help was laid upon one that was mighty and able to save. Our dear Friend continued a considerable time in a state of great bodily weakness, from the effects of paralysis, though he was generally able to set up the greater portion of the day. His close was very sudden. On retiring to rest for the night, he was attacked with apparently an affection of the heart; and in a few moments was permitted, without a struggle, to pass from the pains and trials of mortality.

Excommunication.

Excommunication is founded upon a natural right which all societies have, of excluding out of their body, such as violate the laws thereof; and it was originally instituted by our Lord for preserving the purity of the church; but ambitious ecclesiastics converted it, by degrees, into an engine *for promoting their own power*, and inflicted it *on the most frivolous occasions*. In the middle ages, the power of excommunication was lodged, contrary to the Scriptures, in the hands of the clergy, who distinguished it into the greater and less. The less, consisted in excluding persons from the participation of the eucharist and the prayers of the faithful; but they were not expelled the church. The greater excommunication consisted in absolute and entire seclusion from the church, and the participation of all its rites; notice of which was given by circular letters to the most eminent churches all over the world, that they might all confirm this act of discipline, by refusing to admit the delinquent to their communion. The consequences were very terrible. The person so excommunicated, was *avoided in all civil commerce* and outward conversation. No one was to *receive him into his house*, nor eat *at the same table* with him; and when dead, he was denied the solemn rites of burial.—*Hend.—Buck.*

Is there no danger of some modern professors of the religion that breathes peace and good-will to men, falling into the same spirit and practice? Antichrist is as busy now as he was in the middle ages.

Eustratius was a Christian martyr under the Dioclesian persecution. He was secretary to the governor of Armenia, and was thrown into a fiery furnace for exhorting some of his brethren who had been apprehended on account of their faith, to persevere in steadfastly maintaining it. Several of his friends shared a similar fate at Nicopolis.—*Fox.*

How common it has been in all ages, that the adversary who is constantly walking about as a roaring lion, seeking whom he may devour, has singled out in a peculiar manner, as objects of his greatest enmity, those who have been the most fearless in their great Master's cause. Extraordinary gifts, or dignified stations will not preserve any from his assaults. Humility, and fear, and godly sincerity, leading to constant watchfulness and prayer, are indispensable in the Lamb's warfare.

Another Conflagration in Quebec.—We have an account of another dreadful fire in Quebec, which has destroyed a third of the city, making two conflagrations in that city in a few weeks, whereby more than half the city is destroyed. The last fire occurred the 28th ult. It was first discovered about eleven o'clock in the night, in the back premises of a Notary, — Texocier, in St. John's Suburbs, and spread with unrelenting fury till 9 the next morning, destroying thirteen hundred dwellings, and rendering houseless at least six thousand persons, and this in addition to the number deprived of a home by the previous conflagration. About thirty streets are in ruins, and the amount of insurance effected is thus stated:—Canada Offices, £40,000, Quebec Office, £15,200, Montreal Office, £3,500, Phœnix Office, £1,075. The fire was stayed several times by the blowing up of houses under the superintendence of the military, who were of the greatest service. The portion destroyed by this last fire consists of nearly the whole of St. John's and part of St. Lewis suburbs, from St. John's Gate and the northwest angle of the walls along the Coteau St. Genevieve nearly to the Tower No. 4, and up to a couple of streets below St. Lewis Road. Fortunately, the loss of life has not been very great. One man was killed by the blasting of a house, by his own imprudence. Four or five persons died on the 30th; two children who were removed while sick with fever, and two grown persons who, it is said, died from the effects of fright.—*Late paper.*

New Jersey Lunatic Asylum.—The commissioners to select a site for the Lunatic Asylum, in New Jersey, have fixed upon the farm in Ewing township, about two and a half miles from Trenton, lately the property of John Titus, deceased. The price to be paid is 10,500 dollars. The commissioners were limited to $10,000, but several gentlemen of Trenton became responsible for the additional 500 dollars.—*Late paper.*

Vaccination.—The last report of the National Vaccine Establishment, England, expresses unabated confidence in vaccination, and mentions that the Institution has supplied 175,362 charges of lymph, and met the demands contained in the letters of 5854 correspondents, many of whom required the lymph not only for their individual service, but for extensive distribution.—*Late paper.*

EXAMPLE.

That good examples have a peculiar power above naked precept to dispose us to the practice of virtue and holiness, may appear, by considering that they most clearly express to us the nature of our duties in their subjects and sensible effects. General precepts form abstract ideas of virtue, but in examples, virtues are most visible in all their circumstances. Precepts instruct us in what things our duty consists, but examples assure us that they are possible—and by secret and lively incentive urge us to imitation. We are touched in another manner by the visible practice of good men which reproaches our defects, and obliges us to the same zeal, which laws, though wise and good, will not effect.

The life of Jesus Christ forms the most beautiful example the Christian can imitate. Unlike all others, it was absolutely perfect and uniform, and every way accommodated to our present state. In him we behold all light without a shade, all beauty without a spot, all the purity of the law, and the excellency of the gospel. Here we see piety without superstition, and morality without ostentation; humility without meanness, and fortitude without temerity; patience without apathy, and compassion without weakness; zeal without rashness, and beneficence without prodigality. The obligation we are under to imitate this example arises from duty, relationship, engagement, interest and gratitude.

Those who set bad examples should consider, that they are the ministers of the devil's designs to destroy souls—that they are acting in direct opposition to Christ, who came to save, and not to destroy—that they are adding to the misery and calamities already in the world—that the effects of their example may be incalculable on society to the end of time, and perhaps in eternity—for who can tell what may be the consequence of one sin on a family, or nation, or posterity—and such are acting contrary to the Divine command, and thus exposing themselves to final ruin.—*Hend. Buck.*

Christian Experience.

Christian experience is that knowledge of the nature and power of Christianity, which is acquired in our obedience to the teachings and guidance of the Holy Spirit. Nothing is more common than to ridicule and despise what is called religious experience, as mere enthusiasm. But if religion consist essentially in love to God and man and divine truths, we would ask how it can exist without experience, inasmuch as the reality of that love can only be proven by obeying the Divine commands. We are convinced of, and admit the propriety of the term, when applied to those branches of science, which are not founded on speculation or conjecture, but on sensible trial. Why then should it be rejected when applied to religion? It is evident that however beautiful religion may be in theory, its excellency and energy are only truly known and displayed as experienced. A system believed, or a mind merely informed, will produce little good, except the heart be affected and regenerated. To experience then the religion of Christ, we must not only be acquainted with and believe its theory, but yield to and enjoy its power—convincing us of our fallen and sinful condition—leading us to repentance—tranquillizing the conscience by the pardon of our transgressions—subduing our corrupt propensities—purifying and exalting our affections—animating and warming our souls with love to God—and exciting us to the discharge of all the duties which we owe to Him and to our fellow-creatures, and finally giving us that blessed hope of eternal life, which is promised in the Scriptures to the children of God. This experience is termed *tasting*, *feeling*, and handling of the good word of life.

Christian experience however, may be abused. Some boast of their experiences, or talk of them as if they were very extraordinary; whereas, were they acquainted with others', they would find it not so. That a man may make mention of his experience is no way improper, but often useful; but to hear persons always talking of themselves, seems to indicate a spirit of pride, and that their experience cannot be very deep. Another abuse of experience is, dependence on it. We ought certainly to take encouragement from past deliverances and favours, if we can; but if we are so dependent on past experience as to preclude present exertions, or always expect to have the same assistance in every state, trial or temptation, we may be disappointed. God has wisely ordered it, that though he will never leave his people, he will suspend or bestow comfort in his own time; for this very reason that we may rely on him, and not on the circumstances of former experience, or on any outward means. It is also an abuse of experience when introduced at improper times and before improper persons. It is true, we ought never to be ashamed of our profession, but to be in the habit of talking to irreligious persons respecting experiences which they know nothing of, is, as our Saviour says, like casting pearls before swine.—*Extract.*

Head religion is much more acceptable to the man of the world than that which requires him to deny himself of his corrupt and carnal ways. He wants a religion that will give him the least trouble, and allow him to live as much like fashionable people as may be, and yet be a Christian too.

"A mistaken zeal, and supposed moderation, (falsely called charity,) although opposite in their appearances, frequently proceed from the same cause; even in vessels measurably sanctified, viz., the want of 'being buried with Christ by baptism into death;' that not only the earth in them might be shaken, but the heavens also: instead of which there hath been frequently, fruitless and unsanctified efforts to engraft the remains of the first Adam into the plant which is of immortal nature: this 'divides in Jacob and scatters in Israel.'"—*S. S.*

"I have often wondered to see those who have been lovers of the world, and the things

of the world, consoling themselves with the supposed consciousness of a well-spent life, because of their discharge of some moral and relative duties. 'The grace and truth which came by Jesus Christ,' can only cause a sick-bed to become a bed of comfort; this, and this only, can make the 'wilderness like Eden, the desert like the garden of the Lord,' and 'the valley of Achor a door of hope:' this is health in sickness, joy in sadness, and riches in poverty; may it increase and be multiplied among the poor in spirit, amen!"—*S. S.*

A New Article of Export.—We are told a Yankee broom-maker in Ohio, has leased twelve hundred acres of bottom land, on the Scioto river, near Columbus, and planted the entire plot in broom corn, with a view to export the crop to England where he intends to proceed himself, and engage extensively in the manufacturing of brooms, taking the wood for the handles, and the machinery used for the purpose. Brooms made from the American broom corn are so much superior, for various uses, to any thing to be had in England, that they have become, within a few years past, quite a favourite in that country, and are now exported thither in large quantities.—*Late paper.*

For "The Friend."

LINES

On the death of John Troubat, Jr., *who was drowned at Cape Island, while bathing, on the morning of the 16th instant. The body was taken up the same evening at the light-house, three miles below. It was believed his life preserver became detached.*

The morning dawned in brightness,
With health and joy on thee;
The evening found thee lifeless,
A wreck upon the sea.
The king of terrors, lurking
Beneath the treacherous wave,
Vain was thy cry for succour,
No hand was near to save.

Death wrapt the rolling billow,
Round thy defenceless head,
The foaming wave thy pillow,
The mighty deep thy bed.
Vain was thy *life-preserver*,
In this thy hour of need,—
A paltry thing to lean on—
'T was as a broken reed!

Then fare thee well forever;
We leave thee in His care,
Who marks the falling sparrow,
And numbers every hair.
There is an eye unslumb'ring,
Intent upon our way,
Each passing moment numb'ring,
Whom winds and waves obey.

Methinks a voice is calling,
Loud from the troubled sea;
A solemn voice of warning,
It speaks to thee and me.
Come hither, then, and listen,
Ye thoughtless and ye gay,
There is a *life-preserving Power*—
Go, seek it while ye may.

—a.

Cape Island, Seventh month 17th.

Humility of mind is neither arrived at, retained, or increased, by comparing ourselves with others.

"There 's no such word as Fail."

The child of God, though oft beset
By foes, without, within,
These precious words will ne'er forget,
Amid their dreadful din;

But upwards look with eyes of faith,
Armed with the Christian's mail;
And in the hottest conflict say,
"There 's no such word as Fail."

A Living and a Dead Faith.

With golden bells, the priestly vest,
And rich pomegranates border round,
The need of *holiness* expressed,
And called for *fruit* as well as sound.

Easy, indeed, it were to reach
A mansion in the courts above,
If swelling words, and fluent speech,
Might serve instead of faith and love.

But none shall gain the blissful place,
Or God's unclouded glory see,
Who talk of free and sovereign grace,
Unless that grace has made them free.

C.

THE FRIEND.

SEVENTH MONTH, 26, 1845.

In the account of the late London Yearly Meeting taken from the London Friend and inserted in our journal, the writer says the epistle of Philadelphia spoke "of the universal fellowship, which *rejecting creeds*, our early Friends proclaimed with all who love and serve the Lord in sincerity." It is probable the writer on hearing the epistle read, did not distinctly catch the import of the paragraph to which he alludes, as there is nothing said in the epistle, respecting Friends, either early or modern, rejecting creeds. On the contrary, the duty of watching with vigilance against any innovation upon the Christian principles which Friends have always steadfastly believed, and which form the outward bond of their union, and whenever or however innovation may appear, to labour for its removal, is directly enforced, lest it spread until the body become too much enervated to cast it off. It was a point of controversy with the supporters of Elias Hicks, who asserted that Friends had no creed, and therefore every member was to be left to propagate such opinions on matters of faith as he thought proper;—a position which Friends at that time protested against.

Soon after the summary outline we gave a few weeks ago, relative to the many destructive fires which had occurred in this country within a few months past, information came of a second conflagration at Quebec, as related on the preceding page. We have now to add to the melancholy catalogue, a calamity of the same kind which took place in the city of New York on the 19th instant, in which property, it is estimated, to the value of more than six millions of dollars, fell a sacrifice to the devouring element, including vast quantities of merchandize, &c., and nearly three hundred buildings, consisting of stores, dwelling-houses, public edifices, &c. The fire commenced about half past three o'clock on the morning of that day, and continued to rage with terrible fury until about noon. Several lives were lost. A tremendous explosion, the effect of which was compared to an earthquake, took place at an early period of the distressing scene, and which appears to have contributed, in a fearful degree, to the confusion, and to the extent of the devastation. This was produced by a large quantity of saltpetre, which was stored in one of the buildings, and which, in exploding, not only scattered that building into fragments, but destroyed several contiguous houses, and tended greatly to the rapid spreading of the raging flames.

Our Friends Dugan and Asenath Clarke, and Sarah Emlen, returned on Second-day last from their religious visit to England.

New Post Office Law.

Subscribers within 30 miles of the city, who have heretofore had their papers delivered at market taverns, ferries, &c. and who intend to avail themselves of the privilege of receiving them by mail, free of postage, will please to give early notice to that effect.

As remittances cannot now be made under the frank of postmasters, subscribers are requested to pay postage, being little for each, but considerable in the aggregate. *Agents* are not expected to pay postage, but may forward by mail at our expense, keeping the weight within the *half ounce*. Postmasters can frank orders for discontinuance, but we do not ask subscribers to be *free* in using it.

Teacher Wanted,

To take charge of Friends' school for boys at Cincinnati. This is believed to be an opening worthy the attention of a suitably qualified Friend. Further information with regard to it may be had at Friends' Bookstore No. 84 Arch street, or by application to Edward Richie, No. 245 N. Third street.

DIED, at her residence in Moreau, Saratoga county, New York, on the 24th of Second month, 1845, ANSTIS, the wife of James Mott, in the fifty-sixth year of her age, a member of Queensbury Monthly and particular meeting of Friends, and had for a number of years very acceptably filled the station of an elder. In the demise of this dear Friend, not only her family and relatives, but the Society at large has experienced no inconsiderable loss; but we have the consolation of believing, that, as she was concerned to do her day's work in the day-time, she has been admitted to enter the pearl gates, and join that innumerable company that John saw, who had washed their robes, and made them white in the blood of the Lamb.

——, on the 24th of Sixth month, ANN, daughter of John and Sarah Lippincott, of this city, in the twenty-second year of her age. This dear young Friend, for some time previous to her last sickness, appeared to be made sensible that her stay here was very uncertain; and under this afflictive bereavement, her family and friends are consoled in the belief, that the work of regeneration was secretly carried on and perfected by Him, who said unto Peter, "If I wash thee not, thou hast no part with me." She was enabled to bear her sufferings with remarkable patience, giving evidence to those around her, that her confidence was in her blessed Saviour; and we doubt not, through his unutterable mercy, her ransomed, redeemed spirit, has entered into that rest which is prepared for the righteous.

——, on Fourth-day, the 23d instant, after a protracted and painful illness, ELIZABETH RANDOLPH, of this city, aged fifty-nine years.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

PROPRIETARY CORRESPONDENCE.

(Continued from page 346.)

William Penn, on coming to this country the second time, intended a permanent residence, but was quickly obliged, with reluctance, to forego this long-cherished design. A party in England, in conjunction with certain malcontents here, took advantage of his distance from Court, to set on foot an intrigue, by which to deprive him of the Proprietary Government, and give it to the Crown. This movement looked so formidable as greatly to alarm his friends there, who wrote to him to go back without delay, that he might, by his personal influence and representations, stay proceedings, and preserve the rights and privileges of those Friends and others, who had embarked with him in his great adventure in the western wilderness. From the letter which follows, it will be seen that he indulged the hope of a speedy reunion to his American Friends; and though this, to his sorrow, was never realized, his letters, to the last, prove that he still fostered the feeling, till the inroads of the disease which terminated his life, made it evident that he must spend the short remainder of his days in his native land. Yet Gordon, in his History of Pennsylvania, but a few years ago, most unhandsomely asserted, that the fascinations of the British Court were so much more agreeable to him than the privations of a distant and savage country, that, yielding to their seductions, he turned a deaf ear to the prayers of the poor abandoned Colonists, who earnestly besought him to share with them some portion of the burdens he had laid upon their shoulders. That this is a direct contradiction of the truth, no one can read this correspondence, with unbiassed mind, without conviction.

This letter was written to James Logan about two months before his embarkation.

"Pennsbury, 8th 7br, 1701.

"The necessity of my going makes it absolutely necessary for me to have a supply; and although I think a thousand pounds should be forthwith raised by Friends for me at least, to help me, yet while land is high, and valuable, I am willing to dispose of many good patches, that otherwise I should have chosen to have kept as everybody's money."

"Who can I take, that would go, that might be ministerial to me? Caleb, [Caleb Pusey] if he could write well, has the best drudging sense, and would be observant. If some go, they may, if not governable by me, act secretly to my clogging, and in a way of distrust which would obstruct my treaty and negotiation. This is a conjecture at large; I will say no more of this now, only this, that those who would stay me for their own ends, may go for them too; though I have enough to shame them there and everywhere else. Think of it sedately."

"Poor Phineas [Phineas Pemberton—father of Israel,] is a dying man, and was not at the election, though he crept, (as I may say) to meeting yesterday. I am grieved at it, for he has not his fellow, and without him this is a poor country indeed.

"I cannot prevail on my wife to stay, still less Tishe [Letitia]; I know not what to do; Samuel Carpenter seems to excuse her in it. But to all that speak of it, say, I shall have no need to stay and a great interest to return. All that I have to dispose of in this world is here, and that having no more gains by government to trust to for bread, I must come to sell, pay debts, and live, and lay up for this posterity."

"I am troubled at Judge Guest's treatment to Samuel Carpenter. In a Judge it is scandalous. Try to cool him. His being so indiscreet is his great fault. Fifth or Sixth-day expect me.

"Methinks Capt. Finney might help us with English pay—; and Thomas Fairman and cousin Ashton should try to get him to buy off some tracts and patches. And indeed it is his own interest as well as my conveniency. I shall say no more, only let it be a measure fixed, that Proprietor and Freeholders can have but one interest, and that jealousies, as in England, are injurious. The ass in the fable, and the dog likewise.

Vale,

WILLIAM PENN."

"My leather stockings are at Christopher's, or at T. E.'s, in the house; send them, pray."

This closing item seems a small affair to claim the attention of the learned Secretary. But he was a servant of all-work, and faithful in the mint and cummin, as well as the weightier concerns which rested upon him. One of Hannah Penn's communications to him, from Pennsbury, contains a curious medley of small commissions, and affords a glimpse of the domestic doings of the Proprietor's household.

"The bearer brings Jack word that his wife Parthenia is sold to Barbadoes, which makes him desirous to return, but I am loath to let him go, because our wash approaches.

"But I should be glad to have a right information, and how long it will be 'ere she goes. If there were time for it, and I were fully satisfied of her honesty, I should be willing to have her up by the boat, to help about washing. But I am in a little doubt concerning her, having lost more wearing linen, since in that town, than in all the years of my life. I cannot charge her with it, but desire thou wilt send for Betty Webb, and press her to give her inward thoughts, and act accordingly.

"Let her (E. Webb) look into the storeroom for a parcel of clean white curtains, and send them carefully, also a pair of pewter candlesticks—old fashioned, that came from hence to be mended; and a little more oil from Ann Parsons, for my husband's leg—its in a fine way of doing well. Send up about ten yards of frige for servants, of the sort that wants using most, and some four or five check shirts, if there. We want a dozen of Madeira wine, which thou mayst send for G. Emlen, or some other, to help draw it."

"P.S. Let Robert call at cousin Ashton's for the things she has for me, and a paper or two of the smallest pins."

We who live in a day when more just views are generally held of the rights of men, than prevailed at that time even among the enlightened and religious, are painfully struck with the coolness with which such a circumstance as the sale and shipment of poor Jack's wife Parthenia should be spoken of by William Penn's wife. Yet we are not to infer from this any peculiar hardness of heart, or indifference to the welfare of the poor creatures held by them in bondage. For inconsistent as it may seem to some, many Friends did feel a tender regard for the well-being of their slaves; and William Penn, about this time, had, "at a Monthly Meeting of Friends at Philadelphia, laid before them his concern, in which, he said, his mind had long been engaged, for the benefit and welfare of the *Negroes* and *Indians;* exhorting and pressing them to the full discharge of their duty, every way, in reference to these people; but more especially in regard to their mental part; that they might as frequently as possible have the advantage of attending religious meetings, and the benefit of being duly informed in the true Christian religion. Hence a meeting was appointed more particularly for the *Negroes* once every month."

Friends were then evidently more concerned for the spiritual, than the temporal welfare of their dependents; though under their mild and patriarchal rule, the latter was by no means neglected.

And of two errors, it may well be questioned which is the greater, whether that into which they fell, or that which prevails in some quarters in our day, where the spiritual improvement and interests of the coloured man would seem to be much less thought of than his temporal and political privileges and rights.

Hannah Penn, after the death of her husband, in writing to James Logan on the settlement of the estate, desires that "if the blacks must be sold, poor Sue and her children should not be separated, nor sold to any one that would use them hardly."

Penn, on his arrival in England, hastened to advise Logan of the fact, in the following lines.

"Kensington, 4th 11 mo. 1701.

"This is in great haste—but would write this way, though reserve my larger account for Guy, who goes in a few days. We are pretty well, my leg excepted, and that is better. Hurt on the shin.

"1st. Give our hearty salutes to all our true and good friends; next, Let them know I have good hopes things will do pretty well; 3dly. That I want supplies in this case; 4thly. All the affidavits I ordered, and copies of the Charter of Property and Laws. 5thly. I command thee to tell the Governor and Council, that I will have nothing done in the Charter I left unfinished, 'till I send orders from hence. 6thly. Hasten in my rents and debts, and transmit them with all possible speed, as fast as thou canst, for I expect a war. I depend upon thy ability and vigilancy in getting in, and remitting by all ways that best present. 7th. Remember Perry's affair, as to the iron. 8th. Charles Read's affidavit, about the first low appraisement of Lumbey's goods. Who bailed the Pirates, at Burlington?—If the widow Barnet be paid for Eldredge.—Thine about Col. Quarry, as to his sending the letter; all that story.

"I have but an hour's time given me, so I must leave the rest to my memorandums, and thy own recollections. The Parliament sat down last Third-day. Chose R. Harley* again, with a small majority. Much lost on Sir T—— L——'s side. Both my acquaintance. Little to be said, only a bill of attainder against the Prince of Wales, proposed to be brought in to-day. Sir Charles Hedges† out, or laid down.

"I have writ to Gov'r Hamilton by Lord Cornbury,‡ at Spithead, to sail. Communicate this to him and Council, as far as thou thinkest fit, and to Commissioners of Property, as thou seest serviceable. By N. Puckle and J. Guy, I shall, and already have been large beforehand. Let John Sotcher [the farmer at Pennsbury] know that his brother is dead, and has left him £150, if he come in two years time for it. So that he must come, and Hugh must supply his place; and if Mary will not stay, then let Hugh double his care, and answer within and without; but some female friends in the neighbourhood should come once in a month or two, to see the condition of things.

"Our love to our family, and we desire their care in improvement and preserving;—which, with our dear love, and father Callowhill's, now here, ends this from

Thy assured friend,
WILLIAM PENN."

"P.S. We had a swift passage—26 days from the capes to soundings—30 to Portsmouth, with 5 of the last days clear, for observation, before we came to the channel. The captain very civil, and all the company. Tishe and Johnne after the first five days hearty and well, and Johnne exceeding cheerful all the way."

This is by New England, enclosed to Daniel Zachary.

This letter was written at an important period—the last year of King William's reign—he, in declining health, and without issue,—the exiled James just dead, and his son, the pretended Prince of Wales, proclaimed King of England by the French Court.

Under the same date he wrote again:

"Thou wilt hear long 'ere this comes to hand, I doubt not, of all our safe arrival, through the great and continued mercies of God (without accident,) save that my leg got a small injury about four days before our coming in, which, by contrary applications, has disabled me from having the benefit of my swift passage, which I might otherwise have had.

"I send the King's speech, Lords and Commons' address, whence a war (wisely if they can) is like to ensue. Cut your coat according to your cloth, and make hay while the sun shines.

"My son [William] shall hasten; possess him, go with him to Pennsbury, advise him, contract and recommend his acquaintance. No rambling to New York, nor mongrel correspondence. He has promised fair. I know he will regard thee. But thou wilt see that I have purchased the *mighty* supplies at a dear rate. God forgive those wretched people who have misused me so, and preserve my spirit over it. Pennsylvania has been a dear Pennsylvania to me all over, which few consider, and with me lay to heart. Be discreet. He has wit, kept the top company, and must be handled with much love and wisdom; and urging the weakness and folly of some behaviours, and the necessity of another conduct from interest and reputation, will go far. And get Samuel Carpenter, Edward Shippen, Isaac Norris, Phineas Pemberton, Thomas Masters, and such persons, to be soft, and kind, and teaching; it will do wonders with him, and he is conquered that way. Pretends much to honour, and is but over-generous by half, and yet sharp enough to get to spend. He cannot well be put off. All this keep to thyself.

Vale."

It would seem that William Penn had entered into some agreement to send this unhappy youth—his eldest son and heir—to Pennsylvania, to induce the Assembly on his departure to vote a supply.

(To be continued.)

* Robert Harley, who had hitherto opposed the measures of the court, chosen Speaker. Sir Thomas Lyttelton, the opposing candidate, and friend of the king.

† Secretary of State.

‡ Governor of New York and New Jersey,—son of Lord Clarendon, and cousin of Queen Anne.

From Chambers' Edinburgh Journal.

ANIMALS.

Much has been written on the instincts or mental gifts of animals, but much is still required to throw light upon this curious subject. Authentic anecdotes of the habits and actions of brutes are always interesting: the more of these that can be collected, the more are we likely to know of what may be called the pyschology, or history of the mind of the inferior animals.

It appears to me that, in the general manifestations of the animal mind, some one of the senses is employed in preference to the others; that sense, for instance, which is most acute and perfect in the animal. In the dog, for example, the sense of smell predominates, and we accordingly find that, through the medium of this sense, his mental faculties are most commonly exercised. A gentleman had a favourite spaniel, which for a long time was in the habit of accompanying him in all his walks, and became his attached companion. This gentleman had occasion to leave home, and was absent more than a year, during which time he had never seen the dog. On his return, along with a friend, while yet at a little distance from the house, they perceived the spaniel lying beside the gate. The gentleman thought that this would be a good opportunity of testing the memory of his favourite, and accordingly arranged with his companion, who was quite unknown to the spaniel, that they should both walk up to the animal, and express no signs of recognition. As they both approached nearer, the dog started up and gazed at them attentively, but he discovered no signs of recognition even at their near approach. At last he came up to the stranger, put his nose close to his close, and smelt him, without any signs of emotion: he then did the same to his old master, but no sooner had he smelt him than recognition instantly took place; he leaped up to his face repeatedly, and showed symptoms of the most extravagant joy. He followed him into the house, and watched his every movement, and could by no means be diverted from his person. Now here was an instance of deficient memory through the organs of sight, but an accurate recollection through the organs of smell.

I have been more than once surprised, during the sunny days of summer, and in the smoke and din of the city, to find my box of fragrant mignionette visited by a hive bee. I could not but admire this labouring creature, as I saw it alight and diligently explore every expanded blossom, collect the treasured sweets, and then, without loss of time, wend

its way again through the smoky atmosphere, bearing its treasure to its distant rural hive. What could have led it into such a babel of stone and lime, and smoke and hubbub, but its exquisite sense of smell, which could even at a great distance discriminate the odour of a flower from the other noisome scents with which it must have been mingled. To our obtuse sensations, such a refinement of smell is almost inconceivable. Yet such powers are manifest by many other animals.

The story which Dr. Franklin tells of the ants and cup of treacle is well known; but I suspect the Dr.'s deductions are erroneous. Finding a number of ants eating up a quantity of treacle in a cup, he took and suspended it by a thread from the roof of the room, in order to isolate it completely. One end of the thread, however, he inadvertantly left communicating with the floor and with the pin in the ceiling. A single ant, which had been left in the cup, found its way along the cord to the ceiling, and from thence by the continuation of the string to the ground. In a few minutes, hundreds of the other ants were seen ascending by this string and descending to the cup; from whence the Doctor concludes that the single ant had made some communication of the circumstance to its companions, by some natural signs, analogous to language. Now I would rather suggest that the ant, in making its escape by the cord, had left all along it an odour of treacle, and that this being quickly perceived by its companions, was the immediate and sensual means of the communication; and that guided solely by smell, they retraced the path of their companion.

James, in his account of travels to the Rocky Mountains, mentions that the smell of the bison is so acute, that when their party advanced within two or three miles to windward of flocks of these animals, even though they were not yet in sight of each other, the wild cattle immediately took the alarm, and were to be seen in great numbers taking a circuitous route to escape them, cows, bulls, young calves, running along with great swiftness.

In the horse, the sense of vision predominates. He has a large and beautiful eye, well adapted for vision during the day, but from the form of the retina, peculiarly suited for night. A horse, if his rider give him a free rein, will pick his way in a dark night with astonishing precision, and will safely reach home through pitchy darkness, in which his rider can discover no object whatever.

The lion, the cat, and other night-preying animals, have also vision in a very perfect degree at that season, though during the glare of sunshine, this faculty is so inapplicable as to render them stupid and timid in the extreme. Birds of prey have very acute vision; and the following anecdote illustrates this in the case of the vulture. In the year 1778, — Baber and several other gentlemen were on a hunting party in the island of Cassembusar, in Bengal. They killed a wild hog of uncommon size, and left it on the ground near the tent. An hour after, walking near the spot where it lay, the sky being perfectly clear, a dark spot in the air at a great distance attracted their attention. It appeared to increase in size, and move directly towards them: as it advanced, it proved to be a vulture flying in a direct line to the dead hog. In an hour seventy others came in all directions, which induced — Baber to remark, that this cannot be smell. Dr. Russell remembers to have observed at Aleppo, in the most severe weather, when not a speck was to be seen in the sky, if any dead animal was left behind by hunting parties, in the space of a few minutes it was surrounded by birds, although just before none were visible. In the very lowest animals, where only two, or at the most three, of the five senses are present, we find even here some one of surpassing acuteness.

We are sometimes surprised and puzzled with actions in our domestic animals, which can, however, be often traced to their original instinct. Thus every one has observed how the dog, before he lies down to sleep, turns two or three times round, whether he be going to make his bed on the ground, or a bare floor, or on the hearth-rug. If you ask the reason of this, you will perhaps be jocularly told, that it is because he does not know the head of his bed from the foot. It has been suggested, as the true explanation, that in a wild state, he takes up his night's quarters in a field of tall withered grass, or among reeds or rushes, and thus wheeling round, he separates the rushes in the spot where he is to lie, so that he forms a bed with overhanging curtains all round, for his protection and warmth. The natural instincts may also be strangely altered or modified, as illustrated by the following anecdote of the dog, related by Charles Darwin, in his very interesting Travels in South America: — "When riding, it is a common thing to meet a large flock of sheep, guarded by one or two dogs, at the distance of some miles from any house or man. I often wondered how so firm a friendship had been established. The method of education consists in separating the puppy, while very young, from the bitch, and in accustoming it to its future companions. A ewe is held three or four times a day for the little thing to suck, and a nest of wool is made for it in the sheep-pen. At no time is it allowed to associate with other dogs, or with the children of the family. From this education, it has no wish to leave the flock; and just as another dog will defend its master, man, so will these the sheep. It is amusing to observe, when approaching a flock, how the dog immediately advances barking, and the sheep all close in his rear, as if round the oldest ram. These dogs are also easily taught to bring home the flocks at a certain hour in the evening. The most troublesome fault, when young, is their desire of playing with the sheep; for in their sport they sometimes gallop their poor subjects most unmercifully. The shepherd dog comes to the house every day for some meat, and immediately it is given to him, he skulks away as if ashamed of himself. On these occasions, the house-dogs are very tyrannical, and the least of them will attack and pursue the stranger. The moment, however, the latter has reached the flock, he turns round and begins to bark, and then all the house-dogs take very quickly to their heels. In a similar manner, a whole pack of hungry wild dogs will scarcely ever, (I was told by some never) venture to attack a flock, guarded even by one of these faithful shepherds. The whole account appears to me a curious instance of the pliability of the affections in the dog race. F. Cuvier has observed, that all animals that readily enter into domestication, consider man as a member of their society, and thus fulfil their instinct of association. In the above case, the shepherd-dogs rank the sheep as their fellow-brethren; and the wild dogs, though knowing that the individual sheep are not dogs, but are good to eat, yet partially consent to this view, when seeing them in a flock, with a shepherd-dog at their head."

The same author give a curious instance of the adaptations of an animal's instinct to its peculiar situation. A crab, closely allied to, or identical with, the burgos latra, inhabits Keeling's Island, in the South Seas; it feeds on cocoa nuts, and grows to a monstrous size. It has its great pairs of legs terminated by very strong and heavy pincers, and the last pair by others, which are narrow and weak. It would at first be thought quite impossible for a crab to open a strong cocoa nut, covered with the husk; but M. Deisk, resident in the island, assured C. Darwin, that he has seen the operation frequently performed. The crab begins by tearing the husk, fibre by fibre, and always from that end under which the three eye-holes are situated. When this is completed, the crab commences hammering with its heavy claws on one of these eye-holes till an opening is made; then turning round his body by the aid of its posterior and narrow pair of pincers, it extracts the white albuminous substance. "I think," adds C. Darwin, this is as curious a case of instinct as ever I heard of, and likewise of adaptation in structure between two objects apparently so remote from each other, in the scheme of nature, as a crab and a cocoa nut tree." The burgos is dormant in its habits; but every night it is said to pay a visit to the sea, no doubt for the purpose of moistening its branchiæ.

Windows Cleaned by Steam.—A very simple but excellent method of cleaning windows is now coming into general use, possessing many advantages over the old system of using whiting, &c. The window is first dusted with a bunch of feathers, or dusting brush, and when all the dust is thoroughly removed, place a bowl of boiling hot water at the base of the window; the steam immediately covers the glass, which is removed by a wash-leather, and finished off with another quite clean and dry. The method saves time, prevents that cloudy appearance left by whiting, and produces a more brilliant and durable polish than any other.—*English Paper.*

The religion of Jesus at once qualifies a man for every station in which it pleases Almighty God to place him; and it is the ever-blessed Truth in possession in the inward parts, which alone can safely guide out of all error, and make us know wisdom.—*Wheeler.*

From the New York Tribune.

LIGHT AT THE SOUTH.

Essays on Domestic Industry, &c. By William Gregg, of South Carolina. Burgess & James, Charleston, Publishers.

They form a pamphlet of 64 pages. The leading object of W. Gregg is to show the policy of introducing manufactures into the South. He enters thoroughly into the subject, armed with facts and statistics, and with a style, energy and power, that will cause it to be read in whatever hands it may fall. W. G. had visited many of our great Eastern factories, and obtained all the statistics with great minuteness, and observed the striking contrast between Northern industry and economy, and Southern prodigality and idleness. He endeavours to open the eyes not only of his own state, but also North Carolina and Georgia; and if he does not, it will be hopeless to attempt to penetrate the dense darkness that overspreads their minds. What South Carolina is, and what she may be, are summed up in strong relief:

"We have (says W. G.) the materials among us, which, set in motion by this branch of industry, (cotton manufactures) would create an energy that would revolutionize our state, morally and physically; uproot the immense forests that now cover the fairest portion of our soil; disembowel the hidden treasures contained in our immense beds of iron ore; revive the drooping spirits of our iron masters; shake the very foundation of the beds of granite that abound in all parts of our state; resuscitate our worn-out soil; construct for us good roads and bridges; erect houses of such durable materials as should make them monuments of our enterprise, and dwellings for the offspring of our children's children; and which would place us in a condition to meet any emergency that might arise."

Again:

"It would indeed be well for us if we were not so refined in our politics; if the talent, which has been, for years past, and is now engaged in embittering our indolent people against their industrious neighbours of the North, had been with the same zeal engaged in promoting domestic industry and the encouragement of the mechanical arts—if so, we should now see a far different state of things in South Carolina. It is only necessary to travel over the sterile mountains of Connecticut, Massachusetts, Vermont and New Hampshire, to learn the true secret of our difficulties—(Mr. M'Duffie to the contrary notwithstanding) to learn the difference between indolence and industry, extravagance and economy. We there see the scenery which would take the place of our unpainted mansions—dilapidated cabins with mud chimneys and no windows—broken down rail fences, fields overgrown with weeds, and thrown away, half exhausted, to be taken up by pine thickets—beef cattle, unprotected from the inclemency of winter, and so poor as barely to preserve life. In fact, every evidence that can possibly be exhibited to satisfy a stranger that we are, to say the least, destitute of every feature which characterizes an industrious people, may be seen among us."

There is so much truth in the following, that we are tempted to extract it:

"A change in our habits and industrial pursuits is a far greater desideratum than any change in the laws of our government, which the most clamorous opponents of the tariff could devise. He who has possessed himself of the notion that we have the industry, and are wronged out of our hard earnings by a lazy set of scheming Yankees, to get rid of this delusion, needs only seat himself on the Charleston wharves for a few days, and behold ship after ship arrive, laden down with the various articles produced by Yankee industry. Let him behold these vessels discharging their cargoes, and count the cost to South Carolina."

"From the month of September till May, our wharves are crowded, not only with the articles manufactured by the handicraftsmen of the North, but with vast quantities of dairy articles, and all kinds of culinary vegetables, which are far better adapted to the soil of South Carolina than to those places where they are grown. Here may be seen a picture that ought to bring a blush on the face of the statesman who would advocate legislative resistance as the remedy for our state. It ought to make every citizen who feels an interest in his country, ashamed to visit the clothing stores of Charleston, and see the vast exhibition of ready-made clothing, manufactured mostly by the women of Philadelphia, New York, Boston, and other Northern cities, to the detriment and starvation of our own countrywomen, hundreds of whom may be found in our own good city in wretched poverty, unable to procure work by which they would be glad to earn a decent living."

The extravagant prodigality of those who travel to the North for pleasure in the summer season, would hardly be believed by our frugal citizens. A single tailor in Boston sold in one year to Charleston alone $50,000 of clothing. What, then, must have been sold by all the other tailors of that place, New York and Philadelphia? One of these high bloods, worth only $10,000, is more extravagant than many of our citizens worth half a million. Such are the acknowledgments of a South Carolinian himself, speaking in the honesty of truth.

Pardon me (he says) for repeating the call on South Carolina to go to work. God speed the day when the politicians will be exhorting the people to domestic industry instead of state resistance.

"When our City Councils may become so enlightened as to see the propriety of following the example of every other city in the civilized world, in removing the restrictions on the steam engine—now indispensable to every department of manufacturing." The use of which, at the time W. G. wrote, was by law interdicted in the city of Charleston, which we since hear has been repealed. The lawgivers probably intended in this way to manifest their hostility to the steam engine, as lying at the foundation of manufacturing industry. They seem to have almost as much horror lest Northern improvements in the arts should be introduced among them, as the Chinese, who preferred chaining their soldiers to their cannon, to prevent their running away, because they were constantly bursting, rather than adopt foreign ones that would not burst. These statesmen seem bereft of all the principles of common sense. Is it much learning, ambition, jealousy, or a combination of all, that has smothered all their wisdom?

W. G. demonstrated that they hire the spinners and weavers of the North, and pay four for one, when their idle people could perform the same work, which would cost the state nothing, and make them better citizens than they were before.

This pamphlet contains so many truths, so well said, that it must have its influence. In fact, the admission of the steam engine into the city of Charleston, is proof that a gleam of light has penetrated the barbarous ignorance that before excluded it.

A Gem.—The closing paragraph of Dr. Tomlinson's letter in the Western Christian Advocate, of May 8th:

"If slavery be the occasion of dividing our churches, and in this way and in other ways is constantly to jeopardize the integrity of our political union, it will not be long before the people will rise up in their majesty, and say, 'We'll have no more of it; the sacrifice of these unspeakable blessings is altogether too great a price to pay for what, at best, is a "great evil."' For, after all, it is quite a minority of the *aggregate* population of the slave-holding states, that have any personal connection with it; and of those that have, there are thousands upon thousands of noble, generous, patriotic spirits, that would rejoice in its gradual, peaceful, constitutional, total, and eternal extirpation. And then, indeed, would we present to the whole civilized world a practical and glorious demonstration that we *sincerely believe*, that 'life, liberty, and the pursuit of happiness,' are among the imprescriptible and inalienable rights of every child of Adam. And in the meantime, for our country's sake, and for the sake of the souls of the people, let us not, either in the North or South, drive things to extremities on this subject. No attentive, discriminate observer of the signs of the times, can fail to perceive, that *this* is no time for casting loose those ties of fraternal union, by which we, as a country, and a Protestant community, are bound together.

J. S. Tomlinson."

"The consolations of the gospel never fail, the love of Christ is a well-spring that ever flows. 'The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.'"

"A perfect resignation and willingness to be little, is the way to grow."—*J. Wigham.*

From the London Friend.

Memoir of the late Frederick Smith.

WRITTEN BY HIMSELF.

(Continued from page 350.)

Previous to my going to Aylesbury, where the Assizes were held, my dear child was restored to us, which I considered a great favour. The measles caused so great a revulsion in her constitution that in a few days after the eruption appeared she began to revive, and in a few weeks she recovered.

At this time, however, my wife was taken seriously ill, occasioned by the distress of her mind in viewing the awful prospect before us, and the uneasiness my conduct had given her; which was not to be wondered at, seeing that what I did to procure peace of mind to myself, appeared to involve her and our young family in ruin. She was so ill on the day I was obliged to leave her, that the physician who attended her expressed his fears of her recovery. I was however obliged to leave her, and I took my farewell of her under much affliction, having great cause to fear we should never meet again in mutability. This was on a First-day. I went to Westminster Meeting in the morning, when a Friend asked me if I had been recommended from the meeting I came from. I replied, that I did not understand what he meant; that I was not a member of the Society of Friends, whatever I might hereafter be; that I was then about to set off for the Buckinghamshire Assizes, where, on account of my refusal to take an oath, I expected to be deprived of all I possessed in this world. The Friend seemed affected, and said he had observed me so constantly attend meetings and sit so solidly in them, that he thought I had been a member.

I accompanied the solicitor to Aylesbury; he behaved kindly to me, and the company who were collected there showed me more respect than I had expected. A circumstance occurred during my stay, which afforded me much instruction. Having been at several meals with those who came thither to attend the trial, I was thankful in observing more decency than is usual in mixed companies, especially after dinner and supper. Two persons were present who had been members of [the] Society [of Friends,] but were disowned, one a member of parliament, the other a merchant. The former expressed to me his love towards the Society; but I had afterwards good reason to doubt his sincerity, at least as it regarded myself. The last evening but one that we were together, the solicitor who sat at the head of the table, desired us to fill our glasses; but having all along felt a particular objection to countenancing drinking, I had uniformly refused toasts; and now being urged more than usual, I gave them my reasons for refusing. Still, however the company continued to press me, and to prevent further solicitation, I filled my glass with water only. This answered their purpose, and a scene of as great indecency and confusion followed as I had ever witnessed. A clergyman, who was also a magistrate in the county, was more wicked and obscene than the rest, and to my astonishment, I observed the member of parliament, whom I had considered as my friend, ridiculing the distress I was not able to hide. I took my candle and went to bed, lamenting that in all probability I had been the cause of it; for had I remained firmly attentive to my inward feelings, I might have been instrumental in convincing those present of the folly of the practices they were in. But it was now too late, and all I could do was to learn experience from the things I had suffered. It was a lesson I have often reccurred to, when my resolution has been tottering under trials of faith and obedience. In the morning I found out some Friends in the town, who were kind to me; and I became acquainted with a young man named John Grant, who was also subpœnaed. In his company I spent the remainder of the time I had to stay at Aylesbury less unpleasantly than I otherwise should have done; and we were afterwards much united in religious fellowship.

And now the time came for me to manifest my love to Him who had allured me out of Egypt into the wilderness, who had spoken peace to my guilty soul, and had forgiven my many transgressions and backslidings. Under a sense of these mercies I appeared in court; and when I was called I told the judge without hesitation, that I could not take an oath; which having done, my heart seemed to overflow with sweet peace, and I was strengthened to bear the scurrility and ill-natured remarks of a counsellor, who had no doubt been hired for the purpose of making me appear odious to those present, and to give the postmasters-general a plea for displacing me. He, however, so far overshot himself, that several of the counsel rose as one man, and one on behalf of the rest pleaded my cause, and requested that the counsel who had treated me so roughly might be desired to desist, observing, that I had a right to refuse taking the oath if I chose it; which the other attempting to reply to, the judge, with seeming displeasure, told him to sit down, adding, that it was the business of the postmasters-general, and not of the court, to take cognizance of the conduct of their officers. He then kindly asked me if I chose to take the oath, which I refusing to do, he told me I might leave the court if I pleased, as they had nothing further to say to me. I immediately hastened home, where I found my wife much better; and I had the abundant satisfaction to learn from her, that during my absence, at the time she appeared in the greatest danger, her mind was so filled with comfort and Divine love, that she longed to be dissolved; and she believed that had she gone then, it would have been well with her. This account filled my poor heart with gratitude to the Lord, for thus remembering me in the midst of my deep probations; for surely no one had greater reason to be humbled in the dust than myself, an unworthy sinner.

Having been thus mercifully helped through so many difficulties, I experienced a degree of strength to encounter fresh ones. I was now in expectation of losing my place in the Post Office, the justice of which I could hardly reconcile, seeing that my refusal to comply with the requisition of my employers was well-known to arise from [adherence to] integrity of principle, and not from a desire to evade any part of my duty as a servant to the public. I thought myself justified in using endeavours to retain my situation on account of my family; for though I had not lost all my property, by far the greater part of what I had accumulated was now gone; and [in case of my dismissal] I apprehended I should be entitled to some compensation for past services, my youth having been spent in the laborious duties of my employment. I therefore used what interest I could with the postmasters-general, through the medium of my kind friend and relative the comptroller. This proving ineffectual, I thought it right to address the secretary, that he might use his interest with them. I accordingly sent him the following letter:—

"General Post Office, March 17th, 1784.

"Sir,—It is with much regret I find myself under the necessity of giving you trouble; but the circumstance of my having been obliged to attend the Assizes at Aylesbury, and there practically to avow those sentiments which I concientiously believe to be perfectly consistent with the true principles of Christianity, though not altogether agreeable to the opinion of those who profess the established religion of this kingdom, has rendered it almost impossible for me to avoid it. It must be confessed, I am in a very disagreeable predicament on account of my family, which urges me to request your kind interference with the postmasters-general on my behalf. I am well aware of the necessity there is for every precaution to prevent abuses in the management of the business of the Post Office; and the present unfortunate affair may have suggested to you a new species of fraud which might hereafter be practised by parties whose duty it might be to bring others to justice, by pretending to be of the Society of Quakers. It must be allowed that such a surmise may not be without foundation; but at the same time, the character of the party under circumstances of this kind ought to be considered, [which] would ever be a bar to the execution of such a fraudulent intention. I have been more than thirteen years (half my life) in the Post Office, the duties of which, you are sensible, are as laborious as those of any office under government, if not more so; and I believe I can add, without deviating from the truth, that I have attended to my appointment with fidelity and honesty; for a confirmation of which, I appeal to my brethren, in the office. The earnest desire I had to do my duty to God as well as to man, led me to search minutely into religion; and the strict observance I [have endeavoured] to pay to that duty, [by my refusal to take an oath,] which I really believe to be built on a sure and solid foundation, will not, I trust, be the means of criminating me. I have therefore to entreat you to represent my case as it really is, to the postmasters-general: and as matters of conscience have ever been considered by true Christians to be of a very delicate and tender nature, I cannot but hope they will look kindly rather than harshly on my conduct. The duty I at present fulfil has very little connexion with any other part of the office: consequently I shall not be subject

to the inconvenience I have lately experienced: and if I may be indulged by [being allowed to] remain in this employ, I shall think myself amply remunerated, and will give up the prospect of future advancement. If, however, the postmasters-general are not willing to grant me this favour, I have only to beg that as there have been precedents of persons resigning and receiving an annual stipend from the office, they will be pleased to grant me the like indulgence. I am with respect, your obliged friend,

FREDERICK SMITH."

In a few days I was ordered to attend the Board; and though the postmasters-general appeared more mild than they had done, yet I met with no success from my application. I was told I should not be immediately dismissed, as I had represented how I was circumstanced in other matters, but that I should have liberty to attend the office as usual for two or three weeks, till I could turn myself about. But I was much surprised and disappointed the next morning, when on entering the office, I was told that it was the express order of the postmasters-general, that I should not do any more duty, and I was refused even the indulgence of going to my drawer. This appeared the hardest of all my trials. It was unexpected; and I could not but sit down in my room and weep aloud. I was informed that orders were also given to insist upon every person in the Post Office taking the sacrament, so called, at which I was not surprised; for in my hearing, one of the postmasters-general, in a violent passion, and swearing vehemently, asked if there were any more men who thought as I did, [declaring] if there were, they should all turn out. Endeavours were used to make me appear criminal, and worthy the treatment I received: and to give the greater appearance of justice to their proceedings, they reported that the judge at the assizes had said in open court, that I was a man very unfit for any employment in the Post Office; and that he intended informing the postmasters-general as much; which was altogether untrue, nothing of the sort having transpired; but on the contrary, the judge behaved with much tenderness and feeling towards me.

Seeing how involved in difficulties we were, my opening this matter to my wife was a severe trial to me; and none but the Almighty could conceive the inward distress I suffered on being brought into this humiliating situation. I had now scarcely a friend to whom I could open my mind, and my father and other relations treated me with coldness, especially the former, who declared he would never do anything for me. None offered me any assistance, and I dared not open my situation to Friends, lest they should suppose I courted the Society for gain. My wife too, (who was violently opposed to Friends,) perhaps with a view of forcing me to return to my former way of thinking, appeared uncommonly bitter against me; so much so, that in the hurry of her resentment she left the house, with the determination, as she said, never to return, and took the children with her. I entreated her before she left not to prosecute her intention, nor did I expect she would till she put it into execution. She was at a relative's at Richmond for sometime; and while she was there I wrote to her in as moving a manner as I was capable, to request her return. She came [afterwards] to get clothes for herself and the children, when I renewed my entreaties with many tears, but in vain. In this season of deep distress, the love of God through Christ was my only comfort, and in this I felt experimentally that I was not forsaken by Him for whom I suffered such severe trials and conflicts. Under the pressure of them I wrote as follows:—"My brethren are put far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house count me for a stranger; I am an alien in their sight. My breath is strange to my wife, though I entreated for my children's sake of mine own body. All my friends abhorred me; and they whom I loved are turned against me. Lover and friend hast thou put far from me, and mine acquaintance into darkness. But I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

After an absence of several weeks my wife returned to me, and I can truly say, I received her joyfully. During the time of these deep probations, I was also under great discouragement respecting my outward affairs. When I had been in business about a year, on making up my accounts I found my debts exceeded my property upwards of £1000; and the next year there appeared but little improvement; for in these two years my business did not clear my expenses by about £300 a year.

In the beginning of 1785, I was kindly noticed by a few Friends, whose society I very much enjoyed, home being generally very unpleasant to me. In the First month of this year George Dilwyn and Samuel Emlen, who were visiting the families of Friends in Westminster quarter, expressed an inclination to sit with me, and I met them for that purpose at George Stacey's. I felt in an unusually disconsolate state, and unable to see anything but the impurity of my heart. The subject of their testimony was to encourage faithfulness in little acts of dedication that were required of me, intimating I was not to suppose that, because I had suffered for the cause of truth, the work was done; that there was still a great deal to do, and perhaps to suffer; and that it is only by patience and watchfulness, and keeping the eye single to the great Master, that we can be safe; that seeing we are weak and insufficient of ourselves to do anything to His glory, we must seek for ability to serve Him with a perfect heart and with a willing mind, that by the purity of our conduct we may prove ourselves worthy of the vocation wherewith we are called. The upright, honest dealing of these Friends was a stimulus to me to press through every difficulty and discouragement.

The adoption of the plain language, was a great trial to me, and it was a long time before I could fully give up to it; and even after I had accomplished it, and had continued faithful for some weeks, my strength failed me, and I nearly gave it up: but by attending to the secret reproofs of instruction, I was favoured with strength to resume this part of my duty; though I found it much more difficult to return, than it was in the first instance to conform to the practice. Thus by unwatchfulness and not attending to the pointings of duty in what appeared little things, I was frequently brought into much distress; but when faithful to the voice of Truth, I was at times favoured with great peace and comfort, and I found I gained strength in the holy warfare. Though neither dress nor address at first appeared of much importanee to me, yet as I faithfully yielded to the teaching influences of Divine grace and truth, I was enabled to see the beneficial effects of [supporting] these parts of our testimony. When I first altered my dress, the tailor, contrary to my directions, made my coat with a cape and cross pockets. The cape I had altered, but as the alteration of pockets would have disfigured the coat, I retained them, though it cost me considerable uneasiness. By this little exercise I was put to the test, whether my alteration was from principle, or merely an act of conformity to the custom of Friends, which I have always thought a matter of no small importance: for to get into the fold any other way than by the door, or following any other leader than the true Shepherd, I believe is unsafe; and however desirable it may be to conform to our brethren, this is not sufficient to build a religious scruple upon.

(To be continued.)

Superintending Providence.

The following illustration of the watchful care and providence of the Most High, is extracted from a letter written by William Cowper to his friend William Unwin. It is dated in the Fifth month, 1782.

"We are glad that you are safe at home again. Could we see at one glance of the eye what is passing every day upon all the roads; how many are terrified and hurt, how many plundered and abused, we should indeed find reason enough to be thankful for journies performed in safety, and for deliverance from dangers, we are not perhaps even permitted to see. When in some of the high southern latitudes, and in a dark tempestuous night, a flash of lightning discovered to Captain Cook a vessel, which glanced along close by his side and which but for the lightning, he must have run foul of, both the danger and the transient light that showed it, were undoubtedly designed to convey to him this wholesome instruction, 'That a particular Providence attended him, and that he was not only preserved from evils of which he had notice, but from many more of which he had no information, or even the least suspicion.' What unlikely contingencies may nevertheless take place! How improbable that two ships should dash against each other, in the midst of the vast Pacific Ocean, and that, steering contrary courses, from parts of the world so immensely distant from each other, they should yet move so exactly in a line as to clash, fill, and go to the

bottom, in a sea where all the ships in the world might be so dispersed as that none should see another! Yet this must have happened but for the remarkable interference which he has recorded. The same Providence indeed might as easily have conducted them so wide of each other that they should never have met at all; but then this lesson would have been lost; at least the heroic voyager would have encompassed the globe without having had occasion to relate an incident that so naturally suggests it."

The Two Foxes.

In "Letters from New York," Second Series, by L. Maria Child, she introduces the following curious incident in natural history, for the truth of which she vouches:

"He (the narrator) was one day in the fields, near a stream where several geese were swimming. Presently, he observed one disappear under the water, with a sudden jerk. While he looked for her to rise again, he saw a fox emerge from the water, and trot off to the woods with the unfortunate goose in his mouth. He chanced to go in a direction where it was easy for the man to watch his movements. He carried his burden to a recess under an overhanging rock. Here he scratched away a mass of dry leaves, scooped a hole, hid his treasure within, and covered it up very carefully. Then off he went to the stream again, entered some distance behind the flock of geese, and floated noiselessly along, with merely the tip of his nose visible above the surface. But this time he was not so fortunate in his manœuvres. The geese, by some accident, took the alarm, and flew away with loud cackling. The fox, finding himself defeated, walked off in a direction opposite to the place where his victim was buried. The man uncovered the hole, put the goose in his basket, replaced the leaves carefully, and stood patiently at a distance, to watch further proceedings. The sly thief was soon seen returning with another fox, that he had invited to dine with him. They trotted along right merrily, swinging their tails, snuffing the air, and smacking their lips, in anticipation of a rich repast. When they arrived under the rock, Reynard eagerly scratched away the leaves; but lo, his dinner had disappeared! He looked at his companion, and plainly saw by his countenance, that he more than misdoubted whether any goose was ever there, as pretended. He evidently considered his friend's hospitality a sham, and himself insulted. His contemptuous expression was more than the mortified fox could bear. Though conscious of generous intentions, he felt that all assurances to that effect would be regarded as lies. Appearances were certainly very much against him; for his tail slunk between his legs, and he held his head down, looking sideways, with a sneaking glance at his disappointed companion. Indignant at what he supposed to be an attempt to get up a character for generosity on false pretences, the offended guest seized his unfortunate host, and cuffed him most unmercifully. Poor Reynard bore the infliction with the utmost patience, and sneaked off, as if conscious that he had received no more than might be naturally expected, under the circumstances."

Restoration from Apparent Death.

In the same work from which the preceding was extracted, is related the following extraordinary incident, that occurred in the family of the authoress, when the yellow fever prevailed like a plague at Boston:

"One of my father's brothers, residing in Boston at that time, became a victim to the pestilence. When the first symptoms appeared, his wife sent the children into the country, and herself remained to attend upon him. Her friends warned her against such rashness. They told her it would be death to her, and no benefit to him; for he would soon be too ill to know who attended upon him. These arguments made no impression on her affectionate heart. She felt that it would be a life-long satisfaction to *her* to know who attended upon him, if *he* did not. She accordingly staid and watched him with unremitting care. This, however, did not avail to save him. He grew worse and worse, and finally died. Those who went round with the death-carts had visited the chamber, and seen that the end was near. They now came to take the body. His wife refused to let it go. She told me that she never knew how to account for it, but though he was perfectly cold and rigid, and to every appearance quite dead, there was a powerful impression on her mind that life was not extinct. The men were overborne by the strength of her conviction, though their own reason was opposed to it. The half-hour again came round, and again was heard the solemn words, 'Bring out your dead.' The wife again resisted their importunities; but this time the men were more resolute. They said the duty assigned them was a painful one; but the health of the city required punctual obedience to the orders they received; if they ever expected the pestilence to abate, it must be by a prompt removal of the dead, and immediate fumigation of the infected apartments. She pleaded and pleaded, and even knelt to them in an agony of tears, continually saying, 'I am sure he is not dead.' The men represented the utter absurdity of such an idea; but finally, overcome by her tears, again departed. With trembling haste she renewed her efforts to restore life. She raised his head, rolled his limbs in hot flannel, and placed hot onions on his feet. The dreaded half-hour again came round, and found him as cold and rigid as ever. She renewed her entreaties so desperately, that the messengers began to think a little gentle force would be necessary. They accordingly attempted to remove the body against her will; but she threw herself upon it, and clung to it with such frantic strength, that they could not easily loosen her grasp.—Impressed by the remarkable energy of her will, they relaxed their efforts. To all their remonstrances she answered, 'If you bury him, you shall bury me with him.' At last, by dint of reasoning on the necessity of the case, they obtained from her a promise, that, if he showed no signs of life before they again came round, she would make no further opposition to the removal. Having gained this respite, she hung the watch up on the bedpost, and renewed her efforts with redoubled zeal. She placed kegs of hot water about him, forced brandy between his teeth, breathed into his nostrils, and held hartshorn to his nose; but still the body lay motionless and cold. She looked anxiously at the watch; in five minutes the promised half-hour would expire, and those dreadful voices would be heard, passing through the street. Hopelessness came over her; she dropped the head she had been sustaining; her hand trembled violently; and the hartshorn she had been holding was spilled on the pallid face. Accidentally, the position of the head had become tipped backward slightly, and the powerful liquid flowed into his nostrils. Instantly there was a short, quick gasp—a struggle—his eyes opened; and when the death-men came again, they found him sitting up in the bed. He is still alive, and has enjoyed unusually good health."

Sealing Wax.—It is not generally known, says the editor of the New Zealand Journal, that the gum of the phormium tenax, or New Zealand flax, is admirably adapted for sealing letters; and, when remittances are enclosed, is frequently made use of by the colonists for that purpose. It is insoluble, either in water or spirit, and so thoroughly penetrates the envelop, as to become part and parcel of it; nor is it possible to get at the contents of a letter so sealed.

By a law of Indiana, passed last winter, the weight of a bushel of grain is fixed as follows:—A bushel of merchantable wheat shall be taken and given in all contracts, at sixty pounds; a bushel of rye shall consist of fifty-six pounds; a bushel of corn shall be taken at fifty-six pounds; a bushel of flax-seed at fifty-six pounds; a standard bushel of merchantable barley shall consist of forty-eight pounds; a standard bushel of oats shall consist of thirty-three pounds. These weights of the respective grains now constitute in Indiana the legal standard bushel, and under a contract to deliver so many bushels of grain, the delivery of these weights per bushel will constitute a legal tender.

For your conduct in your business, and in the whole course of your life, though what I have said to you, and recommended you to, might be suffieient; yet I will be more particular as to those good and gracious qualifications, I pray God Almighty to season and accomplish you with, to his glory, and your temporal and eternal felicity.—*Penn.*

Return no answer to anger, unless with much meekness, which often turns it away. But rarely make replies, less rejoinders; for that adds fuel to the fire. It is a wrong time to vindicate yourselves, the true ear being then never open to hear it. Man are not them-

selves, and know not well what spirit they are of: silence to passion, prejudice and mockery, is the best answer and often conquers what resistance inflames.

SPEAK GENTLY.

Speak gently! It is better far
To rule by love than fear—
Speak gently—let not harsh words mar
The good we might do here.

Speak gently! Love doth whisper low
The vows that true hearts bind;
And gently Friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child!
Its love be sure to gain;
Teach it in accents soft and mild—
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one—
Grieve not the care-worn heart;
The sands of life are nearly run;
Let such in peace depart.

Speak gently, kindly, to the poor—
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word.

Speak gently to the erring—know
They may have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again.

Speak gently! He who gave his life
To bend man's stubborn will,
When elements were in fierce strife,
Said to them, "Peace, be still!"

Speak gently! 'Tis a little thing
Dropped in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell.

Inquirer.

A Mastodon Skeleton entire, the Newark Advertiser says, has just been constructed in that city from the bones recently found in a small pond on the top of the mountain near Hackettstown, Warren County, N. Y. It is the largest skeleton of this extinct species that has been found, and we know of but one other similar specimen in existence; the one which is preserved in the old Peale Museum in Philadelphia. This is larger and more perfect. It measures 22 feet in length, about 11 feet high, and 16 feet in girth. From the fact that the bones of six of the huge animals were found imbedded together in the deposite of a pond on the highest grounds of the State (evidently of different ages, from the calf up) the proprietors conjecture that they perished there in the flood.

One of the skeletons crumbled to pieces at the first exposure to the air; parts of the other five are preserved. The one that has been carefully put together is very nearly perfect, and presents a striking idea of the dimensions of that great monster of the animal world, which probably became extinct in the general deluge. It will be removed to New York for exhibition, when the scientific observers in natural history, and the public generally, will have an opportunity of examining it. A convenient room has been provided for it in Broadway.

A curiosity.—There is a clock on one of the tables of Washington Hall, Cincinnati, bearing the following inscription;

"This clock was a wedding present by Oliver Cromwell, to his daughter on the day of her marriage to Sir James Claypole."

THE FRIEND.

EIGHTH MONTH, 2, 1845.

The sad certainty can no longer be evaded. The annexation of Texas, so far as the people of that country are concerned, is no longer doubtful. The popular meetings and the legislative action, are all on the affirmative side. And now, as further confirmation, the Convention which had been specially called to settle the question, has determined in the same way, as appears from the following paragraph taken from the Inquirer of the 29th ult.:

"An extra from the office of the New Orleans Picayune, under date of the 20th, furnishes interesting advices from Texas. Annexation has been agreed to by the Convention, with only one dissenting voice—that of Richard Bache. General Rusk presided. A committee of fifteen were soon after appointed, who reported, by their chairman, Judge Lipscombe, an ordinance, assenting, on behalf of the people of Texas, to the terms of annexation proposed by the United States government. It was adopted with one dissenting voice—but five members absent. It was engrossed and signed by all the members present."

From the temper heretofore evinced by those having the control in our own government, there seems little hope that this, to say the least of it, unwise measure, will be defeated;—a prodigious weight of responsibility rests upon the final settlement of the question.

—

Private Library for Sale.

A valuable collection of Books, principally old and scarce editions of Friends' books, the private library of a loved deceased minister, has been deposited at the office of "The Friend," and will be sold, with the mahogany case and secretary, together or separately, as may be desired.

Friends in Philadelphia and its vicinity, who may incline to purchase, are invited to call without delay and examine them, as it is not expected that they will remain long where they are. The following are in the collection:

Francis Howgil, quarto, 1676.
Thomas Story, folio, English ed., 1747.
John Burnyeat, English, 1691.
Thomas Taylor, English, 1697.
George Whitehead, London, 1725.
Woolman's Works, 1774.
Thomas Chalkley's Works, 1749.
Thomas Ellwood's Life, London, 1765.
Life of John Fothergill, London, 1754.
Persecutions of Quakers, London, 1736.

We have been informed that John Allen resides at Liscard, England, and not in Ireland, as stated in "The Friend."

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No. 2, "On the Cultivation of the Grapevine," in our next.

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New Post Office Law.

Subscribers within 30 miles of the city, who have heretofore had their papers delivered at market taverns, ferries, &c. and who intend to avail themselves of the privilege of receiving them by mail, free of postage, will please to give early notice to that effect.

As remittances cannot now be made under the frank of postmasters, subscribers are requested to pay postage, being little for each, but considerable in the aggregate. *Agents* are not expected to pay postage, but may forward by mail at our expense, keeping the weight within the *half ounce*. Postmasters can frank orders for discontinuance, but we do not ask subscribers to be *free* in using it.

—

Teacher Wanted,

To take charge of Friends' school for boys at Cincinnati. This is believed to be an opening worthy the attention of a suitably qualified Friend. Further information with regard to it may be had at Friends' Bookstore No. 84 Arch street, or by application to Edward Richie, No. 245 N. Third street.

DIED, on the morning of the 9th of Seventh month CHARLES ROBERTS, a member of Philadelphia Monthly Meeting, aged sixty-one years.

——, of a lingering disease, on the 11th ultimo, at the residence of her son-in-law, Daniel Daghoof, ELEANOR, widow of the late Samuel Chambers, a member and elder of Lick Creek Monthly Meeting, Orange co., Indiana, in the sixty-first year of her age. She was a firm believer in the doctrines of the Christian religion as held by Friends, a useful and exemplary member of the church, and regular in the attendance of our religious meetings, in which she sometimes expressed a few sentences, to the edification of her friends. Near her final close, she often appeared in supplication, and was favoured to give much suitable counsel to her children, who had assembled around her to witness the last moments of a departing parent. Under all her bodily sufferings, her trust was in her Redeemer, and she was enabled patiently to wait the solemn change, leaving to her surviving friends the consoling assurance that the language may be applied to her, "Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them."

——, near Haddonfield, N. J., on the 13th ultimo, in the twenty-seventh year of her age, of pulmonary consumption, MARTHA, wife of Samuel S. Willitts, and daughter of Martha Abbott, of Salem. She was the third and last of three sisters, who have passed away within nineteen months. Her decline was rapid, and she seemed calm in the prospect of death. A short time before her close, she sunk under great weakness, and for a season those around her thought the spirit had departed; but reviving, she signified that she had been favoured with a foretaste of the happiness of the redeemed, beyond anything of which she could have conceived, accompanied with an assurance that a mansion was prepared for her in the kingdom of eternal blessedness. When the pale messenger approached, and life was fast ebbing, she again alluded to that season of Divine favour, soon after which she quietly departed.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

ON THE CULTIVATION OF THE GRAPE VINE.

(No. 2.)

The observations I propose making upon this subject, are not intended particularly for those who may contemplate planting a vineyard, or otherwise engaging largely in the business; but rather for the information of farmers and their sons, and such others as may possess a snug house and yard, or garden, and who might desire to be initiated into the art of cultivating the vine with success, as well for the purpose of increasing the shade and comfort of their premises, as for the pleasure to be derived from the gratification of a refined taste, in thus contributing to the growth and improvement of one of the most delightful fruits which is produced in any clime.

The vine is celebrated from the earliest history, by both sacred and profane writers, as one of the choicest gifts of Heaven. Syria* is generally believed to be the natural and original home of the grape, and there have been well authenticated accounts of *single bunches* being grown there, that have weighed upwards of forty pounds! The Syrian grape has been grown in England, (under glass, of course,) to weigh as heavy as nineteen pounds per bunch. And the account that is furnished in the Bible, [Numb. xiii. 23, 24] where a bunch of grapes was suspended on a staff, and carried upon the shoulders of two men, shows how enormously large the bunches of that country must have been;* but even there, as elsewhere, the vine is very much improved by cultivation.

The climate of England is not very favourable for the growth of the vine, and it cannot be cultivated with success in the open air, without being nailed up against walls; while here, in our hot climate, the vines would scarcely bear that kind of training without being burnt up, especially if exposed to the south. Whereas the winters in England are not so severe, and are more moist than ours, and therefore the vine is not so apt to perish from the cold and exposure there as with us.

The following extract from "Clement Hoar's Practical Treatise on the Cultivation of the Grape Vine," is expressed in such appropriate language, and gives such a glowing account of the advantages and pleasure to be derived from its cultivation, that I trust I may be excused for quoting it, as introductory to the practical observations which it is designed hereafter to give.

"Of all the productions of the vegetable world, which the skill and ingenuity of man have rendered conducive to his comfort, and to the enlargement of the sphere of his enjoyments and the increase of his pleasurable gratifications, THE VINE stands forward as the most pre-eminently conspicuous. Its quickness of growth—the great age to which it will live; so great, indeed, as to be unknown—its almost total exemption from all those adverse contingencies which blight and diminish the produce of other fruit-bearing trees—its astonishing vegetative powers—its wonderful fertility—and its delicious fruit, applicable to so many purposes, and agreeable to all palates, in all its varied shapes, combine to mark it out as one of the greatest blessings bestowed by Providence to promote the comfort and enjoyment of the human race.

"From the remotest records of antiquity, the vine has been celebrated in all ages as the type of plenty and the symbol of happiness. The pages of Scripture abound with allusions to the fertility of the vine, as emblematical of prosperity; and it is emblematically declared, in describing the peaceful and flourishing state of the kingdom of Israel during the reign of Solomon, that 'Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba.' The source of enjoyment thus mentioned to record the happy state of the Jewish nation, may be, with reference to the vine, literally possessed by the greater portion of the inhabitants of this country.

"The management of this plant, is, in itself, also one of the most pleasing and most interesting branches of horticultural practice. And it may with truth be asserted, that of all the occupations that can be resorted to for the purposes of recreation, those connected with the garden are the most delightful.

"From these, indeed, spring many of the most elegant enjoyments of life, and the exercise of them is at once a source of health, of contentment, and of unalloyed and tranquillizing pleasure. So congenial to our ideas of happiness is the recreation afforded by a garden, that there is scarcely any one to whom the possession of it is not an object of desire."—Pages 14–19.

In the following essays upon the culture of the vine, I propose to combine the opinions and recommendations of various authors with my own practical experience, observations, and reflections. As it is well known that much that has been written upon the subject, is not of practical adaptation to our country, on the one hand, and generally too speculative and theoretical for ordinary culture, on the other. At the same time there is much useful information that may be culled from writers on the garden practice, which may be successfully applied in ordinary culture to our native grapes, if discrimination and judgment are exercised. But, after all, practice and experience will soon enable any one who possesses the slightest taste for the pursuit, to apply the following suggestions in such manner, as to insure an ample reward for their time, labour, and patience. It is quite probable that some parts of my theory may be objected to by those of more experience, and that great improvements may be suggested throughout; this is quite possible; in such case, none will entertain them with more pleasure than myself. I make no pretensions to my recommendations being the *best* that can be adopted; but am convinced they are adequate for the purpose of insuring good crops of fruit; let others improve them if possible.

In selecting the particular description of grape, as best adapted to withstand the vicissitudes of our climate, I would recommend the native varieties only; which, although much inferior to some of the foreign, in point

* In Syria the grape succeeds so well, that it has been by some considered its native country. For certain varieties, the plains of Syria would be too hot, but all would find resepctively a suitable climate in the varied temperatures of the mountain slopes; so that, in common with some other countries, Syria may be included in the range of the natural growth of the vine. In no country have grapes been produced, equal to Syria as regards the size of the berries and extraordinary weight of the bunches. At Damascus, bunches are often found to weigh each from twenty to thirty pounds. This would appear incredible, were it not for the corroboration afforded by an instance of horticultural skill in England. In 1781, a bunch of the variety of thick-skinned white grape, called the *Syrian*, was grown by Mr. Speechly, at Welbeck, and weighed nineteen and a half pounds. It was upwards of 21 inches in length, and 19 inches across the shoulders. A similar production has not since resulted from artificial means. Modern travellers relate having seen bunches of grapes in the mountains of Judea, which measured half an ell in length.—*Penny Cyclopedia*, vol. xi. page 357.

* There was an abundance of fine vineyards and excellent grapes in Palestine. How large this fruit was in that country we may judge from the bunch of grapes that was cut in the valley of Eshcol, and was brought upon a staff between two men, to the camp of Israel at Kadeshbarnea. Travellers relate that there was some to be seen there of a prodigious size. Strabo and Pliny affirm the same. Some affirm that in the valley of Eshcol there are bunches of grapes to be found still of ten and twelve pounds.—*Cruden*, page 204.

of richness, flavour, and all the peculiar characteristics of the fruit in its greatest perfection, are nevertheless, when *properly cultivated*, as much superior to the same fruit when *uncultivated*, as the finest *Black Hamburg* is to the *Isabella*.

There are in common use in this vicinity, *four varieties* of native grapes; viz., the *Catawba*, *Isabella*, *Powell* or *Bland*, and the *Elsinburgh*. The Powell grape, although said by some to be rather the finest of the four named, is the most delicate, and the fruit is apt to blight. The two first named are, in my opinion, decidedly the best, though the Elsinburg is a very sweet and exeellent small grape, yet not susceptible of such improvement in size and flavour as the first named. They may be raised in any quantities all around and over the tops of your houses, and will produce bushels of choice fruit with proper attention, without interfering with any other kind, and at the same time contribute vastly to the beauty and eomfort of your buildings by their foliage, while in the autumn they will richly repay their care-taker with an abundance of fruit, which may be kept in dry saw-dust, or shavings, in a dry and cool room through the winter.

It should be distinetly understood, however, that the fruit of the description of vine above referred to, when *properly cultivated*, is a very different artiele from the small, tough, pulpy, sour, and seedy article that is commonly offered in our markets during the Ninth month, which is mostly plueked long before maturity, or rather, from vines incapable of maturing them at all. On the contrary, the fruit grown upon the principles hereafter to be detailed, will be found at the proper season as large, sweet, juicy, crisp, and high-flavoured, as many of the choice varieties of the foreign grape.

The eultivation of the vine may be properly divided into four braneches, which we shall treat of under the separate heads of *Aspect; Soil; Planting*, and *Pruning*.

1st. The *aspect* refers to the position into which the vine is trained, with reference to the influence of the snn and the weather. Thus, if the *best* aspect can be obtained without inconvenience or interference with the arrangements of outbuildings, it is desirable to adopt it *seasonably*. If the garden or yard is to be the location of the trellis, it should range *north and south*, so as to present the broadside to the east and west; by this arrangement, the vines will receive the benefit of the morning and evening sun, while they will be comparatively screened from its intense rays at mid-day. This mode refers more particularly to the upright, or perpendicular trellis. It may be here mentioned, that the *morning sun* is considered by far the most beneficial for the growth of the vines and maturing of the fruit. But any aspect, varying from north-east and around southerly to the north-west, will answer for the native vines, provided the trellis is made suffieiently *high* to admit of a free circulation of air around and under the vines. It is a eommon mistake to construct the horizontal trellis *too low*; whereas the perpendicular posts should be carried sufficiently *high* to allow the air free scope below the rafters, or horizontal part of the frame which they are intended to support. These upright posts should not be less than twelve or fifteen feet in height from the ground; and in the country, where there is plenty of room, the better plan is to extend the rafters from the scantling which rests upon the top of the posts, at any angle from 30 to 40 degrees towards the house, over the roof of the piazza, or over the tops of the second story windows, if you please. This plan, while it is one of the best for maturing the fruit, affords also the advantages of a delightful shade about the buildings.

When *shade* is not desirable or necessary, the upright or perpendicular trellis answers as well for the fruit, perhaps, as any other; and is therefore more particularly adapted to gardens or yards; in the latter ease, they should be made about twelve feet high, and the slats or lattice nailed on at the distance of eight or ten inches apart, commencing, say two feet from the ground.

In subsequent numbers I will treat of soil, planting, and *pruning*, of which the last is by far the most important, and that on which the sucessful eultivation of the vine mainly depends.

J. S.

(To be continued.)

For "The Friend."

PROPRIETARY CORRESPONDENCE.

(Continued from page 354.)

Although William Penn, so early after his arrival in England, advised James Logan of his intention to send out his son William, the latter did not sail before midsummer, 1703. The first impression he made in Pennsylvania was not altogether unfavourable, and Samuel Preston writes thus of him, to Jonathan Dickinson, in Jamaica :—"Our young landlord, to say true, in my judgment discovers himself his father's eldest son; his person, his sweetness of temper, and elegance of speech, are no small demonstrations thereof. But I wish him more of his zeal." And Logan writes to his father :—"Thy son's voyage hither, I hope will prove to the satisfaction of all, and to his, and therefore thy happiness. It is an excellent [excessive?] stock of good nature that in a great measure has led him out into his youthful sallies, when too easily prevailed on —, and the same, I hope, when seasoned with the influence of his prevailingly better judgment, with which he is well stored, will happily conduct him into the channel of his duty to God, to himself, and to thee.

"He is very well received, and seldom fails of drawing love where he comes. 'Tis his good fortune to be withdrawn from those temptations that have been too successful over his natural sweetness and yielding temper with his associates."

He was a married man, and had three children at the time of his visit to America, according to a letter of his father's, speaking of the birth of the youngest, "which," he says, "he has called William; so that now we are major, minor, and minimus. I bless the Lord, mine are pretty well, Johnne lively, Tomme —a lovely, large child, and my grandson Springett—a mere Saracen, his sister a beauty." It was seldom he wrote in so cheerful a strain in referenee to this son: his tone was generally that of anxiety and sorrow. His corruption he counted a large part of the price which Pennsylvania had cost him, for it took place when he was absent from him, and engaged in America. "Pennsylvania," he exclaimed, "has cost me dearer in my poor child, than all other considerations. The Lord pity and save in his great love. I yet hope." But he was destined to disappointment. Accounts of wasteful extravagance soon reached his ears. Notwithstanding James Logan's congratulations, he was most unhappy in some of his associates from the first, and in none more so than his chief fellow passenger across the Atlantic—Deputy Governor Evans, who came out to fill the vacancy caused by the death of Hamilton. Penn was greatly deceived in him. He had commended him to Logan as "a young man, not above six and twenty, but sober and sensible, the son of an old friend that loved me not a little. He will be discreet, advisable, and especially by the best of our friends." Instead of this he proved to be a man of irregular and debasing habits, and altogether a most unsuitable companion for young Penn, as was soon made notorious enough.

On the 16th of Eleventh month, 1704, the Proprietor writes to his Secretary from London:

"I think I may say I have all thy letters, as well private as public, from my son, John Askew, &c. A melancholy [treatise] enough, always upon my poor child. Pennsylvania began it here by my absence, and there it is accomplished, with *expense, disappointment, ingratitude, and poverty;* the Lord uphold me under these sharp and heavy burdens, with his free Spirit. I should have been glad of an account of his expenses, and more of a rent roll, that I may know what I have to stand upon, and help myself with. He is my greatest affliction, for his soul's, and my posterity's and family's sake."

But acts of wanton extravagance were, unhappily, not the most disreputable deeds of young Penn. He had thrown off the religious profession of his father, and having no confidence in his peaceful principles, undertook, with Governor Evans, to form a military force for the defenee of the colony. As one inducement to enlist, they promised volunteers exemption from the service of the nightly watch —an office then filled by the citizens. This led to some animosity—the watch deeming the exemption invidious. Penn and the Governor met their coadjutors at Enoch Story's tavern—a kind of rendezvous, with which, by the way, the Proprietor had been particularly fearful of his son's becoming familiar. "Entreat our friends to gain him all they can," he said in a letter to Logan, "and never speak or report anything of him to his disparagement behind his back, but tell him of it, and he has that reasonableness and temper in him, to take it kindly. Be as much as possible in his company. For that reason suffer

him not to be in any public house after the allowed hours."

The animosity between the watch and the militia resulted in a fray, in which the Governor and young Penn were personally engaged. Isaac Norris thus notices the affair in a letter to a friend, 27th 9br, 1704:—"William Penn, Jr. is quite gone off from Friends. He being in company with some extravagants, that beat the watch at Enoch Story's, was presented with them. Which unmannerly and disrespectful act, (as he takes it,) gives him great disgust, and seems a waited occasion. He talks of going home in the Jersey man-of-war next month. I wish things had been better, or he had never come."

James Logan, who, as the fast friend of his father, felt vexed at the course pursued by the authorities, gives a more particular account of the occurrence.

"It was proposed for an encouragement, that all persons who would enlist themselves, should be exempted from all services of the wards, as watching, constables, &c.; and accordingly the Governor issued a proclamation for that purpose. Upon this, those of the church party, who desired to discourage a militia, refused likewise to watch, because others were exempt, and thereby gave much occasion to discourse of the proclamation. Not long after this, the watch, meeting with a company at Enoch Story's tavern, in which some of the militia officers were, a difference arose, which ended with some rudeness. Next night, the watch, coming again to the same place, and thy son happening to be in company there, a fray ensued, which ended with the watch's retiring. This, with all persons concerned in it, was taken notice of the next Mayor's Court that sat, which was the 3rd of this month, [Ninth month,] and not any regard had to names by the Grand Jury, beyond whom it did not pass. The indignity, however, put upon the eldest son of the founder of their corporation, so early after the date of their charter, is looked upon by most moderate men to be very base; and by himself, the Governor, and all others concerned in the government, not quite of their party, is deeply resented as a thing exceedingly provoking."

It appears by minutes of council, that the mayor and some of his officers, having come to suppress the riot, it was attempted to make them parties to it, and thereby disqualify them from sitting in judgment upon the offenders. Accordingly it was ordered by council, Governor Evans presiding, that the mayor, recorder, and an alderman, should be called before the board the day after the disturbance; but upon hearing them, council decided that they were no otherwise concerned than their duty required, and the affair was suffered to take its regular course. The Governor no doubt was not a little chagrined at this, especially if it be true, as tradition relates, that Joseph Wilcox, the alderman in question, had availed himself of the darkness of the street, the lights having been extinguished, to fail in recognising the chief magistrate, and had given him "a sevcre drubbing, redoubling his blows upon him as a slanderer, when he disclosed his quality."

Young Penn quickly fulfilled his threat, and scornfully forsook a country where rank did not entitle him to violate the rules of morality. The master spirit having retreated from the field, the militia, as Logan wrote, not very long after, "was utterly knocked on the head," the soldiers taking great offence at the Governor, who, "at a general muster, though they took a great deal of pains to acquit themselves, left them without giving any of them the least *treat!*"

So much for the first military movements in Pennsylvania. Happy, had all such been equally harmless. But how remarkable that the first attempt of the kind should have been by the son of him, who had so successfully demonstrated to the world the excellence of a government devoid of military support. It is singular, that as late as 1731, Logan should be able to write thus upon this subject:

"There is not, I think, one regular company on all the British continent, except those at Port Royal in Acadia, and some companies in New York; two of them in the city of New York, and two at Albany, at 150 miles distance. These are kept in such a manner that they would be of no great service, if wanted, for sometimes even *new-born children* have been *listed* in them, for the sake of pay."

This sad deserter from the principles of his father, had his good qualities, which had so strongly engrafted him into the natural affections of a most tender-hearted parent, that although he could not, and would not, justify his son, he could not but partake of the feelings expressed by Logan; and not having yet abandoned the hope of his restoration, and looking forward to his succession in the Proprietorship, as eldest born, he also feared the effect which this affront might have upon his administration of the government.

"I justify not my son's folly," he wrote to Logan, "and less, their provocation; but if his regard to [or feelings in reference to] the government does not hinder him, he has a great interest to obtain it, with persons of great quality, and in the ministry too, and he is of a temper to remember them: though I fear they did design the affront to me, more than to him, which renders the case worse."

It should be stated, that shortly after Penn reached England, the scheme for depriving him of the Proprietorship fell through, but he, discouraged by the difficulties which beset him, had himself attempted a negociation for the same purpose, but with certain important reservations for the protection of Friends. Young Penn had an ambition to take the reins, and might, through his interest in the British ministry, perhaps have obtained them; but the reservations prevented the consummation of the design.

With what feelings he would have ascended the chair of state is evident from a letter he addressed to the Secretary, threatening "that he would make those people,"—he says he means the Quakers,—"dearly repent making use of their charter against those who endeavoured to settle a militia; which was partly the ground of their quarrel [he says] against him, added to his not being of their opinion." "I would have you well consider these things, and think how ill they will sound in the ears of a government at home, that are not of principles like yours, and who will aptly believe your inclination is as much for persecution as others, durst you publicly own it. I should be sorry they should force me to things quite contrary to my inclination. But as my *honour* has been injured, I'm resolved to have justice done me, or run all hazards, without consideration to relation, friend, or interest in the country."

His prejudice against Friends led him to impute to them what was not their due. Their objection to a militia did not induce them to offer any other resistance than argument and persuasion; the active and physical opponents of the military were what were designated as the church men. Friends were passive. The churchmen not relishing a Quaker government, though they had voluntarily come under it, and knowing that one of the objections urged against it in England was the want of military defence, were not willing to have that feature removed, as it would lessen the chance of change. So that, singularly enough, the churchman opposed the military principles of the pseudo-Quaker, yet the vengeance of the latter was to be wreaked upon the poor Quakers. Happily the opportunity was not afforded him.

He also was ambitious of a military and parliamentary station in the parent government; to which his father alludes in a letter, written under great affliction, in 1705, to James Logan.

"What with the load of unworthy spirits with you, and some not much better here, with my poor son's going into the army or navy, as well as getting into parliament, through so many tests and checks upon his morals, as well as education; with the load of debt hardly to be answered, from the difficulty of getting in what I have a right to, of twice the value, (which is starving in the midst of bread,) my head and heart are filled sufficiently with trouble. Yet the Lord upholds my head, and Job's over-righteous and mistaken friends have not sunk my soul from its confidence in God."

Two years after this, William seems to have promised better, and revived the dying hopes of his father, who then writes:—"We are entering, (or it seems likely we shall enter,) into nearer friendship than before, he knowing the world and duty to a father better. For he has been of no use, but much expense and grief to me many ways, and years too—losing him before I found him—being not of that benefit to me that some sons, and 'tis well known I was, to my father, before I married. But oh! if he will yet recommend himself, and show himself a good child, and a true friend, I shall be pleased, and leave the world with less concern for him and the rest also."

(To be continued.)

Trust no man with the main chance, and avoid to be trusted.—*Penn.*

"For The Friend."

HISTORY
OF THE RELIGIOUS PROGRESS OF THE "PEOPLE CALLED QUAKERS" IN PENNSYLVANIA.
BY SAMUEL SMITH.

[Soon after the first settlement of the province of Pennsylvania, various members of the Society of Friends became anxious to preserve memorials of those who amongst them had been distinguished by their dedication to their Heavenly Father's will, and their zealous labours for the spiritual benefit of mankind. This led to the preparation of many very interesting biographical sketches, fraught with religious instruction to those of succeeding generations. Many particulars connected with the planting of meetings in Pennsylvania and New Jersey, are to be found in these early memorials, but much information of that nature, not reduced to writing, was still extant in the memory of the living; and much that was recorded could only be found in the "Minute-books" of meetings, or in letters or diaries of departed worthies.

To collect such matter as should be of general interest, different Friends employed themselves, and meetings of discipline directed the transcription in books, of important documents. Much was done, and yet we have to lament that a more careful attention was not given to the advice and counsel.

Caleb Pusey appears to have been the first person in this province who employed himself in preparing a general history of the settlement of Friends in these parts. He had been one of the principal opposers of George Keith, and in the controversy with that apostate, had learned to use his pen for the defence of the principles and practices of the Society he had joined from a conviction of duty. During the latter years of his life, he employed his leisure in collecting materials for his proposed work, which he did not live to finish. He was a valuable elder,—a just man, of great zeal and integrity for the Truth. In quietness and serenity he put off the shackles of mortality —his last audible expressions being a desire that Friends might keep their meetings in uprightness. He deceased at his residence in Marlborough, Chester county, the 25th of Twelfth month, 1726, in his seventy-sixth year.

Believing it was important that a history, such as he had been engaged in, should be prepared, Caleb Pusey left all the documents he had collected, and his original manuscripts, to the Yearly Meeting, in hopes that some one of its qualified members might be induced to complete his labours. At the Yearly Meeting of 1727, we are informed by minute, "John Smith brought into this meeting a bundle said to be a collection of papers or materials, with some essay towards a history of the coming in, or settlement of Friends in these provinces, which were collected and so far done by our deceased Friend, Caleb Pusey, and others. Our said Friend having directed them to be left with this meeting for public service, as there may appear an opportunity to use them, by such as may be capable and willing to undertake such a history." At the Yearly Meeting of 1728, Friends expressing their anxiety to have the history completed, David Lloyd offered his services, and Isaac Norris was appointed to aid him. David, however, probably found that it called for more labour and time than he could give, and therefore, in 1729, he returned the papers to the Yearly Meeting, having done nothing with them. Here the documents rested awhile. Friends in different parts of the Yearly Meeting now became alarmed lest the work should be lost sight of, and Burlington Quarterly Meeting, in 1734, sent a minute to the Yearly Meeting, inquiring what had become of the history. To this inquiry Isaac Norris replied, that James Logan "having discovered some inclination to undertake the writing," the materials had been placed in his hands. James Logan, however, returned them to the next Yearly Meeting, [1735,] and that meeting appointed Samuel Preston, William Hudson, Robert Jones, Job Goodson, Caleb Raper and John Kinsey, to review the papers, and report to the next meeting. They were also requested to make such further collection of materials for the history as they might think necessary. This committee appears to have deputised John Kinsey to read, review, and continue it. In 1736, John reported to the Yearly Meeting that he had "a collection of divers materials proper for the composing such an account of the settlement of these provinces, as Friends are desirous of." The Quarterly Meetings and members were directed to furnish him with anything worthy of being transmitted to posterity.

John Kinsey, because of many other engagements, was not able to bestow much time on this work, yet he continued his employment of collecting materials, and digesting them into order, until his death. He was a man of "superior natural capacity and understanding," and having "applied himself to the study of the law, he became eminent in that profession." Being in younger years "signally visited by the power of Truth," "he was drawn off from the vanities and follies of the world, and became serviceable in the church." He died suddenly in an apoplectic fit, and was buried on the 13th of the Third month, 1750, being at the time of his death in his fifty-seventh year.

The materials thus collected by John Kinsey, Caleb Pusey, and others, were placed in the hands of Samuel Smith, the historian of New Jersey, who, having received from clerks of Monthly and Quarterly Meetings various documents relative to the settlement of those meetings, soon drew the long-expected work to a conclusion. In 1757, "the overseers of the press," John Churchman, Joseph White, John Woolman, John Armitt, William Brown, William Logan, James Pemberton and John Pemberton, made the following report to the Yearly Meeting. "We have viewed and considered the essay towards an History of Pennsylvania and the Jerseys, and find it to be a valuable collection of useful and instructive records, worthy of being preserved and transmitted to posterity; but some difficulties occur respecting some parts of the civil history. We shall point them out to our Friend Samuel Smith, and are in hopes, if his health will permit him to revise and reduce those parts into a less compass, it will be more generally agreeable and useful to Friends."

The first part of this work, which contained the civil history, was returned to Samuel Smith for his revision, and at his death remained unfinished. The part approved of by the overseers of the press, has remained in the hands of James Pemberton, and his heirs, until the present time. The greater part of it was published in Hazard's Register, ten or twelve years ago.]

(To be continued.)

For "The Friend."

Meetings for Discipline.

Having read some accounts recently republished in "The Friend," from another paper, my mind has been turned to a consideration of the original intention and object of meetings for discipline. They were formerly often denominated, as they were in reality, and as I trust, they still are in many places, meetings *for the affairs of the church;* being for the care and relief of poor Friends, the right ordering of marriages and certificates of removal, or of ministers travelling in the service of Truth, and for the promotion of upright walking among the members, and gospel order in the church. And in this godly concern and business, Friends were expected to move only in the Divine counsel, that they might be built up together a spiritual house, to the honour of the great name of Christ, their Head and chief corner-stone. Thus, in simplicity and holy fear, these meetings have often been known to be seasons of refreshment from the overshadowing of the Heavenly presence; and not only Monthly and Quarterly, but also *Yearly* Meetings have experienced the crook of the Great Shepherd to restrain the wandering of the natural will into that which was not really called for. How desirable is it that this character of our meetings for business may not be lost sight of, and their original purpose perverted, under the plausible idea that we may increase our usefulness, by making them assemblies where numerous benevolent projects and concerns of even the political world around us may be brought forward, and freely discussed and acted on. In such a case, the will and wisdom of man is too apt to get up, instead of the still small voice of pure wisdom. Let us labour, then, to maintain in this, as in all other things, first principles and right practices. Let us truly "keep all our meetings in the power of God," with a single eye to His honour, and the good of the church. And let us, when thus assembled, beware of that spirit that would set us doing, without a true and faithful waiting for the pointings of Truth.

A SUBSCRIBER.

Prefer the aged, the virtuous, and the knowing; and choose those that excel, for your company and friendship, but despise not others.—*Penn.*

From the London Friend.

Memoir of the late Frederick Smith.

WRITTEN BY HIMSELF.

(Continued from page 358.)

My natural disposition was volatile and lively, at the same time I was hasty and impatient of contradiction. I scarcely seemed able at times to keep my vivacity within bounds, which was often a great trouble to me. I therefore abstained from animal food, &c., thinking that by mortifying the body, I should be able to conquer this enemy to my peace, as well as others by which I was assailed. This voluntary [abstinence] caused me much distress, being unable to give a substantial reason when I was questioned upon the subject by my wife and others. I continued [in this course] for some months, till my natural strength was much reduced, while my animal spirits were greatly increased, and I thus discovered that all human means, not in the Divine economy, are insufficient to bring about [the work of regeneration;] nothing short of the light and power of Jesus Christ being able to effect this great and important work. For many months I had to travel on under the pressure of outward discouragements, so much so that there was little appearance of my getting forward in business, though at some times the prospect was more cheering than at others. Keen was the distress that I suffered and many the tears that I shed. I had also a host of enemies within, whereby I was kept in a state of continued warfare, fearful lest I should not be able to stand my ground, and after all my sufferings bring reproach on the Truth.

My dear wife was all this time unable to comprehend the meaning of the peculiarity of my conduct by which we had been brought into these circumstances of difficulty, and not being reconciled thereto, she frequently upbraided me. This was a cause of great disquiet to us both; [and it is likely my yielding to] the natural warmth of my temper, made my own path considerably more trying than it would have been, had I borne with patience the contradictions I met with. I did indeed strive to get the better of this evil; and oh, the distress and agony which I have sometimes felt, when under [the influence of it.] My wife, who formerly was all mildness and meekness, was now an altered woman, having become severe, contentious and vindictive, displeased with every thing I did, and indisposed to please me; and thus we were at this time completely alienated from each other. But alas! I ought to have shown a greater degree of condescension, [and to have been] more like the Master, who when he was reviled, reviled not again.

On account of my wife's forbidding and distant behaviour towards Friends, I seldom had any to call on me, which I thought hard. Sometimes indeed they pressed through all, and, as they kept their places, [their visits] generally ended well. It happened once, that Timothy Bevington and John Burlingham of Worcester were on business in the neighbourhood; and though unacquainted with me, they agreed to call on me, and accepted an invitation to dinner. After dinner, with much difficulty, on account of my wife's objection to stillness, a religious opportunity was obtained, wherein J. B. gave us some excellent advice, and at the same time told me he had an assurance that if I kept my place, my wife would be given to me, an occurrence I could at that time have no prospect of, nor had I faith to believe it.

I had been a constant attender of meetings, and sometimes when I had occasion to go into the city, I took the opportunity of attending [one of the meetings there.] One day having business in the city, I intended to go to the meeting in White Hart Court. In passing along the Holborn I saw a poor woman apparently in great misery and distress, the effects perhaps, of a life of dissipation. I felt an involuntary sympathy for the poor creature, but passed on. She however, took such hold of me, that my mind became agitated, and I was for a time withheld as it were from going any further. I accordingly stopped and endeavoured to compose my mind having never felt any thing of the sort before. I soon had an evident impression to go back, attended with these words, "obedience is better than sacrifice." I continued for some time undetermined what to do. Time seemed to call for some conclusion lest I should be too late for meeting. I could not, however, give up to go back, many weak reasons coming in the way; I therefore proceeded under a full conviction of disobedience. After I had been seated in meeting for some time, my mind became tranquil, and I felt sufficient life in me to pray for strength and a willing heart, whenever the Lord might be pleased again to call me into service. In the midst of my cogitations, George Dilwyn in a singular manner pointed out the consequences of a neglect of duty, when it became clearly shown to us, which he said was the case, he believed, with a state then present; who though they had known a being led into the wilderness, if a repetition of disobedience were to take place must not be surprised if they experienced a continuing much longer there than the Master ever intended; and admonished those present to beware of this, and press forward to the mark, &c. I was much humbled at this testimony, seeing that I could not hide myself in a corner. Surely it is a glorious privilege to be led out of the labyrinth of self-will by the hand of the mighty God of Jacob. These circumstances [made a deep impression on my mind,] and I trembled at disobedience.

About this time I had an extraordinary dream, which I could not at first well understand the meaning of, the natural man could not comprehend it, though afterwards made sensible that it was of no common interpretation.

I thought I was alone upon an open heath or common, where it thundered and lightened very much; the atmosphere appeared illuminated with the dreadful flashes that seemed to surround me on all sides; there appeared no way for me to escape. I every moment thought the next flash would destroy me. In the midst of my distress I observed that the lightning had set fire to a town at some distance from me, and as near as I could judge, destroyed about a third of it. I now expected my dissolution was near, but I was much surprised and consoled by hearing a voice from above directed to myself to this purpose, "Fear not, but be thou faithful, and none of these things shall happen unto thee, but unto every town, and even village in this kingdom, thus shall it be." I soon awoke under an awful sense of the merciful preservation I thought I had experienced, and an extraordinary dread was upon my mind for some time afterwards. At first I was ready to conclude that this country would be visited with some dreadful calamity, but afterwards I was led to believe it concerned myself alone, and that faithfulness would be my preservation under the many trials and difficulties which seemed to surround me.

Although I was much oppressed as above represented, yet there were seasons of sweet enjoyment permitted me, wherein my cup might be said to run over; when for days and nights together, during this conflicting season, I have been almost lost in the excess of heavenly love, when [at times,] I dared not stir lest it should be removed from me. Thus was I led on through various dispensations, during which I could not but wonder, admire and adore the gracious hand that was thus mercifully conducting me.

About the year 1786 several things occurred which evidenced the care of the Good Shepherd towards me a poor worm. He in mercy saw meet to disclose himself to me, and by the might of his own power manifested that he was able of the stones to raise up children unto Abraham, if I did not reject so great salvation. I had still great difficulties to struggle with, and had none to look to for help but the blessed Redeemer; the Lord alone was my support. The difficulties we were under produced great humiliation; the creature of necessity was to be reduced. Not a stone of the former building was to remain, all was to be razed, that the wise Master-builder might erect his temple in the heart, Jesus Christ being the chief-corner-stone.

[The writer, after stating that himself and wife had in their prosperity, enjoyed many outward comforts, and that now in their reduced condition, duty and necessity combined to induce them to make sacrifices which by some would have been considered costly, and that among other things, a sideboard of plate was disposed of, proceeds:—] to be thus reduced was no small trial to flesh and blood, but it [the plate] was called for and it was given up. In our straitened circumstances it would have been folly to purchase it; and now possessing comparatively nothing, vanity alone could be the inducement for keeping it.

This year my business increased; on taking stock, I found I had just about enough to pay all my creditors twenty shillings in the pound. Such being the case, I thought I would not again run the hazard of any person losing anything by me, unless with his own consent. I therefore upon mature deliberation came to the humiliating conclusion to call my principal creditors together, and acquaint them with the exact state of my affairs, and to offer

to give up my property to them if they chose to accept it; but if they were willing to let me go on in business I intended to avail myself of their kindness. One day while at dinner pondering this subject in my mind, and bewailing the trying circumstances to which I was reduced, I was so overcome by my feelings that I burst into tears, (my family being all around me,) and mentally poured out my soul to my Heavenly Father. While in this humble situation of mind, a letter, per post, was delivered to me; it was from a person of property who had married a relative of my wife's, and was to this effect;—

"Sir:—I have made my will and have left your wife £——, but believing it may be of more use to you now than it may be at my death, you are at liberty to draw upon me at sight. I am, Sir, your humble Servant, &c."

The person lived at Newcastle-upon-Tyne; his wife was dead. I had never seen him nor corresponded with him, and my wife had only seen him when she was a child, so that we could have no expectation of any such communication from him. This sum was sufficient to enable me to carry on my business without risk to my creditors; and my poor tried soul was howed in humble gratitude [to my Heavenly Father], for having thus manifested his loving-kindness towards me, and confirmed the the everlasting truth, that "for the oppression of the poor, for the sighing of the needy, he would arise." Surely, this was a memorable token of his fatherly care over his children. I was sensible that there was none in heaven but him, nor in all the earth, that I could depend upon but him; to him alone I wished to render all the praise.

The time now came that Friends began to look towards my being received into membership: and I understood afterwards, that some difficulty had arisen, on account of my not having applied to the Monthly Meeting for admission. This was however, soon got over, as in the course of conversation with some Friends, the question was put to me, whether I had ever looked towards the Society with a desire to be more nearly united to it? I very readily answered in the affirmative, adding, that I did not feel the same anxiety respecting it that I once did, being willing to wait the Lord's time in this as well as in every other occurrence in my life; and left it entirely to them to mention it to the meeting. I was soon after this visited, by appointment of the Monthly Meeting, by a committee of, I believe, judicious Friends, who were not willing to take things by outward appearance only; for I believe I thought quite highly enough of myself, and supposed I had made considerable progress in religious experience. But the first visit convinced me of my error, and I was much humbled under a sense of my own emptiness and want of all things. I remained much exercised till the Friends had another opportunity with me; when to myself I appeared much darker than before, and according to my own feelings, in no situation to be received into membership. I was also much deserted, and tried with many close inward conflicts, and as the Friends gave me little or no encouragement, I apprehended I was now entirely lost, being as I thought, shut out from the blessed unity of the Spirit, both with the Almighty, and my beloved friends. Great was my distress and searching of heart at this season of deep humiliation; here self was of no estimation. I often thought the pain and exercise I had to pass through, was more than I could well bear for a continuance and seriously feared the effects of my present trouble. In the midst of this close trial, on the Sixth-day previous to the Yearly Meeting, I was informed by a Friend, that the Monthly Meeting had acknowledged me as a member and that I was therefore at liberty to attend the Yearly Meeting. I cannot express the joy I felt, and the favour I considered it, to be united to that body with whom I had so long felt a union; and great were my cries that I might know preservation from evil, that I might not be permitted to bring reproach on the everblessed Truth. I have often, on looking back, had to admire the goodness of the Almighty to my poor soul, in suffering this dispensation, and that I was not admitted into the Society in a superficial manner, nor made to think better of myself than I deserved; but that wise and feeling brethren were sent to examine and feel for themselves and the meeting.

A circumstance occurred during the Yearly Meeting, which led me to consider the nature of appointments to service in the church, and the manner of their being made. The nomination of Friends to their rightly allotted services, has appeared to me to be a matter of great importance; and that those who nominate should do it under a feeling of its propriety, rather than from the apparent qualification or ability of the individual, or a partiality for him; remembering that He who alone can rightly qualify, often sees meet to dispense the gift to the meanest instrument, that thereby his name may be more eminently glorified: and that unless we wait upon him for a right influence, his work may be marred in our hands, as I fear is often the case, by officiousness of forward and unskilful spirits, who are more earnest to maintain an authority in the church, than to submit to be led by Him, whose ways are in the deep. The hasty refusal of Friends to accept appointments, when perhaps the nomination has arisen from a weighty impression as to the fitness of the individual named, has appeared of equal importance. Some refuse through diffidence; others from not having felt anything towards the service; and too many from an unwillingness to give up their time for the service of Truth, the things of this world standing too much in the way. To the diffident I would say, that they should recollect the work, if rightly entered into, is not theirs but the Master's "who putteth forth his own, and goeth before them." The same may be said to those who have felt nothing towards the service to which they are nominated; and that if they do not feel anything against the appointment, it is better to accept it, because by going blindfold to the work, with their dependence wholly on the Good Shepherd for help and guidance, they will probably be enabled to do it more to his honour, than if they had a clear sight beforehand. As to those who grudge the time that the Master's business requires, the little experience I have had, has shown me, that such as these have almost imperceptibly dwindled to nothing, as to the subtantial part of religion, and have degenerated to mere lifeless formalists; [according as it] was said of those who lusted after things that were not convenient for them; "He gave them their desire, but sent leanness into their souls."

(To be continued.)

From the London Friend.

An Address to Parents and Guardians.

Below is the Address which was issued by the Ackworth General Meeting in 1844, and is presented to each child on leaving the school.

AN ADDRESS, ETC.

The committee for the management of Ackworth School, in their periodical visitations, and their intercourse with the family, have frequently been brought into lively Christian solicitude for the best welfare of the children committed to their oversight. They believe it is the earnest, and to an encouraging extent, the successful endeavour of the superintendent and teachers, to imbue the minds of their precious charge with sound scriptural knowledge; to make them acquainted with the example, the precepts, and the doctrines of our Lord Jesus Christ; and to impress upon them, as that which lies at the root of practical Christianity, the necessity of yielding obedience to the secret convictions of the Holy Spirit in their own hearts.

It is nevertheless painfully obvious, that many of them, on leaving this institution, speedily throw off the dress, language, and the manners of their education, and conform to the frivolities of the world; while some, by more flagrant breaches of the Divine law, have brought great reproach upon the Society, and have involved themselves in grievous, and often irrepairable loss.

These considerations, which have from time to time been the subject of conference at the meetings of the committee, have induced them to attempt to impress upon parents and guardians, the serious responsibilities they are under, to carry forward the great work of moral and religious training of children, on receiving them again under their own immediate care.

It will be readily admitted, that the instruction communicated at school is but a small part of that training, which constitutes, in its comprehensive sense, the education of the future man.

The committee are deeply sensible that much devolves upon parents, especially upon mothers, in their *early* training of their offspring, in the right subjection of the will in infancy, and in the cultivation of the best affections as the mind gradually unfolds; and they feel that the responsibility is by no means suspended whilst children remain at school. But the object they have especially in view in this address, is earnestly to invite the attention of parents to the augmented responsibili-

ties that devolve upon them when their children cease to be scholars, and return home to be there trained for the occupations of life, or to be placed in other situations for that purpose. The period of life from youth to manhood, is not unfrequently decisive of character, and momentous consequences depend, at this critical age, upon the exercise of parental influence, of judicious oversight, wholesome restraints, wise counsel and good example.

In the Divine economy, it pleased the Almighty to invest parents not only with a tender affection for their offspring, but with a power which none others possess, to control and restrain them; and which, if faithfully exercised in the authority of Christian love, is often eminently blessed.

The committee trust they shall not be outstepping their province, if in their desire to uphold the hands of parents, they remind them of the encouraging testimony of the Lord to the fidelity of Abraham in this respect:—"I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

They might appeal to many, even in the present day, in confirmation of the benefits of the pious counsel and care, the judicious restraints and faithful labours of Christian parents; the savour of whose example, and the influence of whose prayers and exercise of spirit, have been blessed to the souls of their offspring through the whole course of their lives: whilst on the other hand, experience abundantly shows the fearful consequences resulting from lax parental discipline. Surely there are none amongst us in the station of parents, who may not profitably recur to the awful denunciation of the Most High against Eli:—"I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

It is highly important that in seeking situations for their children, parents should have primary regard to the moral and religious care likely to be exercised over them, and to the example set them, rather than to those circumstances which may appear most conducive to their worldly advantage. Thus would they manifest to their children their practical appreciation of the Divine injunction, "Seek ye *first* the kingdom of God and his righteousness."

The danger to which young persons at this period of their lives are exposed, through the example and influence of evil associates are many and great: their minds are often polluted and their principles laid waste by the injurious course of reading to which such associations generally lead. To guard against these seductions is an important object of parental solicitude.

The enemy of our souls often presents his snares in the form of apparent trifles; and thus by almost imperceptible means, he draws his victims into gross sins. Great is the safeguard to youth of a steady adherence to those habits of plainness in dress and language, into which our forefathers in religious profession were led, in the practical carrying out of the truthfulness, humility and simplicity which the Gospel enjoins. A departure from them is generally but an indication of the workings of the carnal mind, which is enmity against God. Such departure weakens the sense of moral restraint, and opens the way to temptations of various kinds; often leading into actual sin.

During this period of great exposure and peculiar temptation, it is important to cultivate feelings of mutual confidence and openness of communication. When children feel that their parents are not only watching over them with tenderness, but are sympathizing in their joys and sorrows, and are alive to the pressure of their temptations, an ear will be more readily opened to counsel, and submission to restraint will be more cheerfully rendered. Thus too will an increased power be given to each faithful and affectionate endeavour to check the first indication of that spirit, which is emphatically "of the world."

Those who have had the care of children can sympathize with parents in their abounding discouragements; they know how prone the unregenerate heart is to rebel, and how often the best directed labours appear to be altogether in vain. Let them not however be of doubtful minds, a blessing eminently attaches to pious parental care.—"Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." By his example may all be animated to perseverance in the path of duty, relying on the faithfulness of the promise, "Ye shall reap if ye faint not."

Life in the Sewers.

Few who walk along the streets of London, and see mile on mile of carriage-way and foot-pavement stretching out before them, and branching off on every side, reflect upon the vast and wonderful schemes of sewerage that extends underneath. From the remotest district of London to the river, small sewers flow into larger ones; and these again, after a long course and many windings, into the Thames. Were a map executed of these subterranean currents, so intricate, yet so regular, like the large veins and arteries of the body, it would convey a grander idea of the civilization of the capital than even the magnificent streets, filled with the productions of the world, that extend above ground. Formed of substantial brick-work, well arched and secure, they represent a sunken capital which has been variously estimated at the enormous sum of from one million and a half to two millions sterling. It is an interesting sight when any one of the main sewers is under repair in a principal thoroughfare, to see how deep the excavation is, and how many lines of gas and fresh water pipes have to be traversed before the strong current of foul water, running in its capacious brick channel, is reached by the workmen. Several of these main sewers were open streams, meandering through the fields, before London became so gigantic as it is now; and among the number may be cited the Fleet, running from beyond Islington, through Bagnigge Wells, Clerkenwell, Fieldham, Holborn, and Farrington street, into the Thames, once capable, it appears, of bearing merchant vessels as far as Holborn; the Wallbrook running from Moorfields past the Mansion-House, and by the church of St. Stephen, Wallbrook, and by Dowgate, into the Thames; and the Lang or Long Bourne, which still gives name to one of the wards of London.

Any one who has walked over Blackfriars or Waterloo Bridge when the tide is down, may have observed men and boys, and occasionally women, walking upon the shores of the river, knee deep in the slime, with baskets upon their backs, or slung over their arms, picking up pieces of wood that have been left behind by the tide, or bits of coal that have fallen from the numerous coal barges that come up laden from the pool, where the collier vessels are moored, to discharge their cargoes at the wharves further to the west. These "mud-larks," as they are sometimes called, bear generally a bad character, being accused of not contenting themselves with the prizes they find on the shore, but of robbing the coal barges or other vessels, on board of which they can creep at nightfall without detection. However this may be, their functions do not end with the shore, but in the sewer. With torch in hand, to preserve them from the attacks of numerous large and ferocious rats, they wade, sometimes almost up to the middle, through the stream of foul water, in search of stray articles that may have been thrown down the sinks of houses, or dropped through the loopholes in the streets. They will at times travel for two or three miles in this way—by the light of their torches, aided occasionally by a gleam of sunshine from the grating by the wayside—far under the busy thoroughfares of Cornhill, Cheapside, the Strand, and Holborn, very seldom able to walk upright in the confined and dangerous vault, and often obliged to crawl on all fours like the rats, which are their greatest enemies. The articles they mostly find are potatoes and turnips, or bones, washed down the sinks by careless scullery-maids; pence and half-pence, and silver coins; occasionally a silver spoon or fork, the loss of which may have caused considerable distress and ill-will in some house above; and not unfrequently more valuable articles, which thieves, for fear of detection, have thrown down when they have been hard pressed by the officers of justice. It might be thought that a life amid the vilest filth, and amid so much danger and unpleasantness of every kind, would allure but few; but the hope of the great prizes sometimes discovered in this miserable way deprives it of its terrors, and the principal sewers that branch into the Thames have their regular frequenters. Were it not that the tide gives them too little time for that purpose, they would extend their researches to the extremities of London; but two or three miles inland is the utmost bound of their peregrinations. Those who value their lives will not be tempted to extend their researches further, lest they should be drowned by the rising waters of the river.

About two years ago, these and some other particulars of their mode of life were first eli-

cited in consequence of the following circumstance. An old man who had long pursued this calling, was suddenly missed. Every search was made for him by the few to whom he was known; and his wife and family, not without many fears that he had lost his way in the sewers, or had been surprised by the tide, and drowned in his efforts to escape, made anxious inquiries at every police office in London, but without receiving any tidings of his fate. Months elapsed, and his name was passing from the remembrance of all but those who had lost their husband and father by his disappearance, when a young man, passing with his torch up the Fleet, at nearly a mile distant from the place where it discharges itself into the Thames, was startled at seeing the figure of a man amid the darkness, sitting at the junction of a smaller sewer with the main current of the fleet. He shouted, but received no answer, and heard nothing but the rolling of the black and fetid water, and the splash or squeak of the numerous rats which he had alarmed. Advancing nearer, he held the light to the face of the silent figure, and beheld the ghastly countenance of a skeleton. He was not a man of strong mind, and losing his self-possession in his horror, he stumbled against it and fell. His light was extinguished. His situation was now sufficiently awful; but the added horror of the total darkness recalled his startled faculties instead of scattering them entirely. He knew his way by the number of iron gratings at intervals above, and groped along cautiously, shouting as loudly as he could, to keep up his own courage, and to startle the rats from his path, lest he should tread upon one which would turn upon him and fasten on his flesh. Grating after grating was thus passed, and he heard the carriages rattling above whenever he came near, and at times the conversation of people. Once he stopped under a grating, by the side of which an old woman sat at her apple-stall, and overheard her discourse with her customers, and was tempted to give the alarm, that he might be drawn up. This, however, would have been a work of time, and he therefore decided to go on. He proceeded accordingly, and arrived at the Thames without accident, and immediately informed his companions of the discovery he had made. It was surmised at once that the skeleton was that of the man who had been so long missing. Information was given to the police, and a constable was despatched to see the issue. He would not, however, venture up the sewer, but remained by the river-side to await the return of the three "mud-larks" who went up with torches and a basket to bring out the remains of the dead man. They found, on reaching the spot, that the discoverer, in his fright, by falling against the skeleton, had overturned it from its sitting position. A skull, a mass of bones, with a few buttons, and a portion of his shoes, alone remained—his flesh and his attire having been devoured piecemeal by the rats. The remains were collected and brought out without accident. A coroner's inquest was held on the following day, and the identity was established by the buttons, the only means by which it could be proved. Of course it could never be known to a certainty how the life of this unfortunate being had been lost; but the general supposition was, either that he had been suffocated by foul air, or that he had been seized with a fit of apoplexy in that darksome sewer. The simple verdict, "found dead," was returned by the jury.

Such is the romance of common things; and such is one of the many marvels that lie around us and beneath us, observable only by those who are disposed to study the manners, the habits, and the struggles of the poor.—*Chambers' Journal.*

Christ advances the doctrine of loving friends to the degree of loving enemies. Ye have heard, said Jesus, that it hath been said, thou shalt love thy neighbour and hate thine enemies; but I say unto you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you. Surely then where no anger dwells, no revenge can grow; and if we must love enemies, there is no man left to be hated. This is the doctrine of that Jesus, that laid down his life for all; and this is the end for which he preached it, that, says he, ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth the rain on the just and on the unjust. It is as much as if Christ had said, no man can be like God, who does not love his enemies, and cannot do good to all. Consequently, he that does love enemies, and is ready to do good unto all, he is like God the Father, that is in heaven, who is love.—*Penn.*

Cast up your incomes, and live on half; if you can, one-third; reserving the rest for casualties, charities, portions.—*Ib.*

THE FRIEND.

EIGHTH MONTH, 9, 1845.

The London Friend for Seventh month contains divers articles of interest and value, of which we intend to avail ourselves. One of these we have placed on our pages of today, "An Address to Parents and Guardians," issued by the Ackworth General Meeting; apprehending that the sound and appropriate advice therein condensed, might well apply in reference to similar institutions in this country.

Several original essays have come to hand, but not in time for the present number.

Wanted.

An active young man is wanted in a Dry Goods and Grocery store, by a Friend in a neighbouring village. One from the country, with some knowledge of the business, would be preferred, to whom reasonable wages will be given. It is desirable to have one who looks towards a permanent situation. Apply at this office.

Moral Almanac in Indiana.

For the information of our Western Friends we are requested to state, that a supply of the Moral Almanac for 1846, calculated, as usual, for the meridian of Cincinnati, &c., has been forwarded on sale to Richmond, Wayne county, Indiana. We are also pleased to inform our readers that an assortment of the standard works of the Society is for sale at the same place. It includes many of the books on the list published in "The Friend" of Fourth month 12th, of the present year.

Teacher Wanted,

To take charge of Friends' school for boys at Cincinnati. This is believed to be an opening worthy the attention of a suitably qualified Friend. Further information with regard to it may be had at Friends' Bookstore No. 84 Arch street, or by application to Edward Richie, No. 245 N. Third street.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, jr., No. 73 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street.

Visiting Managers for the Month.—Jeremiah Willits, No. 193 North Fifth street; Jeremiah Hacker, No. 144 South Fourth st.; William Bettle, No. 244 North Sixth street.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

MARRIED, the 17th of Fourth month, at Friends' meeting-house, Upper Evesham, N. J., JOSEPH JONES, of Montgomery county, Pa., to ANN ELIZA, daughter of David Haines, of the former place.

———, at Friends' meeting at Waynesville, Warren county, Ohio, on the 24th of Fourth month last, WILLIAM G. KINSEY, of Cincinnati, to ANN, daughter of Thomas Evans, of the former place.

DIED, on the 8th of Fifth month last, THOMAS, son of Aaron Eastburn, of Solebury, Bucks county, in the twenty-sixth year of his age. The deceased, while bathing in company with two lads, slipped from a concealed rock into deep water, and was drowned. His friends have a consoling hope, that though the call was sudden, he was not unprepared.

——, on First-day morning, the 20th ultimo, at his residence in West Marlborough township, Chester co., Pa., in the seventy-ninth year of his age, SAMUEL SWAYNE, an elder and member of London Grove Monthly and particular meeting. His close was remarkably peaceful and serene, shedding a holy calm on all around. "Be ye also ready."

——, on Seventh-day morning, the 2d instant, in the sixty-seventh year of his age, JACOB JUSTICE, a valuable member and overseer of the Northern District Monthly Meeting: a man of probity and uprightness in the church and in the world.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

PROPRIETARY CORRESPONDENCE.

(Continued from page 363.)

Whether William Penn, Jr. succeeded in either of the objects of his ambition, does not appear by the fragmentary correspondence from which these notices are derived, though that he did get into parliament seems implied. However that may have been, no improvement took place in his habits, and the friendly intercourse hoped for by his father, if it ever had a beginning, too soon ended in permanent estrangement. For, two years after the commencement of that melancholy distemper which ended in the death of the Proprietor, Hannah Penn could say, "I have not seen him this half-year, nor has he seen his father these eighteen months;" and more than a year afterwards, that, notwithstanding reports had reached America of his reformation, he "is exactly *ditto*. I wish I could say otherwise. I might then have in many respects, help and ease from some of the burthens which I now labour under. But he has now put himself out of the way of everything, except the enjoyment of that which has brought him to where he is;" and again, after the interval of another year, "I left both my daughters, Aubrey and Penn, to take care of their father and the family until my return, the [latter] to be *pitied*, for, poor woman, her husband continues the same." He seems to have contracted habits of intemperance, and consequently neglected his family. Yet he retained a hankering for distinction and the exercise of power, which he did not refrain from manifesting in an intrusive and unfeeling manner. In anticipation of, and eighteen months before the death of his father, and in full expectation of enjoying the Proprietorship on that event, he wrote to James Logan, complaining of his neglect in not imparting to *him* their laws and other public affairs; "but I am willing," he added, "to impute it to your belief of my inability with respect to my misfortunes. But for the future I desire you will not be negligent of it, for I have a mind to show you I can be a man of business; and as a great step towards it, have already parted with the person who has been the great eyesore to my family and friends. I doubt not of your readiness to promote the interest of the country in all respects, and as that cannot be done without having a particular regard to that of your governor, I hope you will take care to allow him a salary satisfiable to his birth, merit, and station he is to fill, which I think for your own honour, as well as his, ought not to be less than £1000 a year."

"I must now desire your attention to the affairs of Pennsbury, which they tell me is falling down; which I think is a great hardship upon us, for a lawyer will tell you a mortgage is always bound to repairs; and as they receive the profits of the estate, I think they ought, for their own sakes, as well as ours, to do it. And, when done, I desire you will give Mr. Keith [the governor] the privilege of living there; who will afterwards keep it up, upon such terms as you can agree."

"I must desire to have a rent-roll of the estate, with an account of what moneys have been remitted; that I may not be in the dark as to that affair. I am informed J. Sotcher, [his father's farmer,] has pretty well feathered his nest at Pennsbury. I should be glad to know on what terms he lived there, for I think the least he could do was to have repaired it."

"I shall only add, that as we have always had a friendship for each other, it shall not be my fault if it is not continued with more reality than ever. And what I hope from you is, that I and my children may not by any sinister ways be deprived of what I am sure you must be satisfied is mine and their right. In doing which you will show the part of a friend to mine, and highly oblige

Your affectionate friend and servant."

He even presumed to address Council, advising them of their duty.

"London, Feb. 1st, 1717.

"Gentlemen:

"The personal knowledge I had of the merit of Mr. Keith, joined to many of your hearty recommendations of him for your governor, induced me to acquiesce in his approbation; and now he has obtained it, [the royal approbation,] I must recommend you to make suitable provision for his maintenance, answerable to the quality of the person that is to govern you. Consider his former way of living, which I do assure you has been free and generous, with an estate in the family to support it. And consider also, that 'tis in a great measure owing to yourselves that he is your governor, and I doubt not you will think yourselves under a double obligation to provide for him handsomely.

"You must consider, likewise, the great expense he has been at in obtaining your government, and bringing himself with a numerous family to settle amongst you. I shall not pretend to prescribe the annual sum, but surely it will not be less than £1000 a year.

"As for my own part, you may depend upon my resolution and readiness to serve you to my power, whenever it shall happen that by the decease of my father, I become your Proprietor. My interest shall be inseparable from yours; I will carefully and inviolably preserve all your privileges, and, if thought necessary, grant more. And though I am of the Church of England, and trust I shall die in her communion, yet as I know the Quakers were the first and chief settlers in Pennsylvania, and were thereunto induced by my father's interest, they shall always have my particular regard, and be no ways oppressed on account of oaths, refusing to use the sword, or any other religious scruple whatsoever.

"I am now at liberty to solicit my own and your affairs without interruption, and am resolved to do it, in my own person, without the help of an agent; and doubt not but at all times to have friends enough at court to support me. But yet it cannot be expected I shall defray expenses out of my own pocket. Therefore the country ought to make provision for that, by remitting money into the hands of some proper person, who shall pay it as required at the offices.

"I thank you all, gentlemen, for the services you have rendered my family, and beg you will do me the justice to believe that I am cordially

Your most affectionate friend."

This communication is not noticed on the minutes of the Board. He was, however, not yet disheartened, and early next year sent out a commission in his own name to the governor, to be used on the death of his father; and after that event had taken place, he wrote to Logan, that he now expected "Mr. Keith should entirely act by it, or," he says, "I shall have reason to think he designs an affront to my undoubted right. The occasion of my mentioning this is, because he seemed in his letters to beg I would excuse him from it, 'till the affair was absolutely settled."

William Penn had not, up to the period of his death, abandoned the negociation for the sale of his government, and had proceeded so far in it as to have received from the Queen a portion of the stipulated price in advance. The privileges he demanded for Friends still prevented the conclusion of the arrangement, and that it might not be hindered should his death intervene, he by will put the government into the hands of the Earls of Oxford and Poulet, as trustees; thus placing it out of the power of his son. But, (as his

father had advised Logan,) he was not easily put by, and the letter last noticed proceeds:

"The Lords, trustees, (with whom I have been,) looking upon their trust to be for me, are of opinion there is no occasion for them to act, since I am upon the spot, and by the opinion of all lawyers, have power to do it myself. So that it is left to me to do it, as it ought to be."

"So that if Mr. Keith has a mind to have my friendship, he must act solely by the commission I send him.

"I am so well satisfied with your ability and integrity, that (laying aside any former jars or foolish quarrels,) you will act like a just and faithful person in the trust reposed in you, (though there have not been wanting those that would make a break,) for which reason I have sent you over so very ample a commission, that you shall depend on nobody but myself, and expect from our long friendship, that you will continue to exert yourself for my interest, as you always have done for my father's."

"Let me know from time to time what may be needful in the public administration, and I will comply with every reasonable request: particularly, if you think it proper to have a standing commission for a Privy Council, send over a draught and a list of persons' names to be inserted, and I will sign it; and pray correspond with me by all opportunities."

"As nobody pretends to dispute the government with me, so I shall not be vexatious in any suit against my mother as to the lands: (though I must not lose any right that belongs to me and my children, and my lawyers do assure me I shall have the better of her in that suit,) though she has given me sufficient provocation.

"I thank the governor and you, with all friends, for the handsome ceremony performed on the news of my father's death, and desire that notice may be taken of my accession, and that the commission of the lieutenant-governor be published with all the decency usual on such occasions."

"I forgot to tell you that Peter Evans has wrote to me about his place; pray use your influence with the governor, that a due respect by paid to my father's commission; though you may tell Peter his usage to me does not deserve it at my hands. But in respect to his cousin and father-in-law, (with whom pray cultivate a friendship in my name,) I am willing to love him. But pray likewise put him in mind, that the £20 he owes me has been long due."

This determined usurper, on the death of his father, despatched a formal letter of instructions to Governor Keith, with such promptness, that it reached Sir William 'ere the news of the will had been received either by him or his Council. This grave body, with its noble head, were perplexed; but on comparing sentiments, deemed it most prudent not hastily to forsake old and established for new and unascertained powers, and in order to have the best lights of the country thrown upon the subject, decided upon convening the House of Assembly, and submitting the matter to their deliberation.

In nine days the Assembly met. Meanwhile information of the will had come to hand, and changed the aspect of affairs. On all hands it was decided, 'twere better to hold on to the old commission, 'till the suit "depending in Chancery between the executrix [Hannah Penn] and heir-at-law, in order to settle both their claims to the government," was brought to a decision.

This decision did not take place till more than nine years had elapsed. Meanwhile this degenerate branch of a noble stock had sunk into an untimely grave, leaving a representative in Springett, who as eldest son pursued his father's claim, through not with the spirit of his father. For John Penn writes in the Fifth month, 1727: "My cousin [nephew] Springett, having, after two years unnecessary delay, appeared this last term, when, instead of making any objection to the will, he only claimed the manor of Pennsbury, and ten thousand acres of land left him by it. So that now the will is established past any contradiction."

This was some years after the death of William, the circumstances attending which sad event, are briefly related by Hannah Penn, in a letter to James Logan, dated

"London, 29th Fourth month, 1720.

"Dear Friend:

"I had just finished my letter to thee, when, by John Askew, I received thine of the , and being then going into the country to recruit my health, I committed it to my uncle to answer; which, I intended, should have excused me 'till next opportunity. But the ship's staying longer, and my return from the country sooner than I expected, I have the opportunity to salute thee in my own hand, and to tell thee that I take very kindly the regard thou expresses for my cares, and please myself with a hope that thou wilt be instrumental in easing me therein. I have also been sensible of some of the cares and troubles, thou, and some others of my friends in Pennsylvania, have sustained, by the imprudence and mismanagement of my son Penn; who, poor unhappy man! not only rode post to do me a mischief, in his orders to your side, but has, for several years past, been hastening to his own destruction, which has now terminated in the loss of his natural life.

"He has lived mostly in France, of late months and years; and, as we now find, has been in a consumption a good while, and of which he died about three weeks since, either at Calais or Liege, I have forgotten which, having not spoken with the messenger myself, who was Thomas Pennour—late gardener—in whose arms he died, *regretting the wrongs* he had done. I have not time to say more, the ship falling down to-day, yet was willing to give thee this short account, and with my kind love to my friends, and thy wife in particular, I close, and am

Thy assured friend."

He left three children, viz.: Gulielma Maria, Springett, and William. Both the sons lived to grow up, but never were in Pennsylvania. Springett, (whose letters are still extant,) appears to have been amiable. William, whose birth is mentioned by his grandfather in 1703, and whom he afterwards calls "the spark of them all," was, with his brother, frequently urged by James Logan to come over to Pennsylvania, where he was also invited to come by the Indians; who, upon one occasion, when Jacob Taylor, the Surveyor General, had been sent with his necessary assistants, towards the forks of the Delaware, to lay out some valuable lowlands, as part of his portion, manifested a great unwillingness to admit of the survey. Indeed they positively forbade it,—but promised that "if young William Penn, (for which name they expressed great veneration,) would come over himself, he should have what he pleased; otherwise, no manner of survey to be made there; and I cannot but think," adds James Logan, "such a trip might prove a very suitable diversion to that young gentleman, and these 10,000 acres would well compensate his trouble."

(To be continued.)

From Chambers' Edinburgh Journal.

PLANTS.

In watching the development of plants, one is sometimes almost inclined to believe that their movements are the result of premeditation and thought, so nearly do they approach to the action of animals.

A few plants of sweet pea, dug up when very young, were placed upon a table, with their small springing rootlets turned half-way around from a wet sponge, placed within two inches of the seed lobes. In two days the rootlets had twisted completely round, till their extremities touched the sponge, from which they could derive the moisture necessary for their growth. In another experiment, a potato, which had begun to germinate, was placed in a dark box, in which was a small hole exposed to the sun. The potato was placed two feet from this hole, and at a little interval two stones were placed in a line between the potato and the hole. At the end of two weeks, the white slender stem of the potato had crawled forward, but, meeting with the opposing stone, it made a bend round one side of it, and again grew out in nearly a straight direction, till, coming again in contact with the second stone, which still obstructed the light, it made a similar bend round it, but more in an upward direction, so as to reach the opening and the desired light.

On the same principle of seeking nourishment, strawberry plants, set on the border of a gravel walk, will send the whole of their roots into the garden soil, and not into the dry gravel. These movements may be all explained by supposing a strong attraction to subsist between the fibres of the plants and the moist soil by which they are drawn together; and in the case of the potato, of all plants for the light use of the sun. But the well authenticated instance of the shrub planted on the top of a stone wall, as related by Sir E. Smith, is of a more complicated nature.

An ash tree was observed to grow from a scanty portion of soil lodged in a crevice on the top of a garden wall. The stem advanced to a certain height, when apparently, for want of due nourishment, it made a stop. Soon after the pause in its growth, a rootlet was seen growing out from the plant, which continued rapidly to shoot downwards, till at last it reached the soil at the bottom of the wall: no sooner had this taken firm possession in the ground, than the main stem again commenced growing with renewed vigour. Now this was apparently as near a resemblance to the deliberative acts of animal instinct, as it is possible to conceive.

The ground-nut of South America, (arachis hypogea,) has a very singular mode of planting its seeds. It is an annual plant, with long trailing stalks, furnished with winged leaves, composed of four hairy lobes. The flowers grow singly on long stalks, and are of the pea family. They produce oval pods, containing two or three oblong seeds. As the flowers fall off, the young pods are forced into the ground by a particular motion of the stalks, and are thus buried to a considerable depth in the soil.

How they get Tar and Turpentine.

The principal pursuits of the inhabitants in many places near the sea-coast of the Southern states, is that of getting turpentine. It is made from the pines which there abound, almost to the exclusion of every other forest tree. Many persons have no other means of a livelihood than this employment, especially those of the poorer classes.

As soon as the sap begins to run in the season, a notch is made near the root of the tree, to catch the turpentine. This is called boring the tree. Then it is dipped out, generally with a simple gourd, into buckets, which are emptied into the barrels on the spot. These are ready for market as soon as they are filled.

Another small portion of the tree is pared off, and the sap again descends freely into these receptacles. Under this operation, a pine will usually live for six or seven years, and is used in this manner until it is thus deprived of its bark, and a small portion of its trunk, to the height of ten or fifteen feet.

One man, it is calculated, can attend to 7000 boxes in a season, and will collect from 100 to 130 barrels of turpentine in a year. The old trees, when they can yield no more turpentine, are cut up into small pieces, and then piled in heaps to make tar, which is only turpentine heated and smoked. The whole is then covered carefully with dirt, and a smothering fire is kept up beneath. As the wood slowly burns out, the tar runs from beneath into gutters prepared for its reception.

While burning, the kiln is carefully watched day and night. One hundred barrels of tar are usually made at one burning. When the kiln is burned out, the charcoal still remains, and becomes also an article of use and value.—*Late paper.*

Godly sorrow strips men of all false rests and comforts, makes them poor in spirit, empty of themselves, wanting the comfort of the light, life and power of Jesus to support and sustain them; yet as they steadfastly walk in that measure they have, the atonement of the blood is felt, and it cleanseth them from all unrighteousness, which makes them pure in heart. And in this condition no food will serve their turn but righteousness; after this they hunger and thirst more than for the bread that perisheth. They are full of meekness and mercy; making peace and promoting concord, wherever they come. For being themselves reconciled to God, they endeavour to reconcile all men unto God, and one to another; submitting all worldly considerations to this incomparable peace, that passeth all human understanding.

Let us bring it home to our consciences, and deal faithfully with ourselves. Do we know this holy mourning, this godly sorrow? Are we poor in spirit indeed? Not self-conceited, but humble, meek, and lowly in heart, like him that bid us do so. Do we hunger after the kingdom of God, and the righteousness of it? Are our hearts purified by the precious faith of the Son of God, that is a working, cleansing, and conquering faith? In fine, are we merciful, tender-hearted, lovers of peace more than lovers of ourselves—persecuted rather than persecutors—such as receive stripes for Christ's sake, and not those that beat our fellow-servants? No man has true faith in Christ Jesus, that is not acquainted with these blessed qualifications. This is Christ's doctrine; and to believe in him, is to obey it and be like Him.—*Penn.*

The Parks and Public Grounds of London.

Bryant, the poet, is engaged in furnishing the readers of the New York Evening Post with some interesting letters from London. One recently published contains the following account of the public parks in that city:—

"Nothing can be more striking to one who is accustomed to the little enclosures called parks in our American cities, than the spacious open grounds of London. I doubt, in fact, whether any person fully comprehends their extent, from any of the ordinary descriptions of them, until he has seen them or tried to walk over them. You begin at the east end, at St. James's park, and proceed along its walks and its colonnades of old trees, its thickets of ornamental shrubs carefully enclosed, its grass plots maintained in perpetual freshness and verdure by the moist climate and the everdropping skies, its artificial sheets of water, covered with aquatic birds of the most beautiful species, until you begin almost to wonder whether the park has a western extremity. You reach it at last, and proceed between the green fields of Constitution Hill, when you find yourself at the corner of Hyde Park, a much more spacious pleasure ground.

"You proceed westward in Hyde Park until you are weary, when you find yourself on the verge of Kensington Gardens, a vast extent of ancient woods and intervening lawns, to which the eye sees no limit, and in whose walks it seems as if the whole population of London might lose itself. North of Hyde Park, after passing a few streets, you reach the great square of Regent's Park, where, as you stand at one boundary, the other is almost undistinguishable in the dull London atmosphere. North of this park rises Primrose Hill, a bare grassy eminence, which I hear has been purchased for a public ground, and will be planted with trees. All around these immense enclosures presses the densest population of the civilized world. Within, such is their extent, is a fresh and pure atmosphere, and the odours of plants and flowers, and the twittering of innumerable birds, more musical than those of our own woods, which build and rear their young here, and the hum of insects in the sunshine. Without are close and crowded streets, swarming with foot passengers, and choked with drays and carriages.

"Those parks have been called the lungs of London, and so important are they regarded to the public health and happiness of the people, that, I believe a proposal to dispense with some part of their extent and cover it with streets and houses would be regarded in much the same manner as a proposal to hang every tenth man in London. They will probably remain public grounds as long as London has an existence."

Preaching at an Execution.—In the Journal of Thomas Scattergood, about to be published [in England], the following circumstance is related. It is not mentioned in the original American edition, and was supplied from the information of a Friend in England.

"While Thomas Scattergood stayed at the house of a Friend who assisted him [in visiting prisons] on the south side of London, he related, that on an occasion of two men being about to be executed at Philadelphia, he felt a strong inclination to be present, which hardly seemed to be of a religious concern. He went to his friend William Savery, who was at work at his currier's shop, and found him disposed to accompany him. They watched the approach of the hurdle on which the criminals were placed, which they closely followed for sometime, and at length got upon it. They felt as if they were dreadfully hardened, never having been sensible of the like before; but they afterwards believed that this feeling arose from a deep sense given them of the state of the minds of the criminals. When they arrived on the platform they ascended the ladder after the poor men; and directly after the execution, William Savery felt a powerful impression to address the multitude assembled. The state of his mind immediately changed into one of deep compassion, so much so, that it was with difficulty he could forbear weeping. It was observed that many among the crowd wept. As soon as he had done, T. Scattergood followed, and very impressively and powerfully pointed out to the people the evil of giving way to the first temptation to do any thing wrong, closing the whole with supplication.

"The time thus occupied was about an hour, and the crowd quietly dispersed. *Lon. Friend.*

"For The Friend."

HISTORY
OF THE RELIGIOUS PROGRESS OF THE "PEOPLE CALLED QUAKERS" IN PENNSYLVANIA.
BY SAMUEL SMITH.

(Continued from page 364.)

CHAPTER I.—The sufferings of several of the People called Quakers, under the Dutch government, while the lands, afterwards divided into the colonies of Pennsylvania and New Jersey, were in their possession.

1657.—While New York was in the possession of the Dutch, there arrived there in the beginning of the Sixth month, 1657, ten of the people called Quakers, viz.: Christopher Holder, John Copeland, Sarah Gibbons, Mary Witherhead, Dorothy Waugh, Robert Hodgson, Humphrey Norton, Richard Dowdney, William Robinson, and Mary Clark. Of these, the first five had been banished from New England, and were returning thither again. Soon after their landing at New York, Mary Witherhead and Dorothy Waugh, publicly declaring in the streets, were taken and cast into miry dungeons, separate from each other. Robert Hodgson, going also to Hamstead, on Long Island, had a meeting with some of his friends who dwelt there, where he met with barbarous usage: being brought before Gelder Heeve, a magistrate, he sent him to prison, and rode to the Dutch governor, Stuyvesant, to inform him what he had done, and returning with a guard of musqueteers, they searched the prisoner, took away his bible and papers, and kept him pinioned all night; and next day, inquiring who had entertained him, took into custody two women, one of whom had a sucking child at her breast. They put the women into a cart, and fastened Robert to the cart's tail, pinioned, and so drew him through the woods in the night, whereby he was grievously hurt. Thus they brought him back to New York, and put him into a dungeon among vermin and nastiness, and the women into another place of confinement. Some time after, he was examined before the governor, incensed against him by one Captain Willet, of Plymouth, and received sentence to work two years with a negro at the wheel-barrow, or pay a fine of six hundred guilders. He would have made his defence, but was not suffered to speak, but sent again to the dungeon, and none of the English permitted to come to him. After some days, he was brought thence pinioned, and being set with his face toward the court-chamber, another sentence was read to him in Dutch, which he understood not. After lying some days more in the dungeon, he was dragged out betimes in a morning, chained to a wheel-barrow, and commanded to work. He answered, he was not brought up, nor used to such work. Then they caused a negro to beat him with a pitched rope, near four inches about, till he fell down. They took him up again, and made the negro beat him till he fell down a second time, having received above an hundred blows. Thus was he kept all day, in the heat of the sun, chained to the wheel-barrow; his body being much bruised and swelled: and he, kept without food, was exceeding faint; but sitting on the ground, with his mind retired, he found himself inwardly supported and strengthened. At night he was again locked up in the dungeon, and the next morning chained to the wheel-barrow again, with a sentinel set over him, that none might come to speak to him. On the third day he was used in the like manner, but still refused to work, being indeed rendered altogether unable, by the barbarous usage he had received. In this weak condition he was again brought before the governor, who commanded him to work, otherwise he said he should be whipped every day. Then he was again chained to the wheel-barrow, and threatened, that if he spoke to any person, he should be worse punished; but he forbore not to speak to those that came to him. Then they kept him close again in the dungeon several days and nights; one day and a half of it without bread or water. After this, he was brought early in the morning into a private room, stripped to the waist, and hung up by the hands with a great log of wood tied to his feet, so that he could not turn his body, a sturdy negro was set to whip him with rods, who laid many stripes on him, and cut his flesh very much; then he was again put into the dungeon, and none were suffered to come to him. Two days after he was taken out again, hung up as before, and many more stripes given him by another negro; he now almost fainting, and doubtful of his life, desired that some English might be suffered to come to him, which being granted, an Englishwoman came and washed his stripes, but found him so weak that she thought he could not live till next morning. Nevertheless, within three days after this barbarity, he was restored to his strength, and being for sometime afterwards kept like a slave to hard labour, the sense of his innocent sufferings and inhuman treatment raised compassion in many, and especially in the governor's sister, who interceded with her brother for his liberty, and prevailed with him to set the poor man free, and to remit his fine.

Some others of those called Quakers, namely, John Tilton, Joan Chatterton, Henry Townsend, Tobias Feak and Edward Hart, who came to New York from New England, in hopes of enjoying the freedom of their religion, met also with hard measure there from the governor, at the instigation of the said Captain Willet. But this governor soon relented, while those of New England continued their severity.

In this Governor Stuyvesant's time, a law was made at New York, that those who received any Quaker into their houses, though but for one night, should forfeit fifty pounds sterling, one-third part thereof to the informer, who should be concealed; and that if any vessel should bring any of them into that jurisdiction, it should be forfeited, with the cargo. Nevertheless there were some that willingly entertained them, for which they were imprisoned, and some fined, as John Tilton, Joan Chatterton, and Henry Townsend, which last was fined five hundred guilders, and threatened to be sent out of that jurisdiction. Also Tobias Feak and Edward Hart (Englishmen, and officers in the town of Flishing, or Flushing, in New Netherlands on Long Island,) were cast into prison, because they refused to prosecute the Dutch governor's orders against the Quakers in that town. And when the aforesaid Henry Townsend was called before the governor and court, and demanded to pay the fine imposed on him, he answered, that his person and estate were in their hands, and they might take them if they would, but he could not pay the fine; whereupon they cast him into a miry dungeon, in the winter time; whence some of his friends at length procured his liberty, by giving the oppressors two young oxen and a horse.

The Dutch, when told of their barbarity to the English, would excuse themselves by instancing the example of the persecutors in New England, saying, they did not hang them by the neck, as their countrymen there did.

Among others who suffered among the Dutch, at Flushing and Gravesands, were John Bowne, the before-mentioned John Tilton, Mary, his wife, and her son Samuel, Michael Spicer, John Nicholson, John Liddal, William Reap, Edward Wharton, Alice Ambrose, Mary Tomkins, and Jane Millard; the most of these were imprisoned a short time, and then banished. But the case of John Bowne was very hard, whom the Dutch governor took from his aged father, and from his wife and children, and confined him a long time in a close dungeon, where he was almost famished to death. At length he was brought forth, sentenced to be banished, and shipped in a Dutch vessel for Holland, without being suffered to see his family before his departure. Being come to Holland, he acquainted the States with the hardships he had suffered, and being by them set at liberty, he went to England, and from thence, by way of Barbadoes, returned home. Some time after his return, the governor, meeting him in the street, seemed ashamed of what he had done, and told him he was glad to see him safe home again, and that he hoped he should never do so any more to any of his friends; as indeed it did not long remain in his power, for King Charles II., considering of what ill consequence a Dutch colony must be in the heart of his American dominions, had now determined to dispossess them, which he soon afterwards did.

[A much more particular account of the settlement of Friends in New England, and their sufferings in New York government, will be found in the "Historical Fragments," a series of essays in the 13th and 14th volumes of "The Friend."]

(To be continued.)

Have a care of trusting to after-games, for then there is but one throw for all; and precipices are ill places to build upon. Wisdom gains time, is beforehand, and teaches to choose seasonably and pertinently; therefore ever strike while the iron is hot. But if you lose an opportunity, it differs in this from a relapse; less caution, and more resolution and industry must recover it.—*Penn.*

GO FORTH INTO THE COUNTRY.

Go forth into the country,
From a world of care and guile;
Go forth to the untainted air,
And the sunshine's open smile.
It shall clear thy clouded brow—
It shall loose the worldly coil,
That binds thy heart too closely up,
Thou man of care and toil.

Go forth into the country,
Where gladsome sights and sounds,
Make the heart's pulses thrill and leap
With fresher, quicker bounds.
They shall wake fresh life within
The mind's enchanted bower;
Go, student of the midnight lamp,
And try their magic power!

Go forth into the country,
With its songs of happy birds,
Its fertile vales, its grassy hills,
Alive with flocks and herds.
Against the power of sadness
Is its magic all arrayed—
Go forth, and dream no idle dreams,
O, visionary maid!

Go forth into the country,
Where the nut's rich clusters grow,
Where the strawberry nestles 'mid the furze,
And the whortleberries grow.
Each season hath its treasures,
Like the air all free and wild—
Who would keep thee from the country,
Thou happy, artless child?

Go forth into the country,
It hath many a solemn grove,
And many an altar on its hills,
Sacred to peace and love.
And whilst with grateful fervour,
Thine eyes its glories scan,
Worship the God who made it all,
O, holy Christian man!

Dublin University Mag.

From the London Friend.

Memoir of the late Frederick Smith.

WRITTEN BY HIMSELF.

(Continued from page 366.)

Although my dear wife, and myself were not yet so united as I could have wished, yet there appeared some ground gained. I have already stated that Timothy Bevington, in a religious opportunity, spoke encouragingly to us. Some months afterwards, on meeting him again, he told me he recollected what had come before his mind at that time; and though what he had said was not yet realized he notwithstanding had a renewed belief that "my wife would be given to me." I had been very cautious at all times of saying anything by way of persuasion as to my wife's religious movements, except that I sometimes urged her to the attendance of her own place of worship. Indeed, I was satisfied that it would answer little purpose, unless I could feel myself warranted to press anything on her from the influence [of Divine love,] which I thought I might at some time be favoured to feel. Her health was often very indifferent; the air of London did not suit her, so that we had for a considerable time, been under the necessity of having a lodging out of town, where she frequently remained for several days together when she was unwell. This was the case near the latter end of this year, and I was left in town. One day, while serving a customer in the shop, I felt the sweet influence of heavenly love in a remarkable degree, and at the same time, such a powerful union with my dear wife, that I was overcome with the sensation: and having dismissed the customer as speedily as I could, I went upstairs to give vent to my feelings, where I continued the greater part of the day. Under this influence I felt an inclination either to speak or to write to her, on the subject of a nearer religious fellowship. I was not however in haste to put it into practice, but waited till the next day, that I might when my mind became more settled, judge of the propriety of such a step. The next day on sitting down before Him by whom I wished to be rightly instructed, I again felt the same sweet impression, when without hesitation, I wrote a few lines to her, expressive of what I felt. I took the letter in the evening, and soon found that the Master had been there before me. She read what I had written several times over, but said nothing. After a time, I ventured to begin the conversation, though in much fear and brokenness, and I told her all that I had felt. She was much affected at the relation, and asked me at what time of the preceding day it was, that I felt the impression I spoke of; I replied that the clock struck eleven as I was going upstairs, on leaving the shop. She said it was very remarkable, for just at that time she felt the same impression towards me, which had continued with her ever since, much to her comfort and consolation. We now mingled our tears of real joy together, under a sense of the gracious dealing of our Heavenly Father to our poor souls; and we had to admire that our present union had not been effected by any human means, but by the power of the Lord alone, *he having given my wife to me*. Great, I believe, were our desires that we might in no respect know a separation from each other, but that we might so walk before Him as to [experience] a continuance of his love and regard. I believe we both considered this extraordinary manifestation of Divine love, through which we were so sweetly united, as our spiritual marriage; for what we had before known of love, fell far short of that which we now felt towards each other; nay, appeared as nothing in comparison of it. This I apprehend, is what all ought to feel on entering into this solemn engagement.

My wife was at this time very much indisposed, and was visited with a great deal of pain, so that she was often ready to cry out from the agony she suffered; but she was at the same time under a very precious visitation; so that in the midst of her suffering, she felt such a flow of Divine comfort, as made her bodily affliction appear as nothing to her; and, as she has frequently told me since, she was at times ready to pray for a return of her pains, in the hope of being favoured with a return of heavenly love and consolation.

About this time, as she informed me several years afterwards, she had a singular dream, which, as it conveys instruction, I shall here relate.

She thought as she and her brother were walking together, they came to a large flight of stairs, which she ventured to ascend, but left her brother at the bottom. When she had reached the top, she saw two angels in white raiment, each having a trumpet, which they placed in their mouths, and said with loud voices, "Repent, for the kingdom of heaven is at hand." They then led her forward amidst an innumerable company of angels, where the sweet sensation she felt was beyond description. They afterwards brought her back again and down the stairs. She wished to return with them, but they pointed to two roads; the one on the left hand was a large open and beautiful plain, that on the right a rugged and narrow path. She was told she had her choice which way to go, but if she intended to come thither again, it must be by going along the rugged and narrow way. They then left her, and she soon afterwards awoke. The next First-day, she went to her usual place of worship, when the minister took for his text the words, "Repent, for the kingdom of heaven is at hand." This brought her dream afresh to her remembrance, and it seemed to have the effect of making her more earnest to know which way it was her duty to go. After a time she found most peace in going with me. I left her entirely to herself as to her attending [Friends'] meetings, being satisfied that He who had visited our souls in so extraordinary a manner, would in the right time, carry on the work he had begun in her. In a few weeks after she had got better, she gradually left her former place of worship, and we soon had the satisfaction of experiencing "the unity of the Spirit in the bond of peace." It was no small alleviation of my troubles to have the help of my dear wife; the union of her spirit was great comfort to me. She kept her place, I have often thought, far beyond myself, and afterwards became a steady and useful member of the Society [of Friends.]

My business was now gradually increasing, and I had a hope that I should not continue to suffer the severe discipline which I had experienced on account of trade; a prospect appeared of my getting out of some of the difficulties I had been struggling against. For these and many other blessings my heart was often bowed in reverence [to God]. My trials had the effect of enabling me from experience to sympathize with the afflicted. With my mind thus tenderly exercised on behalf of a near relation, (the daughter of an uncle, a clergyman,) with whom I had formerly been in great friendship, I wrote the following letter to her.—

"Haymarket, Ninth Month 4th, 1786.

"Dear Cousin,—With that tenderness and sympathy, which I can with truth say, I often feel for the afflictions of my fellow creatures, and which at this time I sensibly feel for thee, do I now sit down to offer my mite of love towards thee. Believe me, the account of thy dear husband's decease gave me much heartfelt uneasiness, well-knowing the afflictive dispensation now laid upon thee, must cause sensations which cannot be easily described. But trials of this kind, my dear cousin we must all submit to; nay, we must not even murmur at them. It is the Lord's

will, and who can controvert it? Our giving way to grief will in no wise answer any good purpose, but may perhaps encourage a melancholy which it is our duty to avoid. We should endeavour to say in sincerity, 'Not my will, but thine be done, O Lord!' It has pleased the Almighty oftentimes to bring me low; and I have observed, that in seasons of distress, my soul has been brought nearer to him; thus I have been enabled to cry mightily unto him, and I have ever found him a present Helper in all my afflictions. Therefore my dear cousin, I would have thee consider that the Lord is never nearer than in times of trial and deep probation. At these times we feel our souls drawn towards him, knowing our own inability to help ourselves, with the anxious hope that he will not utterly cast us from his presence. Trials and afflictions are sometimes as needful for the mind, as food for the body. I have often thought nay, I have experienced it, that a religious growth, and a true knowledge of God, has been [more] fully known by patience and resignation to his blessed will in time of deep suffering. When we are thus willingly led, we find him to be the Physician of great price, the Healer of our wounds and the hope of our salvation. But alas! there are few that can truly say, 'a Saviour or I die, a Redeemer or I perish!' And what is the reason? We are not willing to undergo the refining operation of his hand. 'As gold is tried in the fire, so are acceptable men in the furnace of affliction.' Those whom the Lord loveth he chasteneth; therefore let us keep in his love by a submission to his will. 'Wo unto them who have lost patience, for what will they do when the Lord cometh.' Happy wilt thou be, my dear cousin, if thou look to Him alone for help; He will never desert thee, but the more thou castest thy care on him, the more he will manifest himself unto thee. Think not thy present affliction is more than thou canst bear. Remember what David said, 'He hath helped me out six troubles, and he will not leave me in the seventh.' Such was his resignation, and if thou takest his example, thou wilt in thy distress, have to say as he did, 'Why art thou cast down, O my soul! and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the help of my countenance and my God.' Humble thyself before him, and I have not a doubt but that thou wilt yet have occasion to rejoice.

"I think I have little more to add, than if I can in any respect be of assistance to thee my dear cousin, I shall be happy in having it in my power; therefore do not let a fear of giving trouble be a motive for not urging it. I therefore conclude, sincerely desiring that the Almighty may look with tenderness and compassionate regard upon thee, and that thou mayst be preserved in his love in this season of severe distress.

"Thy affectionate cousin,

"FREDERICK SMITH."

(To be continued.)

Avoid questions and strife; nor show a busy and contentious disposition.—*Penn.*

For "The Friend."

ON THE CULTIVATION OF THE GRAPE VINE.

(No. 3.)

ON SOIL.

It cannot be supposed that a vine should go on increasing in size, and capacity to produce larger crops of fruit year after year, without having adequate nourishment to sustain it; and while it is known to be quite possible to make the bed or border in which it is planted *too rich* for the time being, or when it is *first* planted, it must be equally manifest that sufficient provision should be made for its future support, when it shall yield *bushels* of fruit; for such is the amazing fecundity of the vine, that there seems to be no limit to its increase of production, under proper management.—There are vines in England now growing, that have been thrifty bearers for some hundreds of years, and yield now annually more weight of the finest fruit than I would like to name. The Hampton Court vine, I think, produces over a *ton* annually, or at least in some seasons! However, this is no rule for us, but is at least encouraging. There are very few people in our country who are yet willing to incur the time, trouble, or expense necessary to approach such results as this; but in time I suppose more attention will be devoted to the subject, as wealth and population increase, and grapes will become as plentiful in our markets, and as desirable or necessary to our citizens as some other fruits, such as apples, peaches, &c. There are nearly always particular spots about the premises of a country establishment, whether in a village or at a farm-house, where a grape-vine may be located and flourish, with very little more trouble than the mere planting. For, instance, near a pump or well; or near a gutter, through which passes the offal and refuse of the kitchen; or near a hog-pen or poultry yard, or any such place where a constant supply and *renewal* of nourishment is afforded: taking care that it is not in a place that is *too* wet, or where the roots will be embedded in a *heavy and stiff* soil, whence the moisture cannot *readily pass off;* for a *stagnant* mud-hole will not answer at all, though if there should be such a place at a considerable distance from the *foot* of the vine, it would be no disadvantage perhaps; but it should be understood that a light sandy, or gravelly loam, is the *best* soil, while a stiff and tenacious clay is the worst in which a vine can be placed. Therefore, if the latter predominate, ample preparation should be made to counteract its effects. In some parts of the country the land is naturally so rich, that little more than planting is necessary, to insure a healthy growth; (though *much more* is required to insure fine fruit;) but if the ground is naturally poor, stiff and barren, it is absolutely necessary to prepare a good bed, (or border, as the gardeners call it,) which may readily be done in the country at odd leisure times, without encroaching much upon the avocation of the farmer, and which will amply repay the outlay; but there must be a *taste* for the business, and a determination to succeed, and success will surely ensue; for where there is a *will*, there is mostly a *way*.

If the garden or yard is to be the location of your border, *and the ground is not sufficiently open to pass water readily*, a preparation must be laid over the bottom of the trench, composed of stones, brick-bats, gravel, or rubbish of any kind; the old mortar, or lime and plastering from old buildings, is unsurpassed for this purpose. If the border is to be near the house, the bottom of your trench may be drained by side-cuts, or otherwise, to connect with the foundation walls of the house, or other buildings whose walls are deeply set; but at all events the trench must be drained, or an outlet made for an excess of moisture, if there should be any; you may dig a small well to gravel or sand, or extend a small trench to some adjacent low ground, filling the same to within a foot or so of the top with rubbish, on the top of which should be placed bushes, or something of the kind, to keep the soil from filling it up too soon; then the top spit of a good grass sward should be turned over upon the bushes, and then the whole may be filled up with soil. So much for the *draining* of the trench; now for the preparation of it.

If you design cultivating some three or four vines, it will be necessary to dig a trench about eight feet wide, by about forty long, and three feet in depth: the bottom should be covered as above described with rubbish to the depth of some six or eight inches, and a good rich grass sward thrown on this rubbish to the depth of six inches more; you should now, if possible, place a layer of *bones* over this substratum, to the depth of six inches, from the smallest bone of a fowl to the largest of an ox. I am aware that it is not always easy to procure bones in sufficient quantities for the purpose, but still many may be saved and hunted up during the winter, and horn-tips or piths, besides other offal, may be procured from neighbouring tanners, such as hair, lime, scraps, old pieces of leather, old shoes, hoofs, or the entire carcasses of dead animals, &c. &c. In addition to the above, bone-dust may always be procured in the city sufficiently cheap to be an object; also guano may be used; but of these two last I shall speak hereafter.

Bones are universally admitted to be the very best kind of manure that can be applied to the roots of vines, because they are so slow and gradual in the process of decomposition, as to afford a *constant* and *permanent* supply of the proper kind of nourishment; the small ones first yielding to the effects of the surrounding soil, while the large ones will last from twenty, thirty, or even to fifty years before they will become entirely decomposed—the roots of the vine seem to have a greater affinity for bones than almost anything else, and will environ them by a perfect tissue of small fibres in every direction, so as to resemble, when viewed through a microscope, a fine gauze; beside which, they will not leave them for any other nourishment, but will instinctively cling to them. It has been ascertained by experiment to be relied on, that roots have been run along the outside of the thigh-

bone of an ox that has been sawed off and buried, would, instead of proceeding on in a straight line beyond the bone, turn short round and enter the *inside* of it, and spread its fibres and rootlets all around, so as completely to cover its inner surface. Time and space will not permit me to enlarge further on this branch of the subject. I shall now proceed to suggest a compost, with which to fill the trench.

As the spring of the year is the proper time to plant out vines or cuttings, a compost should be prepared the previous autumn and winter, to place upon the top of the beforementioned *bones*, if you can procure them, or if not, the said compost must afford the substitute. I would recommend that about as much good rich sward from some bottom meadow, or under some old fence, as will fill up say two-thirds of the trench, be carted as near to your *kitchen door, as circumstances will permit;* to this should be added, the sweepings of roads or streets, the scrapings from around hog-pens, poultry-yards, woodpile, &c., also the slacked ashes and lime from the lie-tub, beside all the offal and refuse of every description that issues from a human habitation, such as soap-suds, urine, dish-water, &c. &c. In this way a sufficient mass must be accumulated to fill your trench in the spring, which must be occasionally stirred up and well mixed, either with a plough and horses, or spade and shovel; in doing which, three or four bushels of *bone-dust* should be incorporated with it, and also about one hundred pounds of *guano*. This mass will be less heating than if partly composed of stable manure: but I had like to have forgotten one very important ingredient, and that is a pretty large proportion of sand or gravel, which renders the whole more friable, and also admits of the more effectual application of liquid manure, which, after a time, the vines will require in the shape of soap-suds, saturated bone-dust and guano, &c. &c.; soot-water is also one of the most powerful liquid manures. The trenches should be opened and *prepared* about the first of the Fourth month, or earlier, if the weather is fine and suitable, and the compost carted and thrown into them, so as to fill them up about six inches above the adjacent ground; when after remaining for a week or two to settle, they will be fit to receive the plants or cuttings.

Before closing my remarks on this branch of the subject, it may be as well to state, that it is quite possible for the border, or other place in which vines are planted, to become *too dry*, especially if the surrounding soil is naturally wet and stiff. Our climate is subject to occasional seasons of severe drought, during which periods it may sometimes be observed, that trees and shrubbery, growing in wet and swampy places, perish in consequence of the exhaustion of their accustomed moisture, while at the same time trees and bushes of kindred character, growing upon the neighbouring uplands, appear to suffer but little. If, therefore, the soil in which the border is prepared is of a stiff, cold, and adhesive quality, it will be more influenced by drought, than if of a light sandy or loamy texture; and in either case it would be better to water the vines, at least while they are under four years of age, if the season should be very dry; and even after that age they would be much benefited by it. Water, unless excessively and unreasonably applied to the roots of vines, will not injure them, *provided it can pass off freely;* it is only by being permitted to *stagnate* or *remain* about them, that it becomes hurtful.

J. S.

(To be continued.)

For "The Friend."

Avocation—pursuit of Business.

If the limitations of the Spirit of Truth were, in this day, as attentively consulted by those in business, and those about to enter into it, as they were by John Barclay, I apprehend there would be less striving to get wealth, less pride, a more successful direction of efforts in business, and more enjoyment of solid peace:—the peace which flows from the approbation of our Holy Leader, and from the consciousness that whatever may be our success, to serve *Him* is better than to serve the *world*. The following extract shows a mind well taught in the school of Christ, and accustomed to bring the precepts and doctrines of the Christian religion to bear practically on the affairs of life. It is full of meaning to many of our profession in this land. Well may those who do not make as high a profession as we, say, "Wherein do you Quakers differ from the world's people?" "You trade in all that the world trades in, and love the gain of it too." "You have, (at least many of you,) your houses furnished as richly, if not as gaily, as others. Your carriages, &c. are fine and costly; your tables are sumptuous, and yet you profess to be led in *all things* by that divine principle which George Fox was led by, and which led him out of all these things."

But here is the place where many turn back sorrowful, and go no more with their suffering Lord. Non-conformity to the world is too hard a doctrine—it imposes too heavy a cross—and the choice of many is, to tamper and temporize, until their spiritual eye has become so dim, that they cannot discern the snares of the devil before they are caught in them; and being once in, they try to appear the best, both to the world and to the true Seed; but in so doing they directly fall into another snare, artfully laid in an hour when they are busy in glossing over the former error, instead of honestly acknowledging it, and humbly retreating from such dangerous ground; so from one entanglement to another they go on, carried smoothly and thoughtlessly down the current of custom to the sluggish lake of apathy or lukewarmness, where men may swim in wealth, but Quakers die. The lightness of the external badges of their profession may buoy them up for a time, but it will soon be known to whom they belong.

To please every one, to be well thought of by all, and to gratify any by deserting principle, are aims too low for the Christian. If we desire to be true to the cause of our Lord and Master at all times, and in all situations, we shall be bound, as the world is now, to deny it in many of those specious forms in which we seem willing to join the hand of fellowship. That business, in which one cannot feel the approbation of his Heavenly Father, and does not habitually look up to him for direction therein, and cannot feel, too, that in pursuing it he is doing what is useful to some and hurtful to none, is a dangerous business.

Having unexpectedly extended my remarks, I offer the extract from J. Barclay's writings, in the hope, that it may encourage some to thoughtfulness in the ordering of their outward affairs, which however are closely connected with their inward peace.

Seventh month, 30th, 1845.

"Third month 13th, 1817.—I think it right at this time to set down my opinions, or rather such opinions as I conceive to be sound and good, relative to the subject of business: I fear many of my near and dear friends have much mistaken my ideas on this matter; and perhaps I myself have not entirely acted up in every respect to that standard, into which the Truth leads those who follow its dictates. I believe that it is good for man to earn his livelihood by the sweat of his brow. If any one has, or ever comes to have sufficient for the support of himself and family,—by a sufficiency, I do not mean that which will satisfy all his *desires*, nor that which may raise his family above the sphere in which they were born, neither that which will furnish his children with large capitals to enter lucrative or extensive concerns,—but if he has wherewith to support himself and family in a moderate way of living, and to afford his children an useful education, the knowledge of some honest employ, and a little to begin with,—it is enough. I am inclined to think, that such an one should consider, whether it be not right for him to give up his business to his children, to faithful dependents, or to relations that want it; unless he be of a disposition that can hardly find occupation for his mind out of business, and in this case, let him continue to employ himself in it, taking only a small share of the profits. With respect to charity, let not any in trade nicely glean their vine of the fruit with which the Lord hath so abundantly blessed them; but let them gather sufficient, and the rest let them leave for the portion of the poor. For my own part, if way open for my going into business, I believe it will be the safest for me to engage in such an one as is moderately profitable, yielding regular returns, and tending to the general and substantial welfare of mankind, to the injury of none, and which will not take up much attention or anxiety. But especially I desire, that I may never sell to others any article which has an evil tendency, or which evidently and often is misapplied. With respect to this particular, I have lamented to see that Friends, who are fearful lest they should give way to the spirit of vanity, pride, and extravagance, and who on that account decorate neither their persons nor houses, nor even allow their servants to dress gaily,—that these should yet feel easy to deal to others, things which they disapprove of for themselves;—that they should not hesitate to buy and sell such articles, as they

well know are inconsistent and incompatible with the pure teachings of that principle, by which they profess to be led. This matter has impressed me much. I know that by adopting this sentiment, I show my disapprobation of the conduct of many sincere-hearted Friends, and I am also aware how few descriptions of occupation in life are entirely free from this objection. Nevertheless, I do believe that the sincere-hearted amongst us will not hesitate to give up that in their outward concerns, which they see and know to be an encouragement to evil in any shape. That these may come to see this matter, as clearly as I do at this present time, is the warm desire of my soul."

Fondness of the South Sea Islanders for Bathing.

Playing in the surf was another of their amusements, and is still much practised. It is a beautiful sight to see them coming in on the top of a heavy roller, borne along with increasing rapidity, until they suddenly disappear. What we should look upon as the most dangerous surf, is that they most delight in. The surf-board which they use is about six feet in length and eighteen inches wide, made of some light wood. After they have passed within the surf, they are seen buffeting the waves, to regain the outside, whence they again take their course with almost the speed of an aerial flight. They play for hours in this way, never seeming to tire, and the time to see a Hawaiian happy, is while he is gambolling and frolicking in the surf. I have stood for hours watching their sport with great interest, and I must say, with no little envy.

In another place Captain Wilkes says:—I was very much amused with the sight of a number of little children, that could but barely creep, crawling into the deep water of the enclosed spaces along the path, and paddling about with as much confidence as if it were their native element, and seemingly more at home than on land. They reminded me of ducklings. No regard seemed to be paid to them by the older ones or their parents; and it was a matter of surprise to them that I should think it anything extraordinary. Although these young children could not exactly swim, yet by the movements of their arms and legs, they contrived to make progress, and keep their heads well above water.—*Exploring Ex.*

John Frith, a protestant martyr, was born at Sevenoak, in Kent, educated at Cambridge, and afterwards chosen a junior canon of Oxford. In 1525 he became acquainted with Tindal, who was the instrument of sowing the seed of the pure gospel in his heart. His principles becoming known, he was imprisoned for a time with several others, some of whom died with severe usage. Being released in 1528, he went to the continent, where he spent two years, and became greatly confirmed in the protestant faith. Two years after, leaving his wife and children in a place of safety, he ventured to visit England; where after awhile he was arrested by Sir Thomas More, (whose work on Purgatory he had confuted,) and committed to the tower. On the 20th of June, 1533, he underwent a public examination at St. Paul's, before the assembly of bishops, and for his *fearless and inflexible* defence of protestant principles, was condemned to be burnt at Smithfield. A young man named Andrew Hunt suffered with him. With a courage that astonished the spectators, Frith embraced the faggot and the stake, smiling amidst the flames, and praying for the forgiveness of his enemies. He suffered in the prime of life, July 4, 1533.

It is said there was a time, when, owing to the impression made by his exeellent character on the servants who had charge of him, he might have escaped; but to an offer of the kind, he replied, "Before I was seized I would fain have enjoyed my liberty, for the benefit of the church of God; but now being taken by the higher power, and delivered into the hands of the bishops to give testimony to the religion and doctrine, which, under pain of damnation, I am bound to maintain and defend; if, therefore, I should now start aside, and run away, I should run away from my God, and from the testimony of his Word." He was the author of seven or eight valuable treatises, and was the first man in England who professedly wrote against the opinion that Christ's bodily presence is in the sacrament.—*Middleton.*

What a change has taken place in Christendom respecting the right to torture men for their principles, attributable to the illuminating and softening influences of the Omnipresent Spirit of the Holy Author of the Christian religion. We can hardly conceive the obliquity of the mind that could imagine the cause of Christ required the sacrifice of a human being for his principles, or that truth could be promoted by it. The sufferings of the present day seem hardly worthy of comparison with what the martyrs and the first Friends endured; yet there would be further change among professing Christians, did the meek and lowly Redeemer truly reign and govern as Head of the visible church.

Weeds in Alleys.—It is said that weeds may be entirely destroyed for years by copious watering with a solution of lime and sulphur in boiling hot water. This, if effectual, will be highly important to sueh as have garden gravel walks, pavements, &c., through which the grass and weeds grow up. The following method is pursued at the mint, in Paris, with good effect: 10 gallons water, 20 pounds quiek lime, and 2 pounds flour of sulphur, are to be boiled in an iron vessel; after settling, the clear part is thrown off and used when needed. Care must be taken, for if it will destroy weeds, it will just as certainly destroy edgings and border flowers, if sprinkled on them. Weeds, thus treated, will disappear for several years.—*Indiana Farmer.*

Translators of Chinese.—The Boston Medical Journal notices as a singular circumstance, the fact, that the British government are now employing two natives of the United States to translate all the public documents issued by the Chinese authorities of importance to be known. This is a deference which England is not accustomed to pay to American genius, and for which there must exist the strongest reasons.

Hieroglyphics.—The Paris correspondent of the Boston Atlas says: "The royal printing-office, which already possesses founts of type in upwards of a hundred languages, twenty of them Oriental dialects, has added the ancient Egyptian hieroglyphics. Attempts to reproduce them typographically have been made several times in England and Germany, but relinquished on account of the differences of size. M. Dubois has succeeded triumphantly, and furnished drawings for a fount of 1500 characters, 800 of which are already cast."

To Preserve Butter Fresh.—The Arabs melt their butter over a slow fire, which expels all the watery particles. It will then keep without salt; and the Irish have adopted with success a smiliar mode for exportation to the East Indies.

THE FRIEND.

EIGHTH MONTH, 16, 1845.

We are indebted to a kind Friend of Dublin, to whom we have been heretofore obliged, for a eopy of the printed London General Epistle, issued by the late Yearly Meeting,—to which we intend giving an early insertion.

Wanted.

An active young man is wanted in a Dry Goods and Grocery store, by a Friend in a neighbouring village. One from the country, with some knowledge of the business, would be preferred, to whom reasonable wages will be given. It is desirable to have one who looks towards a permanent situation. Apply at this office.

DIED, on the 20th of Fourth month last, near Ballinderry, Ireland, SARAH, wife of Jacob Green.

——, on the 17th of Seventh month, aged nearly fourteen years, RHODA, daughter of Beriah and Sarah C. Kenyon, members of Chester Preparative and Monthly Meeting of Friends, near Richmond, Wayne county, Indiana, and recently from the state of New-York. This dear child manifested through the course of her sickness of a little more than three months, a degree of fortitude, resignation and patience rarely found in a child of her years. Her disease being of a complicated nature, her suffering at times was very severe; yet she was never heard to utter a murmuring or fretful word through the course of her sickness; and near the close, she told her parents, and friends present, that she was ready, and going home to be happy; calling on all present, individually by name, taking them by the hand, and bidding each farewell. She said that she loved every body, and Jesus above everything else; and often expressed that she felt very happy in her mind through the course of her illness. Her friends have a satisfactory evidence that their loss is her everlasting gain.

☞ Thomas Eastburn died the 8th of Sixth month, and not Fifth month, as stated in last week's paper.

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For "The Friend."

PROPRIETARY CORRESPONDENCE.

(Continued from page 370.)

Last week, the downward career of the Proprietor's eldest son was traced to its unhappy close. Springett, the eldest grandson in that line, would in the usual course have inherited the Proprietorship. But William Penn, designing to exclude that branch of his family from succession in the government, had, by his will, constituted a trusteeship for the benefit of his children by Hannah Penn, his second wife.

William Jr., as before-mentioned, contested the will in Chancery, and Springett, after his death, continued the suit. Though represented to be an amiable young man, he does not appear to have been devoid of spirit. Pending the contest, he thought fit to try his hand at the Proprietorship. In 1724, he addressed a very animated epistle to Governor Keith, who by this time had fallen into disrepute and quarreled with the Secretary, from whom, in token of his displeasure, he had taken the "Lesser Seal." Springett ordered him to restore it, but the governor proved disobedient, and kept the seal to the end of his administration.

Springett assumed the tone of a master. "I shall now briefly tell you, that your conduct for some time past has given an uneasiness here; but I am willing, with others, that you should have a farther opportunity of rectifying it: the only method for which will be to act in all things in concert with the Council." "Pray make it your study to preserve peace and a good understanding among all the people; and to encourage virtue, sobriety, and trade. And if you employ your authority to suppress all that levity among the common people of which I have had some instances, it will be more for your honour here than the contrary politics. I cannot take your usage kindly, of so old a friend to the family as James Logan, and I desire he may be forthwith reinstated in all the places and power, as far as he will accept of them, in which my grandfather, who well knew him, thought fit to place him. And if you live not well together, I am persuaded it will be your own fault; an account of which, by the next letters from thence, will be very agreeable."

Keith was superseded, Sixth month, 1726, by Patrick Gordon, who took an early opportunity to inform his Council, "That he had an express instruction from the Honourable Proprietor's family, to restore the Lesser Seal into the custody of Mr. Logan, as Secretary of the government, of whose fidelity and zeal for their service they were well assured."

But, to return again to the period of William Penn's recall to England, from which the history of his son has led us. It will be recollected that a project was on foot to deprive him of the government, and vest it in the crown. In reference to this he wrote to Logan:—"I must renew my pressings upon thee about returns, for I perceive by the votes of the day, the House of Commons have ordered the state of the Plantations to be laid before them. And just now a lawyer sends me word, he is offered to be feed against me by Col. Quarry, who is now come to do us all the mischief he can. Hasten over rents, &c., all thou canst, for many call upon me for old scores, thinking I have brought over all the world with me. The war is likely, and goods bear a price. Deer skins and bear skins, tobacco,—good by itself and bad by itself,—and then one sells the other."

"The Jersies' surrender is an ugly preface. However, there is a higher hand to which I look. Let us do our duty, and leave the rest with God."

And again he writes, the 24th of Twelfth month, 1702.

"Send me all the silver thou canst get anywhere, or of anything, as plate, &c., rather than leave me destitute. For such expenses as I am put to, (and small presents too,) cannot, with my family, be supported, without supplies, and speedy ones too. I never was so low and so reduced. For Ireland—my old principal verb—has hardly any money. England severe to her—no trade but hither—and at England's mercy for prices, (save butter and meat to Flanders and the West Indies)—that we must go and eat out half our rents, or we cannot enjoy them. I have great interest, as well as my son's settlement to deduct, with three or four per cent. tax here, and 20 and 26 per cent. for exchange from Ireland to England to answer. [He had property in Ireland, on which he had borrowed money largely, and had interest to pay, as well as an allowance settled on William, out of the income.] I therefore earnestly urge supplies, and by the best methods and least hazardous.

"I know thy ability, I doubt not thy integrity, I desire thy application and health, and above all, thy growth in the feeling of the power of Truth; for that fits and helps us, above all other things, even in business of this world,—clearing our heads, quickening our spirits, and giving us faith and courage to perform. I am sorry to find by thine, thou art so much oppressed in thy station, and wish I could make it lighter. If my son, (whose delay was from your sickness and New York's, aggravated here; and just now his wife's,) will apply himself to business, he may by the authority of his relationship, &c., render thy post easier to thee. I know the baseness of the temper of too many of the people thou hast to deal with, which calls for judgment and great temper, with some authority."

"This year, the customs upon goods from Pennsylvania, amount to £8000. The year I arrived there, 1699, but to £1500 at the most. A good argument for me and the poor country. It has a greater regard here, and made the care of an officer, (as well as Virginia and Maryland) at the custom house. New York not the half of it.

"But oh, that we had a fur trade instead of a tobacco one—and that thou didst do all that is possible to master furs and skins for me, they bear more, especially such as thou sent me. Had I but two or three chests of them, I could have sold them for almost what I would; 16, aye, 20 shillings a skin, at this juncture."

Logan had previously written to him in no very encouraging terms:

"Those unhappy expensive mills have cost since, at least 200 in dry money, besides several other accounts upon them. The town, (the Globe) mill, (though before, £150 had been thrown away upon her, through the miller's weakness and C. Empson's contrivance,) does exceeding well; and of a small one, is equal to any in this province. I turned out that old fool, as soon as thou wast gone, and put her into good and expeditious hands.

"Bills, I could procure none but with dollars; of which, with great difficulty, I procured enough to buy st'g £60, &c. * * but to supply this [defect] the best I can, I have shipped 8 tun of flour, one tun of bread, 5 tun of beer for Barbadoes; I have bought between thirty and forty tun of good logwood, cost about £500—a bargain I took out of the hands of all the English traders, who much begrudged it to me, because of the conveniency of freighting it hence."——"I can get no manner of peltry. I have bespoke, &c., but can see no hope of dealing that way, without driving a trade and trusting those sorry fellows; which will by no means suit our circumstances. Bear skins sell at 12*sh.* per piece, which I doubt is too high. Frequent advices and fresh price currents, are great advantages to those under my circumstances, and if some prints be

thrust in, it pleases, thou knowest, us poor mortals on this side the world."

"At our parting, I was no judge of the difficulties of my situation. In respect to the terms between us, 'tis impossible for me to stand to it. I am engaged in the business both of the Commission [of Property] and the Returns [collections and remittances]; above three-fourths of the first of which, (notwithstanding my three partners,) lies entirely upon me. And yet I have no manner of consideration for it. While another has a salary, and at least 7 or 8 shillings in every patent more than I; and without any other trouble than affixing a seal, and causing them to be once transcribed. Whilst I, who am at all the charge and care, (as all the country can witness,) and without whom not one of them will dispose of anything,—who keep the office and answer all, who keep with my own hands all those laborious minutes, (the exactest piece of that nature that ever was seen in this province,) and, in short, who have the whole management laid upon me in every respect, to have so different a consideration, makes it sometimes look a little odd." "All that I am, or can do, is entirely devoted to thy service, without any other ambition, (as thou wast pleased once to hint to me, for my hopes there are over,) and seeing I am exhausting the flower of my age and prime, I must expect due requitals."

"We shall be exceeding glad to see master William, and for my part never be wanting in anything that may tend to thine or his interest and honour: but I hope he will come as little as possible forewarned with prejudice against any, and then I shall to my utmost, endeavour to give him the most impartial information. I wish thou hadst been pleased to mention whether his family come or not, and whether for a stay."

"It is generally believed here, that upon the vote of the House of Commons that the state of plantations should be laid before them, the charter governments will be handled among the rest; and that the war will oblige the parliament to carry on that act of annexing them to the crown, for their better security and defence. Nor can I find any, even of our Friends, desirous that it should be otherwise; provided thou canst make good terms for thyself and them; for they seem both weary and carcless of government."

On the subject of collcctions, he informs Penn: "People will not pay without distress, (Friends are willing, but not to bear all the burden themselves, whilst others obstinately save their money,) and none can be prevailed on, without much reluctancy and compulsion, to do that unkind office to their neighbour. In Bucks, (exceedingly degenerate of late,) they pay none; nor will any levy by distress, choosing rather to be fined for their omission."

"Thy dispute at home, the war, the example of the Jersies surrendering, makes this government too precarious to be called one."

William Penn had expressed his expectation that the Secretary would be materially relieved from the pressure of affairs which rested so heavily upon him, by the co-operation of his collcagues in the Commission of Property; which drew from James Logan some further remarks upon the subject, chiefly interesting in reference to the standing of men of high repute in their day and generation, and whose memory has come down with solid claims to the respect of their posterity.

"The Commissioners still sit pretty duly to the business of property; but Edward Shippen, much thronged in his own affairs, and has the faculty of understanding little but those. Yet he has been true and well-inclined, according to his ability, and I hope will continue so. But the Corporation has done him no kindness. [He was chosen first Mayor of the city, under the charter of 1701.] I wish thine, by any art, could be made his business, and then none would equal him.

"Thomas Story, with a resolution taken up not to give any offence, besides his own inclination, avoids as much as possible any trouble of that kind, (being exceeding uneasy to him,) and is desirous of being released; as I suppose thou wilt shortly hear from his own hand.

"Griffith Owen is steel to the very back, were he very capable. But none of these will concern themselves further than that bare commission, except in some few things I force upon them.

"Nothing can be expected from any thou canst send from thence, for they never proved well yet. Thyself it is, therefore, must stand the main wheel, and I doubt not it will amply repay thee."

"Is. Norris, in 1699, writing of the arrival in Philadelphia of Roger Gill and Thomas Story, says: 'Thomas seems to take most with strangers, as being very intelligible to the most curious observer, and delivers his matter safe from the most captious critic. He was bred a lawyer, but has laid that aside for the Gospel. His conversation as a man is sweet, gentle, and exceeding affable; his spirit as a Christian extraordinary humble, and I have observed him to watch even against his own abilities, least they should appear to exalt him in the opinion of any.'

"He settled in Pennsylvania at this time, where he was Master of the Rolls, and Keeper of the Great Seal. He married Ann, daughter of Edward Shippen, and received as part of her portion the large house in Second street, afterwards belonging to J. Logan, and pulled down to make room for the present Bank of Pennsylvania."

(To be continued.)

The Sting of a Bee, it is asserted, owes its poisonous nature to its being an *acid;* and therefore liquor potassia, by neutralizing the acid, becomes one of the best remedies. As it is very caustic, and corrosive to the skin, it must be applied to the precise spot, on the point of a pin, or on the tip of a camel's hair pencil.

A late paper states that there are twenty-two thousand deaf and dumb in France; education is provided for only seven hundred.

Daring Adventure, and Escape from a Volcanic Eruption.

When we ascended the bank it became evident that the eruption had taken place at the smaller crater; this gave rise to much uneasincss respecting the party that had gone down. I searched with my glass in every part of the crater, but saw no one, although I was convinced that they could not have proceeded up before us. When I returned to the encampment, Dr. Judd was not to be found there, and nothing had been heard of him.

I therefore felt great relief, when, in about a quarter of an hour, I saw the party returning. On greeting Dr. Judd, I received from him the following account.

After he left me, he proceeded with the natives down the ravine into the crater; thence along the black ledge to its western part, where he descended by the same toilsome path that had been followed a month before. After reaching the bottom, he found a convenient steam-hole, whence a strong sulphurous gas issued; and he then arranged the apparatus for collecting it. This was found to answer the purpose, and was readily and completely absorbed by water. The gas was then collected in a phial containing red-cabbage water turned blue by lime, when it became intensely red.

Dr. Judd then sought for a place where he might dip up some of the recent and yet fluid lava, but found none sufficiently liquid for the purpose. Failing here, he proceeded towards the great fiery lake at the southern extremity of the crater. He found that the ascent towards this was rapid, because the successive flowings of the lava had formed crusts, which lapped over each other. This rock was so dark in colour as to be almost black, and so hot as to act upon spittle just as iron, heated nearly to redness, would have done. On breaking through the outer crust, which was two or three inches thick, the mass beneath, although solid, was of a cherry red. The pole with which the crust was pierced, took fire as it was withdrawn. It was evidently impossible to approach any nearer in that direction, for although the heat might not be so intense as to prevent walking on the crust, yet the crust itself might be too weak to bear the weight, and to break through would have been to meet a death of the most appalling kind. Dr. Judd, therefore, turned towards the west bank, on which he mounted to a higher level over stones too hot to be touched, but from which his feet were defended by stout woollen stockings and sandals of hide, worn over his shoes. When he had proceeded as far as he could in this direction, he saw at the distance of about thirty feet from him, a stream of lava running down the declivity over which he and his companions had ascended. Even this distance was too great to be reached over, and the intervening rocks had become so heated by the continual stream, that they could not be traversed.

At this time they were very near the great lake, but could not see its surface, which was still about twenty feet higher than the spot

where they stood. Jets of lava were, however, observed rising about twenty-five feet, and falling back again into the lake. Dr. Judd now despaired of gratifying his own wishes and mine, by obtaining lava in the liquid state, and ordered a retreat.

On his return, the party passed the small crater which has been spoken off, and which, by comparison with the larger one, appeared cool. Smoke, and a little igneous matter, were issuing from a small cone in its centre; but with this exception, a crust of solid lava covered the bottom. On the sides of this crater, Dr. Judd saw some fine specimens of capillary glass, "Pele's hair," which he was anxious to obtain for our collection.

He, therefore, by the aid of the hand of one of the natives, descended, and began to collect specimens. When fairly down, he was in danger of falling, in consequence of the narrowness of the footing; but in spite of this difficulty, his anxiety to select the best specimens enticed him onward. While thus advancing, he saw and heard a slight movement in the lava, about fifty feet from him, which was twice repeated, and curiosity led him to turn to approach the place where the motion occurred. In an instant, the crust was broken asunder by a terrific heave, and a jet of molten lava, full fifteen feet in diameter, rose to the height of about forty-five feet, with a most appalling noise. He instantly turned for the purpose of escaping, but found that he was now under a projecting ledge, which opposed his ascent, and that the place where he had descended was some feet distant. The heat was already too great to permit him to turn his face towards it, and was every moment increasing; while the violence of the throes which shook the rock beneath his feet, augmented. Although he considered his life as lost, he did not omit the means for preserving it; but offering a mental prayer for the Divine aid, he strove, although in vain, to scale the projecting rock. While thus engaged, he called in English upon his native attendants for aid; and, looking upwards, saw the friendly hand of Kalumo—who on this fearful occasion had not abandoned his spiritual guide and friend—extended towards him. Ere he could grasp it, the fiery jet again rose above their heads, and Kalumo shrunk back, scorched and terrified, until excited by a second appeal, he again stretched forth his hand, and seizing Dr. Judd's with a giant's grasp, their joint efforts placed him on the ledge. Another moment, and all aid would have been unavailing to save Dr. Judd from perishing in the fiery deluge.

In looking for the natives, they were seen some hundreds of yards distant, running as fast as their legs could carry them. On his calling to them, however, they returned, and brought the frying-pan and pole. By this time, about ten or fifteen minutes had elapsed; the crater was full of lava, running over at the lower or northern side, where Dr. Judd was enabled to dip up a pan of it; it was however, too cold to take an impression, and had a crust on its top. On a second trial, he was successful, and while it was red hot, he endeavoured to stamp it with a navy button, but the whole sunk by its own weight, being composed of a frothy lava, and became suddenly cold, leaving only the mark of the general shape of the button, without any distinct impression. The cake he thus obtained, (for it resembled precisely a charred pound cake,) was added to our collections, and is now in the hall where they are deposited. This lake I have designated as Judd's Lake, and believe few will dispute his being entitled to the honour of having it called after him.

Dr. Judd now found that he had no time to lose, for the lava was flowing so rapidly to the north, that their retreat might be cut off, and the whole party be destroyed. They therefore at once took leave of the spot, and only effected their escape by running. When the danger was past, Dr. Judd began to feel some smarting at his wrists and elbows, and perceived that his shirt was a little scorched. By the time he reached the tents, and we had examined him, he was found to be severely burned on each wrist in spots of the size of a dollar, and also on his elbows, and wherever his shirt had touched his skin. Kalumo's whole face was one blister, particularly that side which had been most exposed to the fire.

The crater had been previously measured by Dr. Judd, and was found to be 38 feet deep by 200 feet in diameter. The rapidity of its filling (in twelve minutes) will give some idea of the quantity of the fluid mass.—*U. States Exploring Ex.*

From the London Friend.

Memoir of the late Frederick Smith.

WRITTEN BY HIMSELF.

(Continued from page 374.)

The path I had to tread seemed different from that into which many others had been introduced, but to which, after struggling for a time, I was generally obliged to submit; this led me to feel for other [fellow travellers] in the strait and narrow way, whose exercises were different from those of many who had obtained their religion by education. In some of the Meetings for Discipline which I attended, I was brought very low, by observing the off-hand way in which some who had not been baptized through suffering, conducted the affairs of the church; and [I also] had silently to mourn over those who, as delinquents, had become the objects of the discipline, having often to look back at my own state, when in bondage and captivity in the days of my youth; the recollection of which I considered a great favour, being thus preserved from thinking too highly of myself, or from a disposition to say, "I am holier than thou." The narrow path into which I was led, occasioned Friends to exercise a tender care over me; those of more experience than myself, watched over me for good, lest the enemy might deceive me by some of his transformations, which he usually attempts in the early days of the espousals of the Lord's children. The goodness of the Lord is great, and sometimes his visitations are marvellous, beyond the comprehension of man. Such has been his condescension, that we have been instructed in the night season, at times when we have been ready to faint, and when human help seemed unavailable. How shall I recount his loving-kindness during the travail of my soul!

I suffered sore conflict from a fear of having mistaken an apprehended duty; more especially as some of my friends had queried with me, whether this had been the case; for though I could not see that I was in error, yet I was not certain that it was not so. Whilst in this situation, my mind was much tossed, and I had the following dream:—

I thought I was with some friends with whom I was particularly intimate. They were viewing a newly erected building which seemed to them to want a little repair; and just as I was about to give an opinion, I was secretly told that I had nothing to do with that matter, my business was to keep the right hand road; and upon looking about, I observed there were two roads before me, the one to the left seemed broad and pleasant, that on the right was very narrow and rugged, which latter I took. It was with some difficulty I could get along; but after labouring for some time, I got to the end of this narrow way, and came to a pleasant green field. As soon as I entered this open space, I felt my mind so overcome with the enjoyment of Divine love, that I burst into a flood of tears. O! the love I felt to the Almighty! it is beyond expression. I inquired the name of the place where I was, and was answered, "It is Heaven." I remained under this sweet impression of heavenly enjoyment for a considerable time; and when I awoke, I continued praising God for his goodness to my soul, the rest of the night. I was instructed to believe, that the newly erected house, which my friends apprehended wanted a little help, was myself, but that I was to hear, and not contend; that I was steadily to follow my Guide, and he would lead me in the right path, and my reward should be sure.

[I apprehended] there were few who had to endure greater conflicts than myself; yet there were times wherein my gracious Master was pleased to favour me with his life-giving presence; and although [I was still] in my infancy as to religion, I could discern the states of others: but I kept these things much to myself. As Mary did, "I pondered these things in my heart," thinking it not right to disclose the King's secrets. I thought it was not improbable, that at some time I should be called to the ministry; having at seasons to wade through the rubbish. This the exercised traveller is not unfrequently obliged to do, before he can reap the reward of his labours. I was, at times, ready to cry out to those who were standing in the way, and were not only idle themselves, but hindered those who were anxious to do the Master's work. I was not, however, hasty in this matter, the time not being fully come. I believe I sometimes heard the Shepherd's voice, although like Samuel, I did not then fully know from whence it proceeded.

Among the occasions of my spiritual conflict, was that of infidelity; this sore trial was altogether sudden and unexpected. I was one day looking over a review, and read a short

sentence, which was an extract from the work of a deistical writer. It was like an arrow which made a deep wound in a vital part. I instantly became beclouded with doubts, and so distressed that I knew not what to do. I thought all I had been building up was in vain, and that there was no certainty as to the Christian principle. I felt it was an [attempt] of the enemy to ensnare me, and I was permitted for a season to doubt. I dared not open my mind to any one on the subject, lest it should be suspected that I was not sound in the faith. Thus I was brought to a full dependence on the Lord alone for help, believing that he only could cure the wound thus received. I endeavoured to keep my mind as quiet and easy as I could, trusting that the mystery would, in the right time be unfolded. I was six weeks under this exercise; great were my cries to the alone Helper, and he heard me. Being at a meeting at Hammersmith, the Master saw meet to open my understanding, so that those things which had disturbed my peace, became clear and beyond all doubt, and towards the close of the meeting, I had an evidence given me, that what was now opened to my view, was not [exclusively] for my own individual instruction; but that there was a state then present who had drank large draughts of infidelity. I had not however strength to open my mouth in the meeting. Towards the close, a Friend expressed somewhat in the line I had been exercised in, which in some degree relieved me. On my return to London with a Friend, I mentioned the apprehension I had respecting the state above mentioned; he informed me I was right, there having been a Unitarian preacher present during the whole of the meeting.

The close of the year 1788 was a time of great exercise to my mind, and I experienced the buffetings of Satan in various ways. I was, notwithstanding, desirous under all, to attend to the secret instructions of my holy Leader; and great were my cries, that I might not be permitted to fall, or be led into error; so that my attention seemed much fixed, even as to my outward movements, to know his voice. One First-day morning, I had an impression, although so gentle as scarcely to be perceived, that it would be right for me to go to Hammersmith Meeting, which began at eleven o'clock. I could hardly come to a determination, when the clock struck ten. There was no time to spare, the distance to Hammersmith being five miles, so I even concluded to go there, and walked very fast. When I came to the wall beyond Knights-bridge, a man joined me and walked beside me without saying a word; we both turned in to the meeting-house. It was a precious meeting, and when it concluded I hastened back and attended Westminster Meeting, which began at two o'clock. On my return, the same man joined me again; and all the conversation that passed between us was, I asked him, "Whether he had been among the Methodists?" to which he replied, "Yes." We walked on together for some distance, but he could not keep up with me. Some weeks after this, I observed him come into Westminster meeting, and sit down very solidly. He came again in the afternoon, and continued to attend [meetings on First-days] for some weeks, after which I told him we met on Fifth-day mornings also; whereupon he became a regular attender of [our mid-week meetings.] After a time I took some [further] notice of him; and he once told me, that having become much dissatisfied with continuing with the Methodists, he had, on the day we walked together to Hammersmith, gone out with a view of observing which way Providence would lead him, and whichever way that should [appear to be], he meant to try it; and if he could be easy therein, to follow it; that seeing me walking very fast, he concluded I was going to some meeting, and he determined to follow me; that he felt so much peace whilst in meeting, that he believed it would be right for him to give up to [attend our meetings,] which he could not at first do. But when he saw me, as being resident in my neighbourhood he often did, his conscience struck him for his cowardice; and at last he was obliged to come and sit with us. He was a solid man, and was afterwards received as a member among us. I [record] this, to show the necessity of ever attending to the tender feelings of the mind, and of taking care not to throw them hastily by, without giving them due consideration.

Although the following account may not be considered as a part of my memoirs, yet as it has afforded me instruction, I shall here narrate it. J. C. was a person, who in the early part of his life resided at Bristol, but afterwards near London. He had been disunited from the Society of Friends for several years, but occasionally attended Friends' meetings. For a year or two past, he had become attached to myself and family, though on the whole not much so to Friends [as a Society]. He was at this time more than ninety years of age. One evening he came to drink tea with us, [and in conversation, alluding to a young man who was of our company, he said,] "I remember the time when I was as plain a Friend as he is," and went on to inform us, that when he was a youth, though his parents were gay, and very little of Friends in appearance or otherwise, yet himself was seriously inclined, regularly attended our religious meetings, was particular in his attention to the plain language, also in his dress, and in keeping his father's books according to the practice of Friends, as to the names of the days and months. When he was about twenty-one years of age, as he was sitting very solidly in meeting, and under a close exercise of mind, he apprehended himself called upon to say a few words in the line of ministry, which through weakness and fear he neglected to do. He had the same impression on his mind, at several meetings afterwards, to all of which he neglected to attend; and at last determined never to expose himself in that way. The frequency of these impressions, and his distress on account of his refusal to attend to them, at last had a sensible effect on his bodily health, which being observed by his father, he requested a physician who was intimate with the family, to find out what his complaint was, and to prescribe for him. This he attempted; but finding medicine to be of no use he told his father that he believed his complaint was out of his reach, and that he apprehended his disease was on the mind, adding that if he could discover the occasion of his distress it might lead to a means of his relief. Accordingly his father, in a very affectionate manner, told him what his apprehensions were, and withal, that as he knew he tenderly loved him, if he would let him know the cause of the melancholy which seemed to oppress him he might depend on his doing all in his power, as a parent, to make him happy. After urging him for some time, he confessed that it arose from a disobedience to revealed duty, as above related, and that now all power to do the Divine will was taken away, so that his life was became miserable. His father urged him to comply with the holy requisition, but he told him it was now too late, he had done violence to his best feelings, and that he should never have a visitation of the like kind any more. His father again consulted the physician, who advised him to send him some distance from his friends, which was speedily done, and his father gave him the superintendence and management of some mines in Wales. Here the tendering impressions of religion were soon lost, and instead of them he had a settled gloom and continued distress of mind, so that many times he feared his senses would become affected. He said he remained for twenty years together under these truly afflicting feelings, and thought at the end of this time he seemed to get over these unhappy feelings, yet they frequently returned for years together, during his long life. He added, that possessing a good understanding, he had a turn for mineralogy and chemistry, and was considered superior to most in his day, having made many improvements in these sciences; and that other persons had richly reaped of his labours; but that everything as to himself had failed of success. A blast had overtaken all his endeavours; and though never extravagant in his own expenses, he became reduced in his circumstances, and was now literally living on the bounty of others. He was taken ill when nearly a hundred years old, and during his illness showed no marks of religious sensibility.

(To be continued.)

Onions.—The average yield of this crop, (in the county of Essex, Mass.,) is 300 bushels per acre, sometimes as high as 500 or 600 bushels. The ordinary expense of manure and labour to an acre, may be estimated at double that required for Indian corn: this estimate is believed to be ample to cover all that will be requisite for a series of years, especially when it is taken into view that much of the labour of weeding and gardening may be done by children. For ten years past, some 30,000 to 60,000 bushels in a year have been raised in the single town of Danvers. The average value of the crop, when brought to market, is fifty cents per bushel, one hundred and fifty dollars per acre. In what way can so fair a profit be realized from the land?—*Proctor's Address.*

For "The Friend."

HISTORY
OF THE RELIGIOUS PROGRESS OF THE "PEOPLE CALLED QUAKERS" IN PENNSYLVANIA.
BY SAMUEL SMITH.

(Continued from page 372.)

CHAPTER II.—The first introduction of the People called Quakers into New Jersey and Pennsylvania, with the visits of John Burnyeat, William Edmundson, and others.

1665.—Several of the People called Quakers had removed to settle at Middletown, and other places, in East Jersey, before the year 1665. In that year arrived the first ship from England that brought any of them to the western part; she landed her passengers at Salem, where many of them remained. In the year 1677, others followed, and settled at Burlington and Gloucester. Afterwards they continued coming fast; so that there were many settlements of them in New Jersey, before William Penn had obtained his grants of Pennsylvania; in 1681 and 1682, several ships arrived there, and more quickly followed. So that from this time forward, the settlement, in both provinces, increased to a degree that could scarcely have been imagined but a few years before.*

1671.—It was in the year 1671, that John Burnyeat, one of the first ministers in the Society of Friends, being on his second religious visit to the churches of his brethren in North America, (his first having been in 1665,) and at Long Island hearing of some Friends at Middletown, in East Jersey, came to visit, and had some meetings among them; after which he returned to Long Island.

1672.—In the year 1672, our worthy Friend George Fox passed through New Jersey. He first came from Jamaica into Maryland, and there meeting with John Burnyeat, Robert Withers, and George Pattison, they together went from thence to New England by land. In their way thither, they touched at Newcastle, and from thence with much difficulty crossed Delaware. By the help of guides they rode through the woods to Middletown, when George Fox visited the Friends thereabouts, and after a short stay at the house of Richard Hartshorne,† were by him carried over the bay to Long Island. After the first had completed his visit to the eastward, he returned by the way of New York to Middletown, and thence went to Shrewsbury, where, at that time, was a meeting of Friends, a meeting-house building, and a Monthly and General Meeting established, for keeping good order and government. During his stay there, an uncommon accident happened, which for the use it may be of to others in a like circumstance, deserves particular mention. One John Jay, a Friend of Barbadoes, who came with George Fox and his then companions, Robert Withers, James Lancaster, and George Pattison, from Rhode Island, and intended to accompany them to Maryland, being to make trial of a horse, mounted him to that end. The horse was unruly, and before he was aware, ran away with, and threw his rider down upon his head, so that the fall was thought to have broke his neck. He was accordingly taken up for dead, carried a considerable distance, and laid on the trunk of a fallen tree; George Fox made what haste he could to the man, and having examined him, concluded he was dead. But standing by him, pitying his family, and taking hold of his hair, he found his neck so limber that it might be turned anyway; and after some further examination, was willing to make an experiment, whether his neck might not be restored to its former position; and thereupon putting one hand under the man's chin, and the other behind his head, and raising it two or three times with his whole strength, brought it into place, and soon perceived his neck recovered its stiffness, and that he began first to rattle in the throat; then to breathe, to the amazement of those present; and with care recovered so well as to be able to ride, with his Friends, to meeting the next day, and several hundred miles afterwards. From Shrewsbury, George Fox and his companions returned to Middletown, had a meeting there with Friends, and from thence journeyed to the Delaware, where, by the help of the Indians and their canoes, they got over, swimming their horses by the sides of the canoes, and travelled to New Castle. In this journey they underwent many difficulties, sometimes lying in the woods, sometimes in Indian wigwams, and other mean places; crossing creeks, swamps, and bogs; and at times they were but scantily supplied with provisions. The Indians were very kind and friendly to them, and when they got to New Castle, they met with a handsome reception from the governor,* and had a pretty large meeting there, it being the first ever held at that place. From thence he returned to Maryland, and so back again to England.

Whoever knows this country, and the situation it must have been in at this time, may have some idea of the difficulties these travellers went through; and though it is easily seen they must have been considerable, yet those that Josiah Coale, Thomas Thirston, and Thomas Chapman underwent, were greater. Those three Friends having travelled on foot from Virginia to Boston, near seven hundred miles,† so early as the year 1661, when there could be neither track, nor Christian inhabitant for a great part of the way. This, at their arrival in New England, is said to have astonished their persecutors, the way having been accounted in a manner impassable for any but Indians, many of whom were warriors, but kind to our travellers. It was winter, and they had not only cold and hunger to encounter with, but were in danger of being devoured by wild beasts, or of perishing in unknown marshes and bogs. Having on this occasion mentioned Josiah Coale, before he is parted with, his concluding moments may not be improperly attended to. Among other expressions, were these. "I have," says he, "walked in faithfulness with the Lord. I have thus far finished my testimony, and have peace with the Lord; his majesty is with me, and his crown of life is upon me"—and expired.

John Burnyeat, (before-mentioned,) came, in the year 1672, a third time into New Jersey, about Middletown, and, as he writes himself, had several blessed meetings there, and then returned to Long Island, from whence he came.

(To be continued.)

* For a more particular account of the arrival of these ships and passengers, the reader is referred to the author's Histories of New Jersey and Pennsylvania.

† A Friend, who had removed there from London; his benevolence and public character did him credit to the day of his death, which was not till after a long course of years. He came there in the Seventh month, O.S. 1669, and was the ancestor from whom descended a numerous family, yet inhabitants of those parts.

* Captain Carre went commonly under the denomination of Governor among the inhabitants here.

† It is near seven hundred miles on the post road. Very probably they must have travelled near twice that distance, as they were strangers to the way, and would be obliged to head a great number of swamps, creeks, and rivers.

LONDON EPISTLE.

The Epistle from the Yearly Meeting, held in London, by adjournments, from the 21st of the Fifth month, to the 31st of the same, inclusive, 1845:

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends:

We reverently accept it as a token of the care and tender kindness of our Lord, that, in this our Annual Assembly, we have been helped to labour together in love, and that, under some measure of the anointing received from Him, we have been confirmed in the blessed truth, that the foundation of God standeth sure. (2 Tim. ii. 19.) We have been quickened to a strong desire, that that which was the experience of the Lord's people in the early days of the Christian church may be ours, and that it may be yours; even that as lively stones, we may be built upon this foundation, a spiritual house, to offer spiritual sacrifices acceptable to God by Jesus Christ; (1 Peter, ii. 5;) that our faith and hope may be in God, and that we may be fruitful in every good work. To the apostles and their fellow-believers, their love to the brethren was evidence that they had "passed from death unto life." (1 John, iii. 14.) Knit together in love, they were made willing to bear one another's burdens, and to sympathize one with the other in the sorrows and temptations of life. We have, at this time, some precious sense of the comfort and strength of true Christian fellowship, and earnestly desire that all Friends, wherever situated, may be yet more and more closely bound one to another in this blessed bond.

Christ Jesus our Saviour, though Lord of all, declared concerning himself to his disciples, "I am among you as he that serveth." (Luke, xxii. 27.) He washed their feet, and by this instance of condescension and humility he has left us an example that, following his steps, we should serve one another in love. (John, xiii. 5.) True Christian humility brings us to a right estimate of our helpless-

ness and unworthiness. It greatly promotes the harmony and peace of religious society, helps us to bear with the infirmities of our brethren, and leads us to a due consideration for the diversity of gifts, and a just value for the various Christian graces conferred upon our fellow-believers; it excludes evil surmisings one of another; it shuts out the judging spirit which genders envy and strife, and which, according to the language of the apostle, indicates the carnal mind; (1 Cor. iii. 3;) it gives us a lively sense that all that we have and all that we are is of the grace of God; and leads the soul to an earnest aspiration to be permitted to enjoy some portion of the blessedness set forth in those words of our Lord, "that they all may be one. (John, xvii. 21.)

Every period of life, every variety of circumstances in the condition of man, has its peculiar temptations. The schemes now afloat for the employment of capital, some of them holding out the promise of large and rapid accumulation of wealth, render the present to many a day of great danger. Our desires are strong that those engaged in trade and commerce, and such as already possess a competency in life, may be duly aware of the snares which surround them, and that we, all of us, may stand open to the secret checks of the Spirit of the Lord, which are at times sensibly felt within us, even whilst we are actively engaged in our daily avocations, and which would often hold us back from prosecuting our own purposes. And may those of our dear Friends, whether in earlier or more advanced life, who may be endued with talents which seem peculiarly adapted to the affairs of this life, and whose temptation it may be to enter very largely into its concerns, duly appreciate this inward restraint thus graciously vouchsafed. This would set limits to their pursuit of the things that perish, and bring them to that quiet and contented mind, in which, taught of the Lord, they would see the infinite value of heavenly over earthly things, and seek to devote the whole man to Him. The secret working of the Spirit of God within us, that which enlightens, reproves, condemns, and warns us, is amongst the chiefest blessings that He confers upon man. It is a gift for which we must render an account to the Giver; and happy will it be for those who, in the day of their visitation, have been brought by such means to Christ, and to a living interest in his great salvation.

To the truly religious mind nothing is more precious or important, especially in the more advanced stages of life, than a patient, hopeful trust in God. For such of our beloved Friends as have occasion to speak well of his fatherly care, in the provision which they have been helped to make for their latter days, we tenderly desire that their minds may not be harassed by any of these temptations, and that nothing may be allowed to interrupt that quietness and confidence with which they may be blessed of the Lord in the evening of their day.

Some of the speculations by which individuals have been betrayed into haste to become rich, may appear for a time to have been prospered; yet if by these undertakings they have been leavened into a worldly mind, and the ease of affluence has deadened their sense of the transcendent excellence of heavenly things, instead of their having been fruitful to God, we speak it with sorrow, leanness has entered into their souls. (Psa. cvi. 15.) We are therefore engaged to offer the word of pressing exhortation to Friends, and particularly to our younger brethren in their outset in life, that they endeavour to be satisfied with the moderate gains and profits of the ordinary course of trade, that they be not ashamed of those lawful callings in which Divine Providence may have placed them, and that, as honest Christian tradesmen, their uprightness and circumspection in all things, may adorn the high profession we make, of our obligation to serve the Lord in our outward concerns. We cannot doubt but these will be blessed in their endeavours, and ample opportunity be granted them for the full performance of all their religious duties, and that in many ways they will be helped to contribute to the good of those around them.

In connexion with our Christian testimony to plainness of speech, behaviour, and apparel, our attention has been especially turned to the practice of wearing mourning garments on the occasion of the decease of relatives and friends; and we feel concerned to offer an affectionate caution to our members against this obvious conformity to the vain and oppressive customs of the world. The practice alluded to, not only involves a departure from that simplicity of attire which becomes the self-denying disciple of the Lord Jesus, but there are, in our view, other special grounds of objection to it. Amongst these, it may be remarked, that it tends to occupy the thoughts with useless and frivolous objects, at a time when it is peculiarly important that nothing should interfere with those precious visitations of the love of God to the soul, which often, in an especial manner, accompany the afflictive dispensations of the Most High in the death of our near connexions, contriting the hard heart and comforting the true mourner. It is, moreover, in many instances a token of a sorrow not really felt; and thus includes a departure from that strict truthfulness which, in deed as well as in word, ought ever to mark the Christian character. We are also desirous of cautioning our Friends against those progressive deviations from simplicity of dress in other respects, and that gradual assimilation with the world, which we believe often render it additionally difficult for them to resist its customs in this particular. When the axe is laid to the root of the corrupt tree within us, everything which savours of pride and ostentation will be done away: (Matt. iii. 10:) when the tree is made good, the fruit will be good also, and a blessed evidence of the inward change will be manifest in the whole outer man, in attire, in language, in deportment, and in his daily walk in life.

We have received an Epistle from our brethren in Ireland, and one from each of the Yearly Meetings in North America: and we afresh feel that this intercourse, maintained as it is in Christian fellowship, has a tendency to unite us as one body in the love and harmony of the Gospel.

Accounts of the sufferings of our members in consequence of ecclesiastical claims, including the costs of distraint, have been presented to this meeting to the amount of about ten thousand two hundred pounds. Our testimony against these impositions rests upon a deep religious conviction, that the things which are imposed are contrary to the Divine will, as laid down in the New Testament; and that a compliance with human authority, in the payment of demands for the support of those religious forms and practices from which we conscientiously dissent, is a virtual recognition and acknowledgment of them.

In contemplating the ground of this testimony, we may remind you, dear Friends, that it is the superior privilege of the Christian covenant, as contrasted with that of the law, that all true believers are permitted, without the intervention of their fellow-men, to have access to God through Jesus Christ: humbled before Him in contrition and repentance, they may come with boldness to the throne of grace, to receive the forgiveness of their sins for his sake; and from time to time to be furnished with those aids which they stand in need of from Him who has promised to be with his disciples to the end of the world. It is his prerogative to teach his people Himself, and also to endue the members of his church with gifts for the carrying out of his purposes among men, and for the edification of the body in love: (Eph. iv. 8–16:) we gratefully accept these provisions of his wisdom and mercy in all the affairs of the church.

The blessings and privileges of the Christian dispensation are, in our apprehension, greatly interfered with by the systems of human invention introduced into the worship of God, whereby the dependence of the people is chiefly placed upon man, and under which man assumes a power in the church, inconsistent with the free exercise of those gifts which it may please the Lord to confer. This assumption was one of the earliest, and continues to be one of the most grievous corruptions of the professing church. It adapts itself to the corrupt nature of man, who whilst desiring to have hold of Heaven, still cleaves to the earth; and seeks to find some easier way to the kingdom than by submitting to that regeneration of heart, without which we are told by the highest authority that we cannot enter the kingdom of God. (John, iii. 3.)

We feel truly grateful for the large measure of religious liberty which, after a protracted period of cruel sufferings, has long been afforded to our Society. We love our country, and we are, in the largest sense of the term, a Protestant church. But we believe that in continuing to usurp authority over conscience in the exercise of the civil power, by maintaining established forms of worship, and by obliging men to contribute to those which they conscientiously disapprove, one of the worst features of the apostacy is retained. We think that with a right sense of the inestimable value of religious truth, no truly conscientious man could join in supporting

rites and practices which he believes to be contrary to the law of Christ, and to the spirit of his religion, and still less could he impose the maintenance of his *own* religious opinions and practices upon those who differ from him. True religion undoubtedly leads us to do to others as we would they should to us. The establishment of one system of faith and observance as the religion of the state, and the provision by the civil power for all the various sects which may divide the people, appear to us alike unwarranted, the former as an assumption of exclusive rule, the latter as treating the great questions of religion as matters of indifference, and both as infringing the precepts of our Holy Redeemer, "Freely ye have received, freely give." (Matt. x. 8.)—We desire, therefore, that this our ancient testimony may be steadily maintained in the meekness of wisdom, remembering that the wrath of man worketh not the righteousness of God.

It is our earnest and affectionate concern, that our dear young Friends who are just rising into maturity, may be given up to walk in the path of Christian self-denial, and that they may be kept from treading any of those devious ways which lead from true simplicity and purity. We believe that many of them are not insensible to that exercise of mind from which the prayer of the Psalmist ascended, "Create in me a clean heart, O God; and renew a right spirit within me." (Psa. ii. 10.) Fervent are our desires that nothing may obstruct the work of the Lord within them, but that in watchfulness and prayer from day to day they may maintain the spiritual warfare, and strong in the strength of their Lord, approve themselves good soldiers of Jesus Christ; so that whether they be called hence in early life, or their days be prolonged to more advanced age, they may ultimately partake, in its everlasting fulness, of that of which our Saviour has spoken: "Blessed are the pure in heart: for they shall see God." (Matt. v. 8.)

We separate in the thankful acknowledgment, that the Lord has been very gracious to us in our various and important deliberations. We commend you all, with our own souls, whether in the crowded city or in the secluded allotment of country life, to his providence and grace; earnestly craving that we may every one of us so live unto Him that died for us, that He may, on the solemn day of decision, confess us before his Father and the holy angels.

Signed, in and on behalf of the Meeting, by

GEORGE STACEY,
Clerk to the Meeting this year.

Consumption of Iron in England.

To show the great consumption of Iron in England, we copy from the American Railroad Journal, of 24th ult., an extract from a letter from Gerard Ralston, of London:—

"You have already published in your Railway Journal the fact that one house in Walker near Newcastle, is building fifteen iron ships (for sails) for colliers, and I have to inform you that one ship building house here employs nothing but iron, and that they have on their stocks constantly seven iron steamers, and as fast as one is launched another is commenced on the ways she has just left. This house had on their books orders for eighty-three steamers a few months ago; how many they have now, I know not, but probably many more, as the popularity of iron as a material for building vessel is constantly increasing. The number of iron vessels building by other houses in London, besides Hull, Newcastle-on-Tyne, Leith, Dundee, Aberdeen, Glasgow, Liverpool, Bristol, &c., would really surprise you, if I had time to collect the facts on this subject. The consumption of iron for house-building, particularly for roofs, floors, joists, columns, window sills and shutters, and other parts of houses, is very rapidly increasing. The consumption for other purposes is also rapidly increasing, and I will mention only one more fact to illustrate this. I took some American friends, a short time ago, to the engineering establishment of Sir John Rennie, to see nine pair of huge gates, intended for the locks of the dock of the great government naval station of Sebastipole, in South Russia. These gates of course consisted of cast iron ribs and ties, and the filling up was of wrought (boiler) iron, and were 64 feet broad by 32 feet high, and each gate weighing nearly 100 tons, making 1,800 tons of iron for these eighteen gates. I should weary you if I were to continue to relate facts to show the greatly increased consumption of iron because it is cheap. It will be so in our country also if we reduce the price, and the iron-masters in the United States will be more profited by selling 1,000 tons at $50 per ton, than by selling 500 tons at $75 per ton. Nothing stimulates consumption so much as low prices, and nothing checks it so much as high prices."

EUROPEAN RAILROADS.

Those who thought last year that the railroad movement in Europe was merely speculative, now acknowledge their error, and begin to consider it in its true light, as one of those changes in the mode of intercommunication which marks an era in the progress of civilization.

The enumeration of these great works, which we extract from an English paper, does not include those of Austria or Italy, nor does it embrace many of the French and German roads. It is confined to one great aorta of this system of circulation, and yet in that one line comprises a length of more than two thousand miles.

Great Vertebral Railroad through Europe to Asia.

In looking at the map of the railroads in Europe, either already executed or projected, a grand vertebral line of communication may be perceived stretching from Lisbon to Königsburg, the capital of Eastern Prussia. The following is the enumeration and length of the various railroads composing this gigantic line:

1.	From Lisbon to Madrid, still only projected, by an Anglo-Portuguese Spanish company, by Alcantara, Almaraz, Talavera, and Escalona, showing a length of Eng. miles	350
2.	From Madrid to the frontier of France, near Bayonne, passing by Calatayel and Pampeluna, projected by an English company, about	250
3.	From Bayonne to Bordeaux, several companies formed—projected (except the part between Bordeaux and Teste, now open to the public)	112
4.	From Bordeaux to Orleans, by Angouleme, Poictiers, and Tours; in course of execution; conceded to the company Mackenzie	288
5.	From Orleans to Paris; conceded to a French company, and open to circulation from 1843	83
6.	The Great Northern Line from Paris, by Creil, Clermont, Amiens, and Arras, to Lille and Valenciennes; a line executed by the state, and almost terminated	210
7.	From the frontier of France, or rather from Valenciennes to Brussels; executed by the Belgian government, and open to the public since 1841	52
8.	From Brussels to Liege; executed by the Belgian government	48
9.	From Liege to Aix-la-Chapelle and Cologne, open to the public since 1843	104
10.	From Cologne, by Minden, Hanover, and Hidelsheim, to Brunswick, now in course of construction	210
11.	From Brunswick, by Magdeburg, to Berlin, terminated	100
12.	From Berlin to Stettin, along the Baltic Sea, terminated	90
13.	From Stettin, by Stolen, Dantzic, and Elbing, to Königsberg, in course of execution under the superintendence of the engineers of the Prussian government	241
	Total length	2,138

This grand European line will not stop short on the banks of the Pregel. If the emperor Nicholas gives permission, a company will immediately offer to extend it by Tilsit, Kowno, Wilna and Smolensko, to the ancient capital of Russia; and it would be a still more easy matter to continue it in the direction of St. Petersburg, by Memel, Mittau, Riga, and Dorpat. This grand line would thus be joined to the railway which the autocrat is at present constructing between the two capitals of his empire, a railroad which he intends continuing to Nishnei-Novogorod, a commercial town situated at the conflux of the Volga and the Oka, the rendezvous of the traders of Europe and central Asia. From Nishnei-Novogorod steamers descend the Volga to Kasan and Astrachan. Thus, should peace continue, there will be no difficulty in a short time in travelling from the mouth of the Tagus to the very centre of Asia.—*New York Evening Post.*

From the Temperance Standard.

TO WEE WILLIE.

" A dreary sea now floats between,
But neither heat, nor frost, nor thunder,
Shall ever do away, I ween,
The thought of that which once has been."
Coleridge.

My boy—my boy! afar from thee
I sit to-day—
Thy prattling sisters from my knee
Are far away;
But oh! my thoughts are homeward flown,
I seem to hear each gentle tone,
Then feel that I am all alone,
Wee Willie!

Alone!—No voice of love to cheer
My lonely room;
But phantoms of the past appear,
Then melt in gloom:
The forms of other days I see,
Joys which have been—no more to be—
But hope revives with thoughts of thee,
Wee Willie!

My child! why wert thou spared when death
We thought had cast
Its shadows o'er thee, and each breath
Seemed near the last?
Thy mother, weeping, stood beside
Thy couch of sorrow, dewy eyed—
But Heaven restored her joy, her pride,
Wee Willie!

One we *had* lost—God took the child
Which He had given;
Our little Susan, undefiled,
Returned to Heaven.
We loved her, but we could not save;
He took her who in mercy gave;
We laid her in her little grave,
Wee Willie!

If love could shield thee, Willie mine,
Thou shouldst be free
From ill—a flowery pathway thine
Should ever be;
But vain such care, for storms will rise,
And clouds will darken Summer skies,
And sin oft wears an angel's guise—
Wee Willie!

It may be that in after days
Thine eyes may rest
On these poor lines I, weeping, trace,
When o'er my breast
The tall grass and the rank weed grows,
And in the undisturbed repose
Of death are ended all my woes,
Wee Willie!

If such should be, as from the tomb
My voice regard—
Now in thy days of youthful bloom
Serve thou the Lord!
For streams of living waters sigh,
Till thou shalt reach their source on high,
And drink from thence and never die,
Wee Willie!

Boston. J. D. R.

"*New Theory of the Gulf Stream*," is the title of an article in Hunt's Merchants' Magazine for August, by John A. Parker, Esq. From information furnished by Captain Tilyou, an old and respectable shipmaster of New York, J. A. Parker arrives at the conclusion, that "the Gulf Stream is a submarine current from the Pacific Ocean, which becomes heated in its passage through regions heated by neighbouring volcanoes." This theory, says the Sun, is certainly more rational than any before advanced. Observations in the Gulf, near where the current was supposed to rise, the extraordinary temperature of the current (26 degrees higher than the water of the Atlantic under the equator,) and the fact that a species of bitumen, such as is found in natural lakes or springs in Mexico, is continually thrown up in the centre of the Gulf, accumulating on the coast in such quantities that navigators collect it to use as a varnish—all seem to favour the theory of Capt. Tilyou and J. A. Parker.

Should this theory be supported by further discovery, it may have an important bearing upon the intended canal between the two oceans. The wearing away of the superincumbent crust may effect the object without any work of man.

New Material for Paper.—On the borders of Bell pond, whence the new aqueduct for supplying this village with water, is now being constructed, is a tract of some three or four acres, which has usually exhibited the appearance of a meadow on the level of the water of the pond, and slightly covered with vegetation. If walked upon, it will shake for some distance, as if it were a mere accumulation of vegetable matter floating on the surface of the pond. The water of the pond having been drawn down several feet, by an excavation at the outlet, for the purpose of cleaning it out, preparatory to the construction of the aqueduct, this tract, of which we have been speaking is found to consist of a fibrous vegetable matter extending many feet. When cut and taken out, it is of a light grey colour, and very much resmbles a sponge when saturated with water. After being dried it appears like hair, or perhaps more like tow matted together. It has been tried, and found to make excellent wrapping paper, and it is believed it might be worked to some extent into writing and printing paper. We visited the place yesterday, and found labourers employed in cutting it out for the paper makers. Tens of thousands of cart loads of it may be readily obtained. This material is, undoubtedly, the fibrous part of water mosses, which have been growing at the surface, and gradually sinking and accumulating for ages. If left undisturbed for ages yet to come, it would probably, in the course of time, as it becomes more compact and solid, undergo a change in its character, and become peat. Indeed, in some places in the vicinity, after going down two or three feet, it already approximates in some degree the appearance of peat.—*Worcester Spy.*

Advertisements.—Advertisements in Newspapers were not general in England until the beginning of the 18th century. They are sparingly found in the first American Newspaper, the Boston News Letter, established April 1st, 1704. They are an index of the march of civilization.—*Late paper.*

Saltpetre.—A French chemist strongly deprecates the use of saltpetre in curing meat, and reccommends sugar as more wholesome and equally efficacious. He attributes scurvy, ulcers, and other diseases to which mariners and other persons living on cured provisions are subject, entirely to the chemical changes produced by saltpetre.

Black-Lead Mine in Ayrshire.—In prosecuting a search for iron-stone and other minerals, upon the estate of Sir James Boswell, of Auchinleck, the Lugar Iron Company have opened out a large seam of plumbago, or black lead, which is said to be of a thickness of more than eight feet. The only black lead mine hitherto known in Great Britain, is that in Borrowdale, at the head of Derwentwater lake.—*Foreign paper.*

THE FRIEND.

EIGHTH MONTH, 23, 1845.

Our young Virginian in the following extract, which we copy from a late paper, may fairly be considered as an impartial witness; yet it is plain that the contrast by him drawn between slavery in Brazil and as it exists in Virginia and our Southern states, implies a state of things somewhat in conflict with that assumed by Governor Hammond in his fiery correspondence with the venerable Clarkson.

"*Slavery in Brazil.*—A young Virginian, now in Brazil, writes home—'Slavery exists here in some instances of a very oppressive character, but generally it assumes a milder form (it is said) than in the United States. Slaves are allowed to purchase themselves; this they are enabled to do, in many instances, by saving their earnings over their tasks; in this manner they become freemen. When a slave wishes to purchase himself, the proper authorities set a value on him, and the master is bound to sell him. The only distinctions known to society, are slaves and freemen.'"

"On the Cultivation of the Grape Vine," No. 4, was received too late for this week's paper.

Friends' Infant School.

This Institution, under the care of the School Association of Women Friends, will re-open on Second-day, the 25th instant, at the usual place.

Friends' Select Schools.

These Schools will re-open on Second-day, the 25th instant. That for Girls in James street above Sixth; that for Boys in Cherry above Eighth.

DIED, on the 26th of Sixth month last, REBECCA S. BARTRAM, eldest daughter of the late Moses Bartram, in the seventy-fourth year of her age.

——, of dropsy, in East Bradford township, Chester county, on the 26th of Seventh month last, aged about seventy years, CATHARINE W. MARTIN, widow of John Martin, deceased.

——, at his residence, near Brownsville, Pa., on the 3d instant, HARRISON RATCLIFF, in the eighty-fourth year of his age.

——, on the 12th instant, at the residence of her son-in-law, Platt Fowler, in Nine Partners, Duchess county, N. Y., MIRIAM DEAN, aged about seventy-four, a member of New York Monthly Meeting, and mother of the late Lydia Dean, deceased. The quiet departure of this dear Friend seemed to evince that her end was crowned with peace.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

ON THE CULTIVATION OF THE GRAPE VINE.

(No. 4.)

ON SOIL.

Before concluding my remarks upon *Soil*, it may be proper to observe that *it is not indispensable* that the foregoing directions in relation to the preparation of the borders should be literally followed, in order to succeed in producing good grapes, but they will tend to *insure* better crops and finer fruit; yet any soil that is not too stiff and heavy, will answer, provided it is dug at least two spits in depth, and the top portion kept separate from the bottom, so that it may be cast first into the trench; when it would require the addition of such manure as could be obtained, answering as nearly to the description detailed in the previous number as possible. Writers on the vine generally recommend that the border be prepared of greater dimensions in length and breadth, rather than very deep, so that the roots can spread laterally, and thereby receive the benefit of the sun and air, which hastens the ripening of the fruit. On this subject, one* of the best authors observes, that "One reason why grapes do not ripen well, is the great depth of *mould* in which the roots of vines are suffered to run, which, enticing them to penetrate in search of food below the influence of the sun's rays, supplies them with too great a quantity of moisture; vegetation is thereby carried on till late in the summer, in consequence of which the ripening process does not commence till the declination of the sun becomes too rapid to afford a sufficiency of solar heat to perfect the fruit."

"To prevent this, the subsoil should be composed of dry materials. It is almost impossible, indeed, to make a vine border of materials that shall be too dry or porous. It is not mere *earth* that the roots require to come in contact with, to induce growth and extension, but *air* also, which is as necessary to them as to the leaves and branches. The excrementitious matter discharged from the roots of a vine is very great, and if this be given out in a soil that is close and adhesive, and through which the action of the solar rays is feeble, the air in the neighbourhood of the roots quickly becomes deleterious, and a languid and diseased vegetation immediately follows. But if the roots grow in a soil composed of dry materials, mixed together so as to possess a series of cavities and interstices, into which the sun's rays can enter with freedom and there exert their full power, the air in which the roots perform their functions becomes warmed and purified, they absorb their food in a medium which dissipates their secretions, and a healthy and vigorous vegetation is the never-failing consequence."

"The roots of every plant have a particular temperature in which they thrive best, and that which those of the vine delight in most, is generated in a greater degree in stony or rocky soils than any other. This is easily accounted for, from the fact that soils of this description being quickly rendered dry by evaporation, are always free from that excess of moisture, which is so injurious to the growth of the vine.

"It may hence be inferred, that vines will not flourish in a cold, wet soil, nor in one composed of a stiff, heavy clay. Grapes produced on vines planted in such soils scarcely ever ripen well, and if so, never possess the flavour of those grown on vines planted in a dry soil. Vines may be seen in all parts of the country, the fruit on which looks well during the early part of the season, but when the ripening period arrives, the berries remain green and hard, or otherwise they shrivel and decay. These results are sure to be produced when the soil is too wet and adhesive, and into which the sun and air cannot freely penetrate."

"All borders, therefore, made expressly for the reception of vines, ought to be composed of a sufficient quantity of dry materials, such as *stones; brickbats, broken moderately small; lumps of old mortar; broken pottery; oyster shells*, &c., &c., to enable the roots to extend themselves freely in their search after food and nourishment; to keep them dry and warm by the free admission of air and solar heat, and to admit of heavy rains passing quickly through, without being retained sufficiently long to saturate the roots, and thereby injure their tender extremities."

"In preparing the border, then, the first thing is to secure a dry bottom. If the soil and subsoil be naturally such as is described above as the most congenial to the growth of the vine, nothing more is required than to trench the ground two spits deep, to clean it well from all weeds and roots, and to make it as fine as possible, and it will then be in a proper state to receive the vines," &c. &c.—Page 47.

"It will also prove very beneficial to the growth and fertility of the vines, and to the flavour of the fruit, if the border in which they are planted be never cropped nor digged. The cropping of a vine border is of a highly injurious tendency, for it not only impoverishes the soil, but shades it from the influence of the sun and air, which is a consideration of the very last importance," &c. &c.—Page 49.

"It must also be stated, that after a vine has been planted three or four years, its roots will begin to make their way upwards towards the surface of the border, doubtless attracted by the joint influence of the sun and air. And if the border be not disturbed by cropping or digging, they will come up close to the surface about the ninth or tenth year. In this situation they receive an extraordinary increase of solar heat, the very life and soul of all vegetation; and being, moreover, near the surface, they can be nourished by liquid manure to any extent that may be considered necessary. These surface roots ought, therefore, to be taken great care of, and encouraged by all possible means, as being amongst the most valuable of any belonging to the vine, and as contributing in a high degree to improve the flavour of the fruit, and to insure its ripening, even in the most unfavourable seasons," &c.

"The border, therefore, after it is once made, ought never to be stirred but at intervals, when necessary to prevent the surface of it from becoming a hard and impervious coat. On such occasions, it should be carefully forked to the depth of a couple of inches, which will keep it sufficiently loose and open to receive the full influence of the sun and air. Whatever weeds appear, they should be hoed up or plucked up by hand immediately. In fine, the border should be kept sacred from the intrusion of any other plant, tree, or vegetable production whatsoever, and be solely devoted to the growth and nourishment of the roots of the vines," &c. &c.—Page 50.

The foregoing observations are extracted from the writings of one of the most eminent and successful vignerons in England. It must be remembered, however, that our climate is not so moist as that of England, and also that our native grapes are much more hardy than those usually cultivated there. Hence, perhaps, in our country, the same minute attention to his various suggestions may not be so indispensable as in a colder and more moist (summer) climate. Still, they contain much valuable information, more or less adapted to all countries, and well worthy the attention of

*C. Hoar, pp. 45, 46.

all such as contemplate the culture of the vine. I would recommend, that instead of the border being forked up, or otherwise disturbed, after the vines are well planted, and are in a thrifty, growing state, that the surface be covered some three or four inches in depth with *broken stones*, say of the size used on Macadamized roads. These would always keep the ground open, and liquid manure could be more effectually applied than upon any other kind of surface.

In my next number I propose to treat of the propagation and planting of vines.

J. S.

(To be continued.)

For "The Friend."

PROPRIETARY CORRESPONDENCE.

(Continued from page 378.)

In the course of this correspondence, frequent reference is made to the discontents of "the Churchmen." William Penn's universal toleration, and generally enlightened policy, had rendered his colony so inviting, that strangers of every sect flocked freely into its open port from all parts of Europe. England was not backward in furnishing a full supply, and included in her contribution numerous members of the "National Church." These, though placed on a perfect political equality with Friends, did not long remain content. Having been accustomed to rule at home, equality looked too much like degradation. Besides, being in the minority, they were necessarily, in a representative government, left somewhat in the shade. Quaker policy naturally predominated in the public councils, and measures, consonant with the churchmen's views of true policy, were neglected or rejected. In common with most of the colonists who did not hold with Friends, they feared,—in those turbulent times when European powers were entering upon wars which would disturb the peace of this continent,—for the safety of the commonwealth, and their individual possessions. Being an intelligent and energetic class, their influence extended abroad, and they soon became a formidable body of opponents to the government of William Penn. Episcopalian sympathies were with them in England, and powerfully seconded their movements; and, combined with other malcontents not of the faith of Penn, it was not long before they approached an equality in numbers with Friends. And, it must be told, they had also with them in secret, as opponents of the Proprietor, a number, not contemptible, of his fellow-professors.

As early as 1702, the population of the province was about equally divided between Friends and others. Logan wrote to Penn in the Third month of that year:—"Philadelphia town, being above one-half the inhabitants, two-thirds I believe of those are no Friends; which brings town and country, as I judge, near upon a balance; the greater part of the country being Friends."

The "churchmen" promoted, by all means in their power, the attempts in England to abolish Proprietary governments, and annex the plantations to the crown, and plied the Lords of Trade with petitions, remonstrances, and complaints. Of the latter, one of the most absurd and unexpected was a complaint of persecution, and Penn felt so sure of repelling that reproach, by the almost universal consent of the candid and more generous of all parties, that he even applied, through James Logan, to the leading members of the church themselves, believing that for very shame they could not refuse to do him justice on that score. But they did refuse, and furnished the Secretary with a definition of persecution, which, with all his learning, was a novelty to him, and has not yet found a place, I believe, in the most comprehensive dictionary.

"I can see no hopes," wrote the Secretary, "of getting any material subscriptions from those of the Church against the report of persecution; they having consulted together on that head, and, as I am informed, concluded that not allowing their clergy here, what they of right claim in England, and not suffering them to be superior, may justly bear that name."

They were a growing power, and carried themselves haughtily. Logan feared the accessions they were receiving. In the beginning of 1704, he wrote: "The clergy increase much this way. Burlington and Chester have their churches and ministers, and several more are building. May a spirit of charity and kindness be cultivated among us, in place of hatred and persecution."

During the reign of William III., they were assiduous in their endeavours for a transfer of the government, and especially on the appointment of Lord Cornbury to the Jersies, when that province was surrendered to the crown, were they zealous in urging upon the friends of the church in England, the extension of his dominion over Pennsylvania. And when in the early part of the subsequent reign, his lordship visited Philadelphia, he was received by them with strong manifestations of affection. According to Logan, in a letter to Penn, dated 2d Sept. 1703, "Col. Quarry and the rest of the churchmen congratulated him, and presented an address from the vestry of Philadelphia, who now consist, I think, of twenty-four, requesting his patronage to the church, and closing with a prayer that he would beseech the Queen, (as I am credibly informed,) to extend his government over this province; and Col. Quarry, in his first congratulatory address, said, they hoped they also should be partakers of the happiness of Jersey, enjoyed under his government.

"In answer to the vestry's address, he spoke what was proper from a churchman, to the main design of it, (for he is very good at extemporary speeches,) and to their last request, that it was *their* business (meaning to address the Queen, I should suppose); but that when his mistress would be pleased to lay her commands on him, he would obey them with alacrity."

It appears, however, that his lordship was not always passive in the premises, but could, on occasion, lend a helping hand.

Considering the powers granted to Penn by the royal charter, and the express object of his colony,—to create a refuge where all men might enjoy unmolested their conscientious belief,—one of the most extraordinary complaints against his government, was the absence of judicial oaths; which it was so well known to the British government, at the time that charter was granted, that no Friend could either take or administer. Yet this was made a matter of formal complaint, through the medium of Lord Cornbury.

Penn notices the fact in the following letter to Logan.

"Worminghurst, 27th Sixth month, 1703.

"A letter came from Lord Cornbury, *your great friend*, importing a representation from the Church of England with you, to him, complaining of a man's being lately sentenced to death upon a jury of Quakers, not only not sworn, but not attested according to the act of Parliament in England. To which I answered, I had heard nothing of it; and so soon as any advices came, should inform them of it. In the meantime, it was not to be thought, that a colony and constitution, made by and for Quakers, would leave themselves, and their lives, and fortunes out of so essential a part of government as juries. That there and here, differed much, or we had never gone thither, with our lives and substance to be so precarious in our security, as not to be capable of being jurymen. *If the coming of others, shall overrule us, that are the originals, and made it a country, we are unhappy;* though it is not to be thought, we intended no easier or better terms for ourselves, in going to America, than we left behind us.

"As yet, this has allayed the spirit of objectors. But of none of this have I word, which has been some concern to me. Pray let me hear oftener. I have not had one penny, consequently, toward my support, since the taking of the two ships I advised thee of; [captured by the French;] and have lived in town ever since I came over, at no small expense; having not been three months of twenty that I have been in England, absent from court, putting all the time together that I have been at this place and Bristol, from whence I came three weeks ago, and was there but about fourteen or sixteen days, on account of my wife, who this day month gave birth to a daughter, whom we call Hannah Margarita."

Even the humble-minded Story, who was so determined, according to Logan's account of him, to give offence to no man, was made the subject of complaint in a high quarter, during the same year, as appears by another letter of William Penn's.

"I had a letter from the Lords of Trade, &c., upon occasion of one from Sir Thomas Lawrence, that, vox et præterea nihil, complaining of contemptuous expressions used by Thomas Story, in public meetings in Maryland—last general meeting—against Baptism and the Lord's Supper. A silly knight! Though I hope it comes of officious weakness, (the talent of the gentleman,) with some malice, rather than an unnecessary attack on the part of T. Story; or in irreverent terms. I never heeded it: only said, if that gentleman had sense enough for his office, he might

have known that his tale was no part of it. And that the rudeness and perpetual clamour of George Keith, and the rest of the priests in those parts, in their pulpits, with public challenges besides, gave occasion for what passed. That he was a discreet and temperate man, and did not exceed in his retorts or returns. But 'tis children's play to provoke a combat, and then cry out that such a one beats them. I hoped they were not a committee of conscience nor religion; and that it showed the shallowness of the gentleman, that played the busybody in it.

"However, let Griffith Owen mention this to Thomas, lest time fail me."

While the annexation of the province to the crown was in agitation, the churchmen opposed such measures as might tend to a reconciliation; and quite to the satisfaction of Friends, they were, on this unfriendly principle, made instrumental in defeating certain military demonstrations, heretofore spoken of. But when, after the establishment of Queen Anne on the throne, they discovered that Penn was on a footing with that monarch, not to be easily disturbed, their sentiments, in regard to a military establishment, underwent an entire revolution, and they proclaimed themselves the advocates of universal military service, by law, without regard to creed or scruple.

Is. Norris, in a letter to Joseph Pike, of Ireland, dated 18th Eighth month, 1709–10, gives an interesting account of the state of things in the province, at the time of this reaction.

"We have formerly thought ourselves in one of the most quiet corners of the world, and when great part of it was generally involved in war, and trouble, we have enjoyed peace and plenty, (the latter, we through the the great and undeserved mercy of the Almighty, do indeed fully possess, nor has the former so nearly left us, as we might expect); but for some summers past, the French have been very busy on our coasts, to the great loss of several; and this last summer, they landed, and plundered a small town at our capes, called Lewes. And several other privateers, in our bay, much hurt our trade, and has occasioned great animosities among the inhabitants of this town. Those of the church grew very uneasy and unneighbourly in their expressions, because of the defenceless situation of the place: they are for a coercive law, that all may be obliged to bear arms, or else they themselves will do nothing. They manage this craftily, in order to lay Friends aside in government; the holding of a place in which, is extremely difficult to most Friends. And we can hardly judge which has the worst prospect, whether to hold under such difficulties in most points, as daily fall in the way, or resign it to some men who are of no honourable principles. There are some of the church we could be easy with and under; but their number is so few for the many offices and places of trust, that we have reason to fear an inundation of men of loose morals and low fortunes, to top it upon the industrious and sober. Could we choose our men from such a plenty as you can on your side —men of worth and honour—men of universal and generous principles, we could the more easily resign, and readily put ourselves under them, and freely part with that darling power, which mankind are so generally fond of."

(To be continued.)

Manufacture of Clocks in Connecticut.

The New Haven Courier of last week contains an interesting account of the clock factory of — Jerome, in that city. This establishment is one of the most extensive of the kind in the United States. On entering, our ears were greeted with the mingled hum of buzz saws, the thunder of two powerful steam engines, and the clatter of machinery. Our attention was first drawn to the sawing works, by which the cases are cut out and fitted, as if by magic. Boards in the rough state are cut in proper lengths for the front, sides, top and bottoms of cases. These are again subject to the action of finer saws, and cut in perfect order for being matched and put together; no other smoothing or levelling process is used except what these saws accomplish. Mahogany logs and billets are reduced to veneering with the quickness of thought; and this alone of all the wood work about a clock, is smoothed, or in any way remodelled, after being cut from the unplaned timber. The veneering, which is principally of mahogany, rose-wood, and black walnut, is taken, after being glued to the different parts composing the case, to a room set apart for the purpose, in which are employed at this branch some eight or ten hands, and there receives an even surface and six coats of varnish, which, when finished, will compare in elegance with the finest articles of furniture in the cabinet warerooms of our city. The movements are all cut in proper forms and sizes by dies, with great precision and rapidity, even to the pivot holes in the plates, which have before been drilled. The cogs in the wheels, the second, minute, and hour stops, are grooved out by the same rapid and skilful process. The posts, pins, and smaller pieces of the inside work, are turned from the more rough material, polished and finished at the same time, while the plates and wheels are cleansed and polished by rinsing, first in a strong solution of aquafortis, and then in pure water. We cannot describe minutely the whole process of making a clock, or the lifelike movement of the machinery; it would take more time and space than we can at present devote to this purpose. In short, the case, movements, plates, face, &c., which, when put together, form one of Jerome's celebrated "brass eight day clocks," go through some fifty different hands before completed. One man can put together about seventy-five movements per day, while every part, from the first process to the finishing, goes on with equal rapidity. We learn from him, that the greatest bulk of clocks which he anticipates making this year, are designed for European markets, and that he has already received orders from houses in London and Birmingham, (England,) a large house in Scotland, and also some quite extensive dealers in Canada. In fact, the Yankee clock is becoming a general favourite in England, almost entirely superseding the old Dutch clock, which has been long used there as a time-piece. He yearly consumes of the various articles used in the manufacture of clocks, the following enormous quantities:—500,000 feet pine lumber; 200,000 feet mahogany and rose-wood veneers; 200 tons of iron for weights; 100,000 pounds of brass; 300 casks of nails; 1,500 boxes of glass, 50 feet per box; 1,500 gallons varnish; 15,000 pounds wire; 10,000 pounds glue; 30,000 looking-glass plates. $2,400 are paid yearly for printing labels, and for screws, saws, coal and oil. Workmen employed, 75; wages paid yearly, $30,000; clocks made per day, 200; per year, 50,000.

OLIVER CASWELL.

[A correspondent of the United States Gazette, under date of Charlestown, Mass., the 21st of last month, in a letter addressed to the editor of that interesting journal, thus writes:]

"Your readers are no doubt, well acquainted with the history of the interesting blind and deaf mute, Laura Bridgman. My own curiosity had been raised to the highest pitch, by the various little incidents I had heard and read of the wonderful development of her faculties, unassisted by any of the means we deem necessary to acquire knowledge, and I eagerly accepted an invitation a few days since, to visit the institution for the blind in South Boston, during this my first visit to the land of my fathers. But there a new, and if I may venture to say it, even a *more* interesting case was presented to us—Oliver Caswell, a boy about thirteen years of age, in the same melancholly state of utter exclusion from the sensible world. He has been in the institution but about four years, yet his reasoning powers seem quite as fully developed as those of our more intimate acquaintance, Laura Bridgman. Our interest was painfully excited as he passed into the room before us, with his teacher, who is also blind. They were talking rapidly with their fingers, the only means of communication being by the touch. He is a bright, intelligent looking boy, his head finely formed, and his face expressive of every feeling that passes within. They sat down behind a desk, and opening a book, were soon engaged in a lesson of geography. It was a study in which he seemed to take extreme pleasure. The mode of communicating ideas to his mind was curious. His teacher would guide his finger to a town, river or mountain, then almost as quickly as we would have spoken the word, by the rapid movement of his hand in Oliver's, conveyed to him the name of the place. Often as some new idea passed through his mind, a bright smile would irradiate his face, and he would push back the light wavy curls from a brow that was a sure index to the intellect that might have delighted the world, but for the dispensation of an all-wise Providence, that ordered it to slumber in darknes and silence, until called forth in the gradual opening of light to his young mind.

"There seemed no sadness in his face; his naturally calm and placid expression, only gave place to a brighter look of intelligence, or to the smile that lit up his whole countenance with no ordinary beauty. His teacher says he sometimes laughs; and when asked the cause, says, "Oh, I'm happy."

"When Oliver first entered the institution, it is said that Laura's delight was extreme to find that there was one other in the world like herself. Mutual affliction seems to draw them together, and they took more pleasure in each other's society than that of any other member of the institution.

"It is well sometimes to visit these places, to look on the deprivations and sufferings of so large a portion of our fellow beings. We cannot fail to return with a warmer sense of gratitude to the Giver of the blessings *we* enjoy, a keener appreciation of the talents we have received, and for which we must be accountable.

M. H. R.

A NAME IN THE SAND.

BY HANNAH F. GOULD.

Alone I walked the ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place,
Where I have trod the sandy shore
Of time, and been to be no more,
Of me, my day, the name I bore,
To leave no track or trace.

And yet with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part hath wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory or for shame.

For "The Friend."

HISTORY

OF THE RELIGIOUS PROGRESS OF THE

"PEOPLE CALLED QUAKERS"

IN PENNSYLVANIA.

BY SAMUEL SMITH.

(Continued from page 381.)

1675.—Our worthy Friend, William Edmundson, from Ireland, in the year 1675, came a second time into America. He took shipping at Cork, in a vessel bound to Barbadoes, and after about five months stay there, took his passage to Rhode Island. He visited New England, and then came into New Jersey, and had several meetings in Shrewsbury; from thence he went to Middletown, and had a large meeting at Richard Hartshorne's, to which came one Edward Tarff, (tainted with the spirit of ranterism, and a kind of madman.) He had his face blacked, and said it was his justification and sanctification, and began to sing and dance; going up to William Edmundson, he called him "old rotten priest," saying "he had lost the power of God." The latter told him "he was mad:" he replied, "that he lied, for that he was moved of the Lord, to come and reprove him in that manner." William, looking on him in the authority of a power the other was a stranger to, "challenged him, and his god that sent him, to look him in the face one hour, or half an hour." Upon this Tarff left him, and gave him opportunity of speaking what he had to say to the people, purporting among other things, that the ranters* had departed from the power of God, and were bewitched by a transforming spirit into strong delusions. The people were tender and loving, and his Friends glad of his visit. Next morning they took their journey through the wilderness, towards Maryland, intending to cross the Delaware at the Falls; Richard Hartshorne and Eliakim Wardel accompanying them, and hired an Indian to conduct them, but he led them wrong, and left them in the woods. When it was late, they alighted, put their horses to grass, and kindled a fire by a little brook, convenient for water to drink, and there took their lodging 'till morning; but were still at a loss concerning the way, being all strangers to it. Hartshorne advised their going to Raritan river, about ten miles back, as was supposed, to find out a small landing-place from New York, from whence there was a small path to Delaware Falls. Accordingly they rode back, and in some time found the landing place, and a little path. Here Hartshorne and Wardell, taking leave of them, returned back. William Edmundson, and those with him, travelled all that day, and at night kindled a fire in the woods, and lay by it; next day, about nine in the morning, they got well to the Falls, where they found an Indian man, woman and boy, with a canoe; these they hired with some wampum to help them over in their canoe, swimming their horses. They got well over, and by the directions they had received from their friends, travelled towards Delaware Town, on the west side of the river Delaware. When they had rode some miles, stopping to bait their horses, and eat of what they had, there came up a Finland man, well horsed, who spoke English; he soon perceived what they were, and gave them an account of several of their Friends; his house was as far as they could ride that day; there he conducted them, and lodged them kindly. The next morning, being the First-day of the week, they went to Upland, (since named Chester,) where a few Friends were met at Robert Wade's house. After meeting was over, they took boat and went to Salem, where they met with John Fenwick, and several families of Friends, (who with those at Chester had come from England in that year with John Fenwick,) having ordered their horses to be brought by land to meet them at Delaware Town. At Salem they had a meeting among their Friends; and when that was over, had a hearing of several small differences, and used their endeavours to make peace among the parties contending. Next day they again took boat, accompanied by several of their Friends, for Delaware Town, or New Castle, and there met with their horses, but had some difficulty in obtaining entertainment, the inhabitants being most of them Dutch and Finns, and addicted to drunkenness. They were obliged to apply themselves to the chief magistrate of the place, (Captain Cantwell,) to complain, that being travellers, and having money to pay for what necessaries they wanted, they could not obtain lodging for their money. The magistrate received them courteously, went with them to an ordinary, and commanded the person who kept it, to provide them lodging; and some time after sent his man to tell William Edmundson, that he might send to him for anything he wanted, and he should have it. Here they lodged that night; and the next morning, accompanied by Robert Wade and another Friend, they set forward on their journey towards Maryland, travelled hard and late at night, and arrived at William Southeby's, who then lived at Sassafras River.

* In the governments of New York and New England, about this time, were many of these people, whose unaccountable enthusiasm drove them very great lengths.

CHAPTER III.—The care of Friends for the public performance of Divine worship—Meetings for that purpose, and for discipline, established at Burlington—A correspondence opened from thence with their brethren in England—The religious visits of sundry European Friends—Meetings for worship and business at Chester—A number of Friends from Ireland settle in Salem and Gloucester counties—Meetings there—George Fox's epistle to Friends of these provinces.—The establishment of a Yearly Meeting in Burlington, and of several inferior meetings in both provinces.

1678.—In and about the year 1678, there had arrived in West Jersey, as hinted before, a body of Friends. They had found many straggling settlements of Dutch and Swedes, who were of some service to them, but rather, as they thought, looked on them with a jealous eye. The Indians, however, were exceeding kind; and by their assistance, both as to food and otherwise, they were enabled to get things before long in tolerable order.

One of their first cares was to provide for religious worship. For that purpose, those at Burlington first made a tent, covered with sail-cloth, to meet under, and kept meetings constantly at stated times, till John Woolston having got his house ready, (the first framed house in Burlington,) they met there, and continued to hold meetings both for worship and business, for near three years; then changed it to the house of Thomas Gardiner, where it was held during his life, and at his widow's afterwards, till a meeting-house was built. And having known the benefit of meetings once a month for ordering the business of the Society, at the places they came from, in about seven months they established them here. The first thing done was to agree that a collection should be made once a month for the relief of the poor. Soon after, care was taken to discourage all from being concerned in selling strong liquors to the Indians. From this time, till the year 1681, when Pennsylvania began first to be settled under William Penn, there were thirteen couple passed for

marriage at Burlington Monthly Meeting. During the time above-mentioned, there arrived several ships in West Jersey, with many families and passengers, of which I have no particular account; but besides the Friends mentioned before, I find the following to have been active among their friends and neighbours at Burlington, which therefore must, most of them, have arrived in that interval: viz. John Butcher, Henry Grubb, William Butcher, William Brightwen, Thomas Gardiner, Thomas Foulk, John Bourten, Samuel Jennings, Seth Smith, Walter Pumphrey, Thomas Ellis, James Satterthwait, Richard Arnold, John Woolman, John Stacy, Thomas Eves, John Payne, Samuel Cleft, William Cooper, John Shinn, William Biles. Somewhere about this time, or within a year or two afterwards, came also John Skien, Anthony Morris, Samuel Bunting, Francis Collins, Thomas Mathews, Christopher Wetherill, John Dewsbury, John Day, Richard Bassnett, John Antram, William Biddle, and Samuel Furnace.

Many worthy women were also among the first settlers of West Jersey, of which number were the following: Elizabeth Gardiner, Sarah Biddle, Elizabeth Hooten, Helen Skien, Ann Butcher, Susannah Brightwen, Mary Crips, Frances Antram, Frances Taylor, Ann Jennings, Joan Atkinson, Susannah Budd, Judith Noble, Anne Peachey.

(To be continued.)

From the London Friend.

Memoir of the late Frederick Smith.

WRITTEN BY HIMSELF.

(Continued from page 380.)

In the year 1789, I was tried in various ways, much tempted, [experienced] much spiritual desertion, and [felt] keen distress for the loss of the Beloved of my soul, but there was an arm underneath which supported, and under every temptation a way was made for my escape. Adorable condescension! Every token of friendship, every act of kindness from my brethren, appeared to be more than I deserved. I became in my own view, as the off-scouring of the earth. During these close exercises, and deep baptisms, my soul was exceeding sorrowful, even unto death, and I had no idea of what was to follow them. He who knows how to prepare and qualify his servants, is pleased to do it in his own way; not according to the weak apprehension of his creature man. He causes his children experimentally to know, that his strength is made perfect in weakness, and that his grace is sufficient for them.

Very early one First-day morning, I felt an impression that I must go to Ratcliffe Meeting. I would have put it by, and endeavoured to reason it away; but I was at last obliged to submit. Soon after I got there, very unexpectedly, John Pemberton and James Thornton came into the meeting. About an hour after the meeting was gathered, I felt an uncommon exercise, and afterwards a secret impulse to expose myself in supplication. O! the awful distress I felt! I was naturally averse to speaking in public, often experiencing it to be a great difficulty in our Monthly Meeting. After waiting a considerable time in great conflict of spirit, apprehending myself so abundantly weak, and every way unworthy and unqualified for so important an undertaking, I suffered the meeting to break up, without performing what appeared to be my duty. Great was my distress and agony for this act of disobedience, even such as is not to be described. The two Friends above-named, asked me to go with them to the Friend's house where they were to dine, which I did; and dear John Pemberton, perceiving that all was not right, asked me the reason, which I was not easy to inform him, and put it by. I thought notwithstanding, if I ever should be thus called on again, I would endeavour not to refuse, and in the afternoon, waited to feel an impulse of the same kind; but the Lord's time is not our time. After the meeting was over, I went with J. P. and J. T. to a Friend's house at Bromley; and after tea, at a religious opportunity there, I felt the exercise and the command, and after much severe conflict, I gave up to express a few words in supplication. After the agitation was over, I became still and quiet, and humbly thankful that the Lord in mercy had accepted this small sacrifice from a rebellious heart. My kind friends J. P. and J. T. expressed their unity with me, and comforted me under my present exercise, as we walked from the Friend's house. I returned home sweetly rejoicing, having seen of the long travail of my soul and become satisfied. This was on the 28th of the Sixth Month, 1789, the day on which I was thirty-two years of age. Those only who have entered into this service from the necessity alone, after having been made willing through suffering to become anything or nothing, can form any true judgment of its awfulness; at least it so appeared to me, under the varied baptisms I had been plunged into, in order to be prepared for this engagement. To a diffident mind, and one who had at times experienced much Divine favour, it was a sore trial thus to expose myself, and become a preacher of righteousness to others. I was humbled as in the dust, and tears were my meat day and night for a season.

At our Quarterly Meeting in the Ninth Month, I became much exercised, and in the early part of the meeting, I felt it to be my duty to open my mouth in supplication; but I endeavoured to put it by, till near the time for breaking up the meeting, when I fell on my knees, and stammered out a few words. Although this produced peace to my own mind, as [the result] of giving up to apparent duty, yet I have since thought, with respect to such cases, where weakness has thus got in, and the right time for offering the sacrifice has passed by, it might be profitable to consider, whether it is not better to bear our own burden, rather than to [offer] unseasonably in a solid meeting; yet this is a weighty matter, and ought not hastily to be decided on. It must be confessed, that when the true order is maintained, and every one moves in his proper place, the regular line of the ministry is beautiful, the harmony of the gospel is preciously felt, and the Lord is glorified. It is likely my beloved friend James Thornton apprehended I had let in some discouragement, and therefore in order to reconcile me to my apparent hard service, he told me he had good unity with me therein, and especially on that day; and with other weighty and truly fatherly counsel, he told me I must not expect a smooth path; adding, "I believe thou wilt have many instructors, but few fathers, so be prepared like a valiant soldier, to endure hardness in the Lord's battles."

Whilst J. Pemberton and J. Thornton were in London, we had the satisfaction of having much of their company; the former frequently lodged at our house. He was a man of an affectionate and kind disposition, with great humility and a most benevolent mind. I understood that in his visit to Ireland, he expended among the poor of that nation, more than a thousand pounds. Whilst travelling through Scotland, he was equally liberal to the poor [of that country]; and finding, in his visit to the northern islands, that the inhabitants had nothing to eat but dried fish, when he returned into Scotland, he loaded a vessel with meal, as a present to these poor islanders. Whilst at Lincoln, in company with Thomas Ross, also from America, and some other Friends, John Pemberton had a particular wish to have a meeting with the soldiers that were quartered there; and application was accordingly made to some of the officers for leave, which was refused. This produced great exercise of mind to J. P., so that he could get no rest; nor could he leave the place, much to the mortification of Thomas Ross, who wanted to be moving forward. At last as he was laying on the bed, it came into his mind to make inquiry whether the commander of the regiment was in the city. This being done, it was discovered that he was. J. P. then said he would go to him himself. When he got to the house where he was, he sent up his name, and added, "from Philadelphia." The General desired Mr. Pemberton might be told to walk in. On entering the room, the General rose up to meet him, and in the most affectionate manner asked after his health, expressing the great satisfaction he felt, at meeting with him in England, and [inquired] how he had found him out. All this much surprised J. P., and he told the General he thought he mistook him for some other person. But the General asked him if he did not remember his being quartered at his house during the American war, adding, "If you do not, sir, I do, also the great kindness I received from you and your family. I have every reason to be grateful to you; and now you are in England, if there is anything in which I can contribute to your happiness, it will afford me the greatest pleasure." J. P. then recognized his friend, and related to him the subject of his errand, which appeared remarkable to both of them. He told him that if it would be any gratification to have a meeting with his regiment, it should be [held] in any way he should appoint, either on the parade or in the meeting house; and he added, "both officers and men shall attend, and I shall attend also." As the meeting-house was not sufficiently large, it was concluded to hold the

meeting on the parade; and it may be considered the most extraordinary circumstance [relative to this meeting,] that the whole service, which was truly satisfactory, fell on Thomas Ross, John Pemberton being silent.

(To be continued.)

For "The Friend."

ONENESS.

In the very valuable and interesting journal of John Churchman, page 251 of the sixth volume of Friends' Library, he speaks of particular Friends, who "for fear of breaking an outside unity, which will surely come to be broken, that the true unity in the bond of peace may be exalted, have acted contrary to the former sight they had of their duty, and are thereby become halt and dimsighted in several respects." That which produced indistinctness of vision, as well as indecision in action in his day, cannot be inoperative now; and Friends would do well to examine individually, and see whether a "fear of breaking an outside unity" is inducing any of them to act now contrary to their former sight and apprehension of duty.

But what is an outside unity? To answer this question satisfactorily, it will be necessary to define in the first place, what "the true unity in the bond of peace" is. We are by nature branches of the wild vine, and the sap which flows within us, as such, can produce but wild grapes, the legitimate fruits of an unregenerated nature. But when through the loving-kindness of the great Husbandman, we become engrafted into Christ, the true and living and heavenly vine, we are nourished and united together by the love of God, which flows as the sap or blessed wine of the kingdom freely from vessel to vessel through every engrafted scion in the heavenly vineyard. The love of God, thus freely flowing from Christ the root, is the bond, and the only bond of union between the true branches or members of the church of God. And so long as there is no obstruction to its circulation, there can be no breach of unity. Nothing can divide in Jacob or scatter in Israel, so long as they abide in Christ, and his Spirit flows freely through them. But if any obstructing cause gets into the alburnum, or proper channels of the heavenly sap, immediately an amount of disunity exists, commensurate with the obstructing cause. No outward influence can effect this, it must be an internal agent. And where is the effect first felt? In the obstructed branch of course. And this branch is the one that first cries out, "There is division amongst us!" The sickening member feels its influence, but thinks not of looking within himself for the cause. He looks to others, or to some external agency for that, which exists nowhere but within himself. And this breach of unity will continue, and spread, and increase, so long as the obstructing cause remains, or until death or amputation relieve the suffering body from its influence.

Now please to look at the bark of that vine: it stretches upward from the root to the topmost branches thereof; it covers every lateral offset, and envelops the entire plant; thus making it appear as one united whole. It is indeed a proper defence to that part, over and around which it is located—but is it the true bond of union between the different branches of the vine? Nay, certainly. It is only an apparent or outside bond of unity; and very often, hurtful insects creep beneath its loosened coat, to pierce and injure the alburnum; thus raising obstacles to the flow of that true bond of union, the life-giving sap, without which, there can be neither unity, growth nor fruitfulness.

When the careful and judicious husbandman sees the indications of suffering in any of the branches, he removes without delay this outside covering, that he may apply his remedies directly to the seat of injury; just as a John Churchman would surely break up an outside unity in the church of Christ, when it was necessary to get at the seat and origin of lurking evils; for by no other way can the true unity of the Spirit in the bond of peace be preserved and exalted, to the honour of Truth, to the health of the church, and to the glory of God.

M. D.

For "The Friend."

REFLECTIONS

Occasioned by attending the Funeral of a Youth, a member of the Religious Society of Friends, at Guernsey, Ohio.

Being afresh incited to examine my own standing, and solemnly to query whether the the day's work is progressing with the passing day, and feeling that love in some measure to flow, which wisheth well to the whole human family, I thought I might be permitted in this way to query with some of my young Friends, who were present on that memorable occasion, whether there is not a danger of soaring above the pure Witness in our own hearts, by mingling with those who have a powerful influence, and are artfully using it, too, to turn our feet out of the true way, encouraging some to shun the cross, by assimilating with the world's forms in dress and address; which I have for years marked as almost a sure forerunner of a departure from the pale of our Religious Society. When I have noticed the course which some have been taking, and the unwarrantable liberties in which they have indulged, I thought this might be their conclusion,—Yet a little while will I enjoy the pleasures of sin, and then will I return. But if any have come to such a conclusion as this, it would be well for them to remember the parable of the rich man, who resolved to pull down his barns and build greater, that he might have room to store his fruits and his goods; but ah, what was the answer from God? 'This night thy soul shall be required of thee.' That it seems to me, if we continue to do what we ought not, and to omit what ought to be done, we are placing ourselves on very dangerous ground, not knowing the day nor the hour in which the messenger who rides the pale horse may appear; and certain it is, that that messenger, either pretty soon, or at least before very long, will find us out individually; and who of us, at this awful period, would feel any remorse for having taken upon us the yoke of Christ, for having borne it in our youthful days? Surely none; we never knew an instance of sorrow or bitter reflection for having led a sober, godly life, and well assured I am none ever will. Notwithstanding we are thus frequently called upon to witness, (by the removal of some, too, in the bloom of youth,) that we have no continuing city here, that we have no lease of our lives; seeing, then, that the all-wise Creator orders thus, would it not be wisdom in survivors, young or old, to yield implicit obedience to that saving grace, a sufficient portion of which is dispensed to all, if timely attended to? But oh! the danger of putting off till to-morrow what ought to be done to-day, and thereby adding something more to be repented of, pursuing the vain fashions and sensual pleasures of a perishing world, and trusting our eternal all on a slender thread of uncertainty.

J.

From the Glasgow Friend.

EARLY FRIENDS.

An Examination of some of the Doctrines of the Early Friends. By Henry Bewley. Dublin: P. D. Hardy & Sons. London: R. Groombridge & Sons. Stitched, pp. 104.

It is very generally and justly regretted, that there should be so much diversity of opinion among the professing disciples of Christ; especially when we remember that memorable prayer to his heavenly Father: "that they all may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one."

Without attempting to account for this diversity—which, however, might be easily done—it may be observed, that its prevalence need be no discouragement to believers in the present day, "as though some strange thing had happened unto them;" there having been ample cause for the same regret even in apostolic times. Whether the Society of Friends has been more tried than other denominations with doctrinal controversies, seems a point more of curiosity than importance; but even supposing the answer to be in the affirmative, this, we apprehend, would militate nothing whatever against the scriptural character of the doctrines we profess.

While, therefore, in this day of luxury and ease, it ought neither to surprise nor disappoint us, that differences of opinion should spring up among us, certainly it argues, at the same time, something far out of order, when such as see no longer eye to eye with their brethren in profession, but become the assailants of the doctrines which they once held in common, should have it in their power to quote, in support of their new views, the works of acknowledged ministers in the Society! We maintain that those members, no matter what their station, who, either orally or by their writings, propagate opinions on doctrinal points at variance with those which the Society has ever held and proclaimed to

the world, whether by its approved authors or otherwise, ought to be dealt with according to the salutary provision of our discipline; and their writings publicly disclaimed, as observed by the early Friends—that private things should be dealt with privately, but *public* things *publicly*. Why this has not latterly been done, we are required to offer no opinion; but the Society, by allowing individuals to pursue such a course, cannot be looked upon in any other light than that of "a house divided against itself."

But we fear we have been too long in coming to the subject in hand. The pamphlet before us, professes to be "An Examination of some of the Doctrines of the Early Friends," chiefly controverting those two propositions of Barclay on "Universal and Saving Light," and on "The Scriptures." To give our readers an idea of this author's estimate of the "Apology," he styles it, "that most objectionable and dangerous of all the writings of the early Friends!"

No Friend, we are persuaded, will feel the least inclination to call in question the natural right of our author to renounce the views he once held—in other words, to cease to be a Friend—and to adopt any other profession which may seem to him preferable. Neither can any one take amiss his attempts at self-justification, provided he manifests no improper spirit, and gives no cause to question his sincerity. With this "Examination" by Henry Bewley, we confess that, as a literary production, we have little room for fault-finding. It is as superior in style to the effort of a preceding party leader, similarly situated, as its author's conduct is more commendable for straightforwardness and honesty; inasmuch as he has at once resigned his connection with our Society, since he no longer holds the same views.

The author is sorely displeased with the Society for paying, as he alleges, more deference to the early Friends' writings, than to the Scriptures. He says:

"I apprehend formularies of faith and systems of divinity of man's devising (no matter by what body of men they may have been framed, council, convocation, synod, conference, or Yearly Meeting,) if imposed on a church as its standard of faith and practice, *instead of the scriptures* (!!!!) are to be viewed as an infringement on the prerogatives of the Head of the Church," page 99.

Now, our apprehension is, that no assertion can be more unfounded, than that Friends impose upon themselves "systems of divinity of man's devising, INSTEAD OF THE SCRIPTURES." It is solely because of the entire accordancy of their *approved* authors *with* the Scriptures, that their writings have any weight whatever. And what does Henry Bewley himself attempt? Is it not that Friends should receive, as Truth, *that* particular interpretation which HE, which Elisha Bates, or preachers for hire—to wit, such as Ralph Wardlaw, author of the "Friendly Letters," and others—put upon the Scriptures? This would be Bewley-ism, or some *other* ism, but not *therefore* the Truth.

In the pages of this Journal, it has been sufficiently demonstrated that Friends are not a sect; consequently we must repudiate the charge of sectarianism which one seceder after another chooses to bring against the Society.

On a perusal of this "Examination," it appears to us, and it will astonish many of our readers to learn, that the author has been mainly indebted for the alteration in his sentiments to the works of some of our modern writers. It is, however, worthy of notice, that of the numerous quotations from these writers, there are but few of them from such as have been *authorized* by the Society. Now, this discovery in connection with this matter, has been exceedingly painful to us—we may say unspeakably painful; and if the authors in question concur in the sentiments of Henry Bewley, or sympathize with the interpretation which he puts upon their writings, the sooner it is known the better; that the Society may be aware who, in reality, hold by its known and acknowledged principles, and who are against them.

To attempt anything like a particular reply to the "Examination," would far exceed our limits, even were we satisfied of such a reply being called for at our hands. It seems to us a most unaccountable thing how such as cannot but be aware that no objection *now* offered to the doctrines of our Society is either new or unanswered, should yet write, apparently in utter ignorance of this fact, as if they entertained the hope of receiving credit for some marvellous discovery.

The views propounded by Henry Bewley, differ not one whit from those that were held by many Christian professors at the era of George Fox's appearance. Had he, and those who believed with him, been able to rest satisfied with the principles professed in their day, as the true "principles of the doctrine of Christ," they never would have separated from their contemporaries, nor have felt themselves called to oppose them. Their successors in the profession of "the same everlasting precious faith," from generation to generation, have continued to bear testimony to that "Christianity in its purity, undefiled with the mixture of worldly wisdom and superstitious ceremonies," which we devoutly believe "was revealed from Heaven to our ancestors" in the Truth. Would, that at the present day, that testimony were more faithfully borne! Then would there be witnessed, instead of divisions among us, a holy union of faith and of practice; yea, a valiant upholding of the Truth, and of those important testimonies which as naturally spring from it as branches from the living root. "But alas! where are now the combatants? The multitude professing the way of Truth, are too generally out of the way." They have not that deep spirituality of mind which distinguished our first Friends. They have been lulled in the lap of ease; and hence it is, that want of true discerning between things that differ, has, may it not be sorrowfully affirmed? overspread us as a leprosy. Thus, "slackness of the hands" has been induced, and by too many, those things which, to the early Friends, were inestimably precious, are now lightly esteemed." We are, nevertheless, firm in the faith, that the Truth will not be suffered to fall, though many who profess it may withdraw their allegiance. There will, we believe, be those raised up, whom the Lord will enable, in His panoply of power, to "contend earnestly," as in former times, in its behalf.

The early days among Friends *were characterized by controversy*. A people entertaining and propagating opinions in religion, so detrimental to the pecuniary interests of those who preach for hire, could not but encounter the most formidable opposition. Had the case been otherwise, we should not have been surprised at Isaac Crewdson's erection of "a Beacon to the Society of Friends;" nor at Henry Bewley expecting to make converts by his "Examination of some of the Doctrines" of our early authors. With but little exception, from George Fox down to the latest sanctioned work, "all, as many as have written, have testified of these things"—have considered and replied to the objections of adversaries.

While the fault, therefore, which we have to find with Henry Bewley is rather of the negative kind, we cannot on *any* ground acquit the apparent instruments in effecting such a change in his views. Further comments, however, on this subject must be reserved for another occasion; which, we rather think, will, ere long, be afforded us; in the meantime we must draw these observations to a conclusion, by protesting against the writings of early Friends being accused by the author of the "Examination," or by any other, as "the means of aiding that tremendous process in heresy" in America—Hicksism. What would be thought of *us*, were we to affirm of Philip Doddridge, or Matthew Henry, or other eminent men whom we might name, that they were *Socinians*, because of the fact of that heresy being, in this day, found to such an extent, *even in Ireland*, among Presbyterians? Equally *unjust and unwarranted*, are the attempts that have been made to fasten upon the writings of the early members of our Society, the above-named heresy in America. Friends are no more responsible for the perversion and misapprehension of their writings, than the Holy Scriptures themselves for "the manifold abominations and damnable heresies" which some have attempted to support with their authority.

One sentence more, and we have done. We are averse to pass from this work without just giving our readers a specimen of the author's reasoning. At page 37 we have these words:

"On the important doctrine of the work and office of the Holy Spirit, I am anxious not to be misunderstood. While in the work of man's regeneration, the truth, or gospel, or glad tidings of salvation through faith in Christ, are held to be the means, it is no less a scriptural doctrine, that the Holy Spirit is the great agent in effecting it. 'The natural man *receiveth* not the things of the Spirit of God, neither can he *know* them, because they are spiritually discerned,' is a truth, which teaches us, that the heart must be renewed, and the understanding enlightened, by the Spirit of God, before we can receive or know the gospel."

Let it be observed, that the author first as-

serts the "glad tidings," which he calls the Gospel, to be "the means in the work of regeneration." He afterwards tells us that "*the heart must be renewed before* we can so much as *receive* or *know* the glad tidings." Thus, according to this writer, the Holy Spirit, as the great agent, is confined to certain means, and yet performs the work of renewing and enlightening without those means! Yet this writer joins in the cry of mysticism against our Society. Truly it is well he has gone "out from us, that it might be manifest that he was not of us; for if he had been of us, he would no doubt have continued with us."

Curious Nest in a Bell-tower.—A friend called upon me on the 11th day of May, 1844, and asked me to accompany him to Eton College to see a curious bird's nest. We accordingly proceeded thither, and having passed through the beautiful chapel attached to that college, ascended the winding steps of the bell-tower or turret of the chapel. After getting to a considerable height, any further progress was stopped by a sort of pillar built of sticks. The staircase was sufficiently lighted to afford complete observation of the proceedings of the birds, which I will now endeavour accurately to describe.

On the ledge of one of the narrow apertures for the admission of light, a pair of jackdaws had built their nest. The ledge however was so narrow, that the nest had evidently an inclination inwards, and would, probably, without some support have fallen down on the steps below. In order to obviate this difficulty, they contrived the following ingenious method of supporting the nest. As the staircase was a small spiral one, the birds began to make a pillar of sticks on that identical step which alone would give them the best foundation for their intended work. Had they gone to the one above, or the one below that which they had so sagaciously fixed upon, it was very evident that they would not have acquired the precise slope or angle for their pillar, which was necessary for the effectual support of the nest. It was the eighth step below the opening, and from it the pillar was reared to a height of about ten feet, and was composed of a strong stack-like work of sticks. The nest then rested upon the top of it and was perfectly secure. The labour which these ingenious and industrious birds had bestowed in the collection of so large a mass of sticks, must have been enormous. One circumstance struck me as very curious. The entrance of the aperture in the wall was very narrow; the difficulty of conveying some of the larger sticks through it must have been consequently great. On examining the sticks, I found that each of them had been broken, or rather cracked exactly in the centre, so that they could be doubled up. They were also the better adapted for the construction of the stack in a compact form. The birds were occupied during seventeen days in the performance of their laborious task. It was much to be regretted that the eager curiosity of so many persons to see the architecture of these indefatigable birds, and the circumstance of the nest being roughly handled by some incautious visiter, occasioned the architects to abandon all their labours, and to seek for some secure retreat in which they could hatch their eggs, and bring up their young.

The above circumstantial account of what I cannot but consider a curious fact in Natural History, appears to me to prove the possession by these birds of a faculty of the same kind, as that which in its higher degree we call *reason.—Scenes and Tales of Country Life by Edward Jesse, p.* 57.

The Shepherd and his Sheep.—I was much amused once, in Belgium, at a curious contrivance adopted by a shepherd to extricate himself from a dilemma, and at the readiness with which his sheep obeyed his intentions. Preceding his flock, he was moving them to a fresh pasture, when his progress was stopped by a large cornfield, through which there was only a narrow foot-path. His knowledge of the habits of his charge made him thoroughly aware of the destruction they would commit if left to follow him at their leisure; so, after a moment's reflection, he started off at the top of his speed, the whole flock pursuing him at a gallop, and almost in single file, without doing the slightest damage.—*Late paper.*

Illustration of Scripture.—"Thou anointest my head with oil, my cup runneth over." Ps. xxiii. This has, most probably, an allusion to a custom, which has continued to this day. I once had this ceremony performed to me in the house of a great and rich Indian [Hindoo], in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightfully oderiferous perfume; put a golden cup into my hand, and poured wine into it, till it ran over; assuring me at the same time that it was a great pleasure to him to receive me, and that I should find a rich supply in his house. I think the poet expressed his sense of the Divine goodness by allusion to this custom.—*Memoirs of Captain James Wilson, p.* 37.

Benefit of Hedgerows.—Travellers in the North of France cannot but perceive the almost total absence of birds in that district. The country is open and rarely broken by a hedgerow; and thus shelter being denied them they seek more favourite spots. The effect is as obvious as it is injurious, for there is no limit set to the ravages of the catterpillar or the destruction of the grub. The Pontia rapæ or small cabbage butterfly, swarms to an extent which must be seen to be believed. I have seen many hundreds on the wing at one time. The Scatabæus melolontha, too, flies in myriads; and there are no rooks to follow the plough.—*Late paper.*

Smith, the Razor Strop man, recently picked up a pocket book in Boston, for which a reward of ten dollars was offered, and when tendered to him, he refused it, but requested that it might be appropriated to the necessity of a sick man in the neighbourhood "who needed it more than he did."—*Boston paper.*

Extensive folly.—It is stated by a Baptist missionary that the Chinese are supposed to spend 360,000,000 dollars for incense to burn before their idols. This is one dollar for every inhabitant of the empire, old and young; and it is only for a single item in the support of idolatry.—*Ibid.*

Iron.—A most important discovery in the manufacture of iron has been made at Troy, New York. The west side of Lake Champlain abounds in magnetic ore, from which the new iron is made in a reverberatory furnace with only one heat. The result is a soft, malleable iron, capable of being drawn into the smallest wires. It is obtained by the process of deoxidising the iron, for which process a patent has been secured by the inventor. The cheapness and facility with which iron can be thus produced, makes it one of the first inventions of the age.—*Gaz.*

THE FRIEND.

EIGHTH MONTH, 30, 1845.

Not unfrequently we receive notices by way of advertisements, for insertion in "The Friend," one or more times, and sometimes accompanied with a request to forward a bill of the expense. It may therefore be well to mention, or rather to repeat, for general information, that although we have been in the habit of inserting notices pertaining to schools, the placing of apprentices, and other matters connected with the interests of our Religious Society, yet never has this been done in the capacity of an advertising paper, and of course always without any charge. It necessarily follows, that, *generally*, such insertions must be limited to once or twice.

Situation Wanted.

A Young Friend from New England, qualified to teach all the branches that constitute a thorough English education, is desirous of obtaining a situation as Tutor in a Friends' School. Reference may be had, and applications made to either Samuel Allinson, Jr., Yardville, N. J., or Robert Parry, Recklesstown, N. J.

Eighth month, 1845.

Situation Wanted.

A Young Man, eighteen years of age, wishes to obtain a situation in a Store or Counting House, where he can assist in writing, or make himself otherwise useful. Apply to the Editor of "The Friend."

DIED, of remittent fever, on the 29th of the Seventh month, 1845, ELBRIDGE M., son of Thomas and Mary Lindly, in the twenty-second year of his age:—

Also, THOMAS LINDLY, his father, of the same complaint, on the 10th of the Eighth month, in the fifty-first year of his age; both members of Spring Monthly Meeting, and South Fork particular meeting, North Carolina.

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THE FRIEND.

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NO. 50, NORTH FOURTH STREET, UPSTAIRS,

PHILADELPHIA.

For "The Friend."

ON THE CULTIVATION OF THE GRAPE VINE.

(No. 5.)

THE PROPAGATION AND PLANTING OF VINES.

Vines are propagated by *cuttings* and *layers.*

By Cuttings. If plants with roots cannot be obtained from a neighbouring horticulturalist, either in pots (from which they may be transplanted at any time of year,) or from the open ground, from whence they can only be taken up with safety late in the fall or early in the spring, *cuttings* should be selected about the middle or latter end of the Eleventh month, from the *current year's growth* of some healthy vine, of the best description that can be obtained. In doing which, care should be taken to select shoots that are well ripened or matured, and not too long jointed. Cut them into pieces containing each six eyes or buds, leaving about three inches of blank wood at the ends, to protect the terminal buds. These cuttings may then be loosely tied up together in small bundles by a string around each end, and kept through the winter in the following manner:—Take four boards, about three feet long and one wide, and nail them together in the form of a square box, which place in some high, dry, and sheltered situation in a corner of the garden, into which throw some very fine sandy loam, or decomposed wood-pile dirt and sand to the depth of four or five inches, on which place the bundle or bundles of cuttings, over which the same material of very fine and dry sandy loam should be *riddled*, if possible, to the depth of some five or six inches. Over the top of the box should then be loosely placed some boards, so as not wholly to exclude the wet, and yet sufficient to exclude most of the snows and rains of the winter. Perhaps pine bushes, laid on thatch fashion, would be better. The cuttings will in this way keep nicely till spring, and by the first of Fourth month almost every bud will shoot before they are taken up. If your ground is ready, they may be taken up from the first to the tenth of the Fourth month, and planted out; earlier will answer, if they are protected from frost.

Having left six eyes on each cutting, they must now be divided into two pieces, containing each three eyes; above the upper eye two or three inches of blank wood must be left, and it must be cut in a slanting direction, with the slant side opposite the bud. The lower end that is to go into the ground, must be cut off transversely (without a slant) immediately below the bottom bud. Previously to planting, the soil must be well prepared for their reception, by being digged to the depth of eighteen inches, and the earth made *very fine.* If the place has been previously prepared according to the directions heretofore given, little more is to be done than to return the same earth to the hole from whence it was taken; but I would recommend that it be *sifted*, which can be done with a coal or grain riddle; as the young roots from a cutting are exceedingly tender, and require great care in getting them well started.

If it is designed to train the vine from the very spot where the cutting is first planted, it would be safest to stick down *two* cuttings, with their lower extremities diverging from each other, so as to be about ten or twelve inches apart at bottom, and their tops brought near together; so that if one should die, the other will remain in the right place; whereas if both live, one can be transplanted without much injury to the other. In planting them, a stick should be used about the same size as the cuttings, to make holes for their insertion; into which they should be inserted so that the topmost bud should be about even with the surface of the ground. Great care should be taken not to injure the upper bud, as this is to become the shoot for the current year. Press the earth pretty well around each cutting, in order to prevent the sun and air from drying up its juices; and if the mould should subsequently sink down, and leave the buds above the surface, more must be added to keep them even with it.

"After the first of May, care must be taken to keep the soil round the cuttings constantly moist. For this purpose, supply each cutting as often as required, according to the state of the weather, with about a pint of soap-suds; and continue so to do, until it has formed a communication with the soil, which will soon be rendered apparent by the production of a shoot, and its daily elongation. When the bud bursts, the process of evaporation commences, and if the moisture in the cutting be consumed quicker than the latter can absorb it from the soil, the young leaves turn yellow and die, and the vitality of the cutting is destroyed. It is indispensable, therefore, that the soil round each cutting should be kept constantly *moist*, in order that the latter may absorb sufficient nourishment to supply the bud with food, until, by the emission of roots, it has established a communication with the soil, and is thereby enabled to feed itself. As soon as the cuttings have protruded shoots about three inches long, and their leaves have a healthy appearance, watering may cease for a time; but throughout the summer, when the weather is dry, the young plants must be assisted in their growth by the moderate application of liquid manure. Soap-suds are the best for this purpose, but dung-water will do very well, provided it be not too powerful. The surface of the soil round the cuttings should never be allowed to cake, or get hard, but should be kept open and in a fresh and finely pulverized state, by being, as often as necessary, forked lightly up. As the shoots advance in growth, they must constantly be kept staked or tied up, and the tendrils should be cut off as soon as they are about four inches long, and the lateral or side shoots pinched back to one eye. At the fall of the leaf, *cut every plant down to the two lowermost buds.*"* And at the commencement of winter, lean a board or some pine bushes over them, to shed off the snow and rain.

The foregoing directions, if carefully followed, will insure excellent vines, but there is a much more expeditious method of obtaining young vines of a larger growth by *layers;* in order to which it is necessary to have a vine already established, to grow them from. By the latter process vines may be grown the first season from ten to fifteen feet high from a single bud of a layer of the previous year's growth. I have one or two of this kind that have been transplanted from the original layer, and are now from ten to twelve feet high, and are growing faster than ever. In transplanting from the box in which they grew, I riddled into the hole made for their reception along with the soil, several handsful of *guano*, which I think cheaper for the purpose at five cents a pound, than any other manure is for nothing, as I have never known anything to compare with it in its effects. It may, however, be had for much less than the above price, when any considerable quantity is required.

In the next number I shall endeavour, as briefly as possible, to describe the process of propagation by layers as above referred to, and then proceed to the directions for pruning and training. In the conclusion, I propose to furnish some very interesting extracts from distinguished writers upon the fruit-bearing powers of the vine, showing that when in a thrifty state, it will put forth and show *ten times* as much fruit as it can bring to perfec-

* C. Hoar, pp. 73, 74.

tion; together with the progress and results of a variety of experiments undertaken with the view to ascertain some accurate scale, by which to determine the productive powers of vines, in their various stages of growth.

In commencing these essays, it was my design to furnish as brief and concise a theory for the propagation and management of the vine as I possibly could, consistently with the various details necessary to be minutely described, in order to be thoroughly understood. And when it is recollected that volumes have been devoted to this subject, it must be acknowledged to be exceedingly difficult to compress into a few essays, all that is essential to be known, in order to prosecute the cultivation of the vine with success. I trust, therefore, it will not be deemed inappropriate to the pages of "The Friend," if they contain as complete and systematic an abridgment of the art, as the imperfect ability of the writer can afford, and adapted, as he believes, to the comprehension and resources of most of its readers.

J. S.

(To be continued.)

For "The Friend."

PROPRIETARY CORRESPONDENCE.

(Continued from page 387.)

The machinations of Col. Quarry caused William Penn much trouble. Being an officer of the revenue, under the crown, and in that respect independent of the Colonial government, he seemed to consider himself in some sort an authorised emissary and informer-general to his royal mistress. His many misrepresentations to the Lords of Trade, often plausibly got up with a show of truth, sometimes biassed the judgment of that body; though ultimately they lost confidence in him, and were offended at his abuse of their credulity.

On the death of Gov. Hamilton, he had endeavoured to prostrate the government, by refusing to administer such an affirmation to members of Council as Friends could take; he falsely represented to the home government, that the colony winked at clandestine trade and frauds upon the royal revenue, and countenanced irregularities in the tobacco trade. In reference to some of which allegations, James Logan prepared a defence, for the use of William Penn before the lords. He intrigued with the people of the lower counties, (now the state of Delaware,) endeavouring, successfully, to render them dissatisfied with their union, and to insist upon a separate legislature, though originally that union had been of their own seeking; and, in short, did everything his ingenuity and malevolence could devise, to perplex and hamper the Proprietary government.

It was chiefly in relation to his proceedings, that the following letters were written by William Penn.

"London, 4th xbr, 1703.

"I desire you to pluck up that English and Christian courage, not to suffer yourselves to be thus treated and put upon. Let those factious fellows do their worst. Keep them in evidence and in qualifications, who give you this perplexity, and I will bear you out. If you will resign the laws, customs, and usages, instead of persisting till you see what becomes of the laws now with the Attorney General, I cant help it; but a decent refusal were wisest." This appears to relate to an attempt to force the English affirmation upon the colony.

"This should have gone three or four weeks ago, and did attempt it in vain, since the great storm, that has, besides lives seven or eight thousand, done millions of damage to the kingdom;—the like not remembered by any man living with us. And a poor Friend has declared, that if this place repents not, God will shake the foundations, as well as shatter the tops of their houses.

The 7th xbr. "They that press so about George Fox's lot, have either forgot, or do not know, that it was a bounty, not a purchase. I gave the price of the writings as well as the land, and therefore they should be modest in pressing it, and take it where it can conveniently be given. And I do earnestly desire thee, at no time to suffer thyself to be prevailed upon to unreasonable bounty; for I am in no condition to lavish what I have, since what comes from thence, *does not feed my horses, nor pay my servants wages.* I am not a little sorry that things should run so low among you at a time there is so much need of help."

"I persist in having my cousin Parmiter, Attorney General, for all their clamours against him; else Renier, if he will accept of it and the other not."

"Lond'n, 10th First month, 1703-4.

"I hope 'ere now my son and Lieutenant Governor are arrived. This comes by Edward Shippen, Sen'r, and N. Puckle, to whom I refer thee as to generals and common news, and the prints that come with them.

"And in the first place, know that I received none from thee since I writ largely to thee by way of Barbadoes and Antigua, and since, a shorter, to the Council, and so to thee, by way of New England; duplicates of which go now. And I hope and please myself to think you will be quickened to show yourselves men in that affair, to wit:—of Quarry's and his few venomous adherents' proceedings against the government. For if you could longer endure those contempts, it would be, I take it, a betraying of the rights of the people, as well as mine, and my posterity. I have made good use of the defence thou sent me. The Council's letter, and passages out of thine, much to the purpose; and the very Lords Commissioners are come at last to dislike his busy and turbulent proceedings. And I hope for a letter, next week, (to send by this, or next opportunity, to New York, in twenty days time,) from that Board, to reprimand his behaviour; having convinced them by instances, you gave me, of his disingenuous practices, as well as injurious; as also that I have shown them, that the counties he has seduced from their duty, are the only tobacco folks, and *that* the only enumerated commodity in our country; as also, that the people of the territories, purged (by their address to the late king, anno 1699–1700) the colony from Col. Quarry's imputations upon us about trade; and who also, anno 1684, did by their address to the king and duke (of York).highly express their satisfaction in me, and their union with the upper counties,—and which was indeed their seeking,—returning their humble thanks to both, for sending them so kind a landlord and so good a governor. And, therefore, to Quarry's foul treatment, and the protection he brags there, he has here, I owe that great defection, those poor people have been led into of late. In short, I am now more likely to keep my government than ever, or to have some equivalent for it; and take this from me, *that if you do but the Queen justice in her revenue, and discountenance illegal trade, and allow the administration their jurisdiction, so far as agrees with the Attorney General's opinion I sent you,* you will not be molested hence, but protected. This the ministry here assures me.

"And I do require it of the Lieutenant Governor, the Council and Magistrates, that they maintain to the utmost the powers of my grant, and the authority of the laws. And if Quarry, or any of his ungrateful gang, offer to invade or affront them, that they feel the smart of them. His being an officer in the revenue, shall not exempt him from correction, or support him in his seditious and factious practices with impunity."

"I could almost send orders to have him prosecuted with the utmost rigour; and if I find encouragement from the learned in the law, that it might be done to good purpose, I may think to do it."

"I offered the Lords Commissioners, the other day, either that we might be bought out, or have liberty to buy out our *turbulent churchmen*, and they wished it were so; the latter, they said."

"I have inquired about the hats sent to honest G. Owen and thyself, and they were the best of beavers now worn. And I remember to have opened the box to see them, and what hats he had sent for the servants, and I wear no better than they appeared to me to have been; and I am satisfied there has been foul play, which is an abominable thing, wherever it has been."

"We hear nothing of the 'Pennsbury Galley' yet. I earnestly desire our folks would make their tobacco more correct, or give it up; for we lose intolerably by it, besides the great dishonour to our country. Remember poor Johnnee—the little American—[son, born in America,] according to what I writ, (both of his grandfathers' lot and land, which I gave him,) in my former letters. I will have no more bank lots disposed of, no quays yet made into the river, without my special and fresh leave, for reasons justifiable. Tell my son, I met my wife and his, at young S. Tilley's marriage, near Guilford, and then they were well, and by two letters since their return. Guly and Springett are well from their agues, and little Billy so too, and the spark of them all; and my poor little ones also well, and great love among the children. I beseech God increase it everywhere more

abundantly, for the want of it will smite the earth with a curse; if people will not fear, love, and obey."

"Salute me to all Friends as if named, the Council, magistrates, officers, and inhabitants that behave discreetly.

"With hearty good wishes for thy true prosperity, and that wisdom may guide thee —that wisdom which is gentle and easy to be entreated (for it comes from above, and will outlive all the false wisdom of the low and miserable world,)—being

Thy real friend,
WILLIAM PENN."

With regard to the English affirmation, attempted to be forced upon the colony, Friends had been almost persuaded to think they could not stand their ground. For Quarry had contrived, by what means does not appear, to procure a letter or order of the queen, "requiring all persons in judicial, or any other office, before entering upon their duties, to take the oath directed by the law of England, or the affirmation allowed by the said law to Quakers, in default of which, her majesty was pleased to declare their proceedings null and void." Which order he presented in person to the Council and had entered upon their minutes. This was soon after Gov. Hamilton's death. It appears, by minutes of Council of that period, that Col. Quarry, armed with this document, refused to constitute Council an executive body, to act 'till a new governor should be sent, unless the members would take the oath, or English form of affirmation. To this Friends in Council demurred, but after some days, Quarry persisting, they yielded. But this not suiting him, he discovered, by a singularly tortuous method of reasoning, that as a governor was a unit, so must be an Executive Council. But as to one individual, he could not administer both oath and affirmation, neither could he to such a body. One oath, or one affirmation, must do for all. Here, thought he, was an insuperable obstacle. The cunning colonel took his leave of the embarrassed councillors, chuckling at the success of his trick.

It has been mentioned before, that the Collector of the Port finally officiated, and thus rescued the government from the dilemma. But when the news reached England, the Proprietor was grieved at what had been done, and that Friends in Council had not stood more firm. He wrote to them: "For your perplexities in government, methinks you have brought it too much upon yourselves. For why should you obey any order obtained by the Lords of Trade, or otherwise, which is not according to patent nor law here, nor the laws of your own country, which are to govern you till repealed; and none are, but one.

"I say abjuration, &c., are besides your clue, and I admire at your weakness in not keeping to law. Queens, as well as kings, never read what they sign. They are signed upon the credit of committees or secretaries."

And again, in another letter: "I am grieved to think that you ever gave way to any other affirmation than that appointed by law in the province; by which you have given away a most tender point, not easily recoverable. My regard to this queen is known almost to a partiality, *but I shall never obey her letters, (against laws,) into which she may be drawn by interested persons,* or those who would make their court by other men's costs. The Bishop of London himself is under humiliations. However, use thy utmost wits to get intelligence of the motions of our enemies there, in their designs, and with correspondences they hold at New York, Virginia, and Maryland; and communicate them to me by the quickest and safest opportunities."

This mis-step entailed a long series of difficulties upon the colony. Four or five years after, the opponents of Friends succeeded in getting a law, on which occasion Penn broke forth anew in lamentations for what had been lost. "I do abhor the new affirmation, carried here and then there, by absolute faction, and if I can I will waive it. For I would rather Friends were never in power, so our old affirmation were confirmed for Friends and others scrupulous, and oaths for the rest:—unless a short way of Bond's penalty, for truth of what is said, were made practicable and acceptable, as I have often thought it might be."

This Col. Quarry, after all the mischief he had done, changed his politics, and turned informant on the other side. He finally became tenant of Pennsbury. Penn wrote to Logan: "I am glad Col. Q. carries so well. Encourage him, and let him have Pennsbury upon pretty good terms, and for what time he will, only surrendering at the arrival of me, or my order, or assignee, (be sure of this,) the colonel living so long; for depend upon it, if God favour me and my son with life, one, if not both of us, come as soon as possible. Worminghurst he has at last resigned for sale; having conquered himself and wife too; who has cost me more money than she brought, by her unreasonable, and for that reason, impudent obstinacy for dwelling there: and wish she had brought more wisdom, since she brought so little money, to help the family." This was in 1706. He took Pennsbury for seven years, unless Penn came sooner, and then to have six months warning; rent £40 per annum. Logan says: "Whatever thou mayst think of the rent, those here who know the trouble and cost of repairing great buildings, and the damage that an ordinary tenant would be to such a building, the advantage that an improving one will be to it, and to those gardens, think we have taken a very prudent course, and much to thy benefit. We are to have a good store there, for the goods, and he will buy the living stock, if we can agree; and talks also of hiring the negroes."

(To be continued.)

How Plants receive their Carbon.—Carbonic acid gas is taken up by plants in two ways. The leaves, and, indeed, all the green parts, absorb it directly from the atmosphere; and it is absorbed also by the roots, dissolved in the rain and dew which have refreshed the ground.

For "The Friend."

CAPTAIN FREMONT'S REPORT.

Report of the Exploring Expedition to the Rocky Mountains, in the year 1842,—*and to Oregon and North California, in the years* 1843-44. By Brevet Captain J. C. FREMONT, of the Topographical Engineers.

Having met with a notice and review of the above report, with copious extracts therefrom, in late numbers of the National Intelligencer, it was thought the information therein, relative to many portions of a vast territory, so little known, might be new and interesting to many readers of "The Friend;" as it is believed the report, embracing the narrative of the two expeditions, has not been published nor printed in any form, except for the use of the United States Senate.

The editor of "The Friend" is herewith furnished the papers containing the notice of the first of these expeditions, that to the Rocky Mountains. The continuation of the notice of the report, reviewing Captain Fremont's second tour, (to Oregon and North California,) will also be at his service, if deemed, wholly or in part, a suitable and agreeable contribution to the literary matter of this journal.

A SUBSCRIBER.

We have here a document of more than six hundred pages, printed by order of the Senate of the United States.

Captain Fremont has already made two expeditions to the western portion of our continent. "The first terminated at the Rocky Mountains, and at the two points of greatest interest in that ridge, namely, the South Pass and Fremont's Peak; the former being the lowest depression of the mountains, through which the road to Oregon now passes; and the latter the highest elevation, from the base of which four great rivers take their rise, and flow in opposite directions towards the rising and the setting sun. The second expedition, after approaching the mountains by a different route, connects with the first expedition at the South Pass, and thence finds the great theatre of its labours west of the Rocky Mountains, and between the Oregon river and North California. The third expedition, now commencing, will be directed to that section of the Rocky Mountains which gives rise to the Arkansas, the Rio Grande del Norte, and the Rio Colorado of California, and will extend west and southwest of that section, so as to examine the country towards the Pacific ocean, ascertain the lines of communication between the mountains and the ocean in that latitude, and complete the examination of the Great Salt Lake, and of the interesting region which embosoms it."

Respecting the large and valuable map which accompanies this report, Captain Fremont says: "This map may have a meagre and skeleton appearance to the general eye, but is expected to be more valuable to science on that account, being wholly founded upon positive data and actual observations in the field. About ten thousand miles of actual tra-

velling and traversing in the wilderness which lies between the frontiers of Missouri and the shores of the Pacific, almost every camping station being the scene of astronomical or barometrical observations, furnish the materials out of which this map has been constructed. Nothing supposititous has been admitted upon it." The profile maps, "showing the elevations, or the rise and fall of the country from the Mississippi to the Pacific, are perhaps the most extended work of the kind ever constructed," exhibiting "in all about four thousand miles of profile mapping, found upon four hundred barometrical positions, with views sketched and facts noted in the field."

Captain Fremont, in the following extract from the preface to his report, speaks with much modesty of his contributions to geological and botanical science; but we have reason to believe that not only these, but also the astronomical observations, and the sketches of the topographical features of the country, and the barometrical and meteorological observations, are regarded as very valuable by men well versed in the respective sciences, and most competent to judge:

"In the departments of geological and botanical science, I have not ventured to advance any opinions on my own imperfect knowledge of those branches, but have submitted all my specimens to the enlightened judgment of Dr. Torrey, of New Jersey, and Dr. Hall, of New York, who have kindly classified and arranged all that I was able to submit to them. The botanical observations of Dr. Torrey will be furnished in full hereafter, there not being time to complete them now. The remarks of Dr. Hall, on the geological specimens furnished to him, will be found in an appendix to the report; and to his palæontological skill I am indebted for the discovery of an oolitic formation in the region west of the Rocky Mountains, which further examination may prove to assimilate the geology of the new to that of the old world in a rare particular, which had not before been discovered in either of the two Americas. Unhappily, much of what we had collected was lost by accidents of serious import to ourselves, as well as to our animals and collections. In the gorges and ridges of the Sierra Nevada, of the Alta California, we lost fourteen horses and mules, falling from rocks or precipices into chasms or rivers, bottomless to us and to them, and one of them loaded with bales of plants collected on a line of two thousand miles of travel; and when almost home, our camp on the banks of the Kansas was deluged by the great flood which, lower down, spread terror and desolation on the borders of the Missouri and Mississippi, and by which great damage was done to our remaining perishable specimens, all wet and saturated with water, and which we had no time to dry. Still what is saved will be some respectable contribution to botanical science, thanks to the skill and care of Dr. Torrey; and both in geology and botany the maps will be of great value, the profile view showing the elevations at which the specimens were found, and the geographical map showing the localities from which they come.

"The astronomical observations, taken with good instruments, have been tested, where they were most important, by a three-fold computation: one by Professor Walker, of Philadelphia, whose astronomical reputation is so great; another by Joseph C. Hubbard, a promising young mathematician from Connecticut; the third by myself; so that the correctness of the longitudes and latitudes may be well relied upon.

"In sketching the topographical features of the country, a branch of science in which he had been professionally educated, Charles Preuss had been my assistant in both expeditions; and to his extraordinary skill, supported by the pleasure he felt in the execution of his duties, I am indebted for the continuous topographical sketches of the regions through which we passed, and which were never interrupted by any extremity of fatigue or privation.

"The barometrical and meteorological observations were carefully made with good instruments, and admit of no material error beyond the minute deviations inseparable from such operations.

"The third expedition, now commencing, is undertaken with more ample means than the two former; and, being directed to a region so interesting in itself, and so new to science, can hardly fail to requite the enterprise which explores it.

"The report, or narrative, of this extended expedition, like the maps which illustrate it, will be strictly confined to what was seen, and to what is necessary to show the face and character of the country, and to add something to science while fulfilling the instructions of the government, which chiefly contemplated a military topographical survey. A greater degree of popular interest might have been imparted to it by admitting a greater latitude of detail, but it was deemed best to adhere to the rigorous character of a *report*, and to present nothing, either in the narrative or in the maps, which was not the result of positive observation."

This last paragraph gives a peculiar interest to Captain Fremont's narrative, and we wish that our modern book-makers would, one and all, prescribe to themselves and be governed by so just and conscientious a course of proceeding.

Captain Fremont departed from the trading-house of Cyprian Chouteau, which is situated near the mouth of the Kansas river, and about four hundred miles above St. Louis, on the 10th of June, 1842. His company consisted of Charles Preuss, a native of Germany, as his assistant in the topographical part of the survey; L. Maxwell, of Kaskaskia, engaged as a hunter; Christopher Carson, the guide; and twenty-one men, principally Creole and Canadian *voyageurs*, who had become familiar with prairie life in the service of the fur companies in the Indian country. In addition to these, he was accompanied by two youths, aged nineteen and twelve years, Henry Brant and Randolph Benton, "for the development of mind and body which such an expedition would give."

On the 18th July, "whilst halting for dinner, after a march of about thirteen miles, on the banks of one of the many little tributaries to the Kansas, which look like trenches in the prairie, and are usually well timbered," Capt. Fremont "rode off some miles to the left, attracted by the appearance of a cluster of huts near the mouth of the Vermillion. It was a large but deserted Kansas village, scattered in an open wood, along the margin of the stream, on a spot *chosen with the customary Indian fondness for beauty of scenery*." We make this short extract because we are glad to add the testimony of so good an authority as Captain Fremont in proof of this pleasing trait of the Indian character. This love of nature and of natural things appears to be a predominating feature of Captain Fremont's character, and it fitted him in a peculiar manner for his enterprise. He had to traverse an immense country, where the foot of civilized man had as yet scarcely trod, and where the rich stores of nature, in the mineral, the vegetable, and the animal world, presented much that had yet never been looked upon by the eye of science. How necessary was it, therefore, that he should possess not only the feeling and taste which prompted to continued observation of what was around him, but also the judgment which could estimate, and the science which could describe, the novelties which he met with. We think that he combined these requisites in a very rare degree. To these qualities he added a perseverance which no difficulties could weary, a courage which no danger could appal, and a hardiness of frame which excess of toil, deprivation of food and rest, and exposure of every kind, could not subdue.

On the 20th June, he says:

"Along our route the *amorpha* has been in very abundant but variable bloom—in some places bending beneath the weight of purple clusters; in others without a flower. It seems to love best the sunny slopes, with a dark soil and southern exposure. Everywhere the rose is met with, and reminds us of cultivated gardens and civilization. It is scattered over the prairies in small bouquets, and when glittering in the dews, and waving in the pleasant breeze of the early morning, is the most beautiful of the prairie flowers. The *artemisia*, absinthe, or prairie sage, as it is variously called, is increasing in size, and glitters like silver as the southern breeze turns up its leaves to the sun. All these plants have their insect inhabitants, variously coloured; taking generally the hue of the flower on which they live. The *artemisia* has its small fly accompanying it through every change of elevation and latitude; and, wherever I have seen the *asclepias tuberosa*, I have always remarked, too, on the flower a large butterfly, so nearly resembling it in colour, as to be distinguishable at a little distance only by the motion of its wings."

On the 22d, when halting at Wyeth's Creek, he met with a very unexpected mark of *civilization*, in the appearance "of a *pack of cards*, lying loose on the grass, marking an encampment of our Oregon emigrants."

(To be continued.)

From the London Friend.

Memoir of the late Frederick Smith.

WRITTEN BY HIMSELF.

(Continued from page 390.)

In the early part of the year 1790, I went into Sussex, and attended the Quarterly Meeting for that county, as also that for Norfolk, where although I was silent I was not without exercise; and a minister whom I did not know told me she had good unity with me; that though I had said nothing among them, she was persuaded I was under much travail of spirit, and that she believed I was much in my place in coming to that meeting. The violence of my exercise produced a severe fever, so that I hastened home under great dejection of mind; I was however, favoured to recover in a few weeks. In the Autumn [of the same year] I went to the Quarterly Meeting for Buckinghamshire, and stayed a few days at Wycombe. At this time I apprehended I was [remarkably] favoured with the ownings of the Divine Master, and one night when I went to bed, the overflowings of heavenly goodness seemed greater than I had ever before experienced. I became so enfeebled and wearied, that I thought my natural life would be taken away, as I seemed unable to bear a continuance of so great a degree of heavenly enjoyment, and I prayed earnestly that it might be taken from me, and a portion more suited to my weak state might be given me instead; indeed I believed great things did not become me, and that I was unworthy of so much Divine favour. But the next evening I became so much discouraged that all seemed distress and misery, and I never before knew a time of so much darkness and wretchedness. I was wearied with the weight of exercise on my mind, and at length fell asleep, but very soon felt as if the adversary fought with me, overcame me, and pressed me down to the earth. In this extremity I called out loudly and then awoke, but it was only to feel the same distressing sensations and apprehensions, and when I again fell asleep I had still to encounter them. I got up very early in the morning in much agony of spirit, intending for London, whither George Dilwyn bore me company. I set off under the pressure of the apprehension that I had gone before my Guide, and that this was the cause of my present trouble. I ventured to open my mind to G. D., and asked him kindly to point out to me where I had missed it at Wycombe; but to my surprise he told me he had much unity and love towards me, and that nothing uncomfortable had appeared to him, and in truly affectionate and fatherly freedom, counselled me against the stratagems of an unwearied enemy.

Notwithstanding the counsel of G. D., I could not [readily] get above the deep plunge I had at Wycombe. Indeed many were my trials inward and outward; the enemy pursued me on every side. So great were my conflicts that for many months together, I appeared as in a wilderness of thorns and briars, where my spiritual ear was almost constantly assailed as with noises and cries of devouring beasts of prey. My path was as on a sea of glass mingled with fire; at every step I appeared to slide, and to be in danger of falling into the horrible pit. O! the dreadful season of dismay which I endured, in order that I might know my own superlative weakness, and that through my dear Redeemer only I could be saved. In the midst of my troubles I was cared for many ways; kind friends were watching over me for good. Some of their letters conveyed deep instruction in the needful time; I transcribe extracts from two of them as follows:

"Needham, Sixth Month 28th, 1790.

"I have often thought of thee, since I was in thy company in London, feeling great nearness towards thee, and much wishing thy growth and preservation; believing if thou keep thy place, thou wilt have acceptable service for thy God. Thou must expect trying dispensations, they are the lot and portion of the true-born children. Trials bring us into a state of true feeling, one for another, deepening our judgment, so as to enable us to make a right distinction between thing and thing. It is my situation frequently to be much sunk, so afraid at times I shall not hold out to the end, &c., &c. Thy affectionate Friend, "W. C."

"Philadelphia, Eighth Month, 1790.

"Beloved Friend:—On First-day last in the evening, I reached my habitation from a journey into Virginia, when I met thy affectionate letter of 22nd of Second Month, and 9th of Fourth Month. The forepart was much descriptive of my own situation for a long course of time, and at times I did not expect ever to experience favour [to be] renewed. I am through mercy somewhat relieved from the weight of distress I had endured for many months, and labouring to stand single and resigned. It is acceptable to find light and favour is renewed to thee; and perhaps thou art now enabled to see that the trying dispensations which attended thee were for the great work of sanctification, and that thou mightest speak from living feeling experience of what the Lord hath done for thy soul. Thou knowest the Lord's people formerly had many trials, conflicts and engagements, before the old inhabitants were removed, and yet some were suffered to remain to prove their faith and patience; and it requires great watchfulness, circumspection and humility, with daily dependence, to keep inward quiet and peace. But the Lamb and his followers will have the victory. I hear a good account of thee, and wish thy steady attention and faithfulness to the gift. Thou must expect while here to meet with conflicts, provings of faith and patience; we are given to expect it. 'In the world ye shall have tribulation,' but 'in me peace.' Mayst thou be strengthened to abide in his love, so wilt thou experience the joy of the Lord to be thy strength. And let it be thy care whatever thou mayest meet with which may be hard to the natural part, to sink down into patience with the hope that all things shall work together for good. I did hope and am rejoiced to find thy beloved wife comes forward, and trust she will become a helpmeet to thee, and that you will become one another's joy in the Lord. I had sympathy with her when present, as I thought I saw and felt there was a strong conflict between the house of Saul and the house of David, and I am glad to find the latter waxed stronger and stronger. My dear love to her and your lovely children; and revive in her remembrance that the righteous shall hold on their way. May she be strengthened to become victorious. I am glad to find my countryman, Jacob Duché, was so sustained under the great trial he experienced. The value of religion is best known under great trials, there is something to recur to which stays and steadies the mind. My love to him and wife. I wish him to see through all mixtures, and to become truly simple and open to the instruction of the still small voice. This will settle his mind and gain him more true wisdom and instruction than volumes of books, and dipping into mysterious writings, that may and does tend more to perplex than to edify. It will be acceptable to hear from thee, &c. Thy loving friend, JOHN PEMBERTON."

When John Pemberton was in England, I showed him the way to Jacob Duché's house. He was a minister of the Church of England, and a very pious man; but I apprehend he had somewhat confused himself by reading the writings of Swedenburg, Bœhmen, and other mysterious writers; and when we called on him I believe his mind was in a great deal of perplexity. We had some serious conversation with him, and we left him in an agreeable state of mind. In a few months [afterward] he called on me, and seemed to wish for a continuance of acquaintance. [After a] time he gave up to what he believed a religious duty, by relinquishing his church preferments, which were valuable, and withdrew into privacy. The reason he gave me [for taking this step] was, that he did not believe it was right to receive money for preaching; that the Gospel should be dispensed freely, and uncontaminated with the love of gain. At first he had no objection to preach a funeral or a charity sermon. He had a wife, son and two daughters, all religiously inclined. The son was an artist, and had travelled a great deal on the continent of Europe, in order to improve himself in the art of painting in which he excelled. He had studied under Benjamin West. He undertook to paint the history of our Saviour, and finished some of his pieces in a superior style. He used frequently to converse with me on the subject of painting, [as regarded] a religious point of view. On this, I freely gave him my opinion, viz., that I I would not take upon me to say that painting or drawing was sinful in itself; but I thought it might if indulged in, become a passion, and really be the "sin that easily besets;" that when we are convinced in our own minds that this is the case, and we so far indulge in it as that it has the pre-eminence in our thoughts, it then partakes of the nature of idolatry, against which we should be ever on our guard. I had a great affection for this young man, and I believe it was reciprocal. Though he was athletic and well grown as to outward appearance, yet he had symptoms of a pulmonary nature, that led me to fear he was not long

lived. A blood vessel had broken internally, and I observed whenever he was earnest in pursuing his favourite object, painting, that the vessel discharged blood for several days together; and if he kept quiet the bleeding stopped and his health appeared restored. I urged his giving up the employment, but he excused [himself from] so doing, by saying that his necessities now obliged him to pursue it. He however got worse and took to his bed, and was often in a heavenly frame of mind. On speaking to him respecting the awfulness of his situation, he remarked to his father that he had, during his illness, recollected what I had said to him on the subject of painting, and that now he had an indubitable evidence that I was right in the observations I had made, and if it would please the Lord to restore him, he never would renew [that employment] again, believing it was an employment that was sinful to *him*. I was much with him in his illness, and towards the close of it one or other of his friends sat up with him at night. One night I went to the house intending to sit up with him; when I knocked at the door, his father opened it, and on my asking him how his son did, with a smile, he answered, "He is well, he is happy, and I am happy. He died about half an hour since, and departed most gloriously. We were all around him, when he said, 'I see the holy angels waiting for me, to convey my spirit into the bosom of my Saviour. Don't you see them? they are all around the bed.' In this situation he died, triumphantly singing the praises of Him [whom] his soul was anxiously waiting to behold." It was this occurrence which John Pemberton referred to in his letter.

I may here mention a circumstance respecting Jacob Duché that at the time appeared interesting. He called on me one day early in the week, to consult me as he said on a subject of some importance, viz. that the Bishop of London had ordered him to preach in St. Paul's Church on the next Sunday, and that having given up his preferments he felt a difficulty about it. I told him it was a matter that it would be improper for me to interfere about, he certainly should be the best judge of his own feelings; at the same time I added, I thought he had got so far on in his religious journey as to call no man master; at the same time I wished him to pursue that which would be most easy to his own mind. He told me that in looking at it in the best manner he was able, and seeking best instruction, he thought he should be most satisfied to go. I told him I did not feel at all uneasy about it, and I earnestly wished him well through the business. In the course of the conversation, he said, in rather a peevish way, that he knew I apprehended it was not the best way to write a sermon beforehand, but he had considered the subject, and thought if he sat down on the Saturday and depended on Divine assistance for its composition, it must be equally acceptable as though he had waited till the Sunday to receive instruction in the pulpit in order to deliver an extempore discourse. I replied that in the days of our ignorance and weakness, these things might be winked at, but when the dispensation came that we had an unshaken belief that we must live by faith, it was then I apprehended very different; but I did not wish to dictate to him, my solicitude for him was that he might be directed right. We then parted. The beginning of the next week he called on me again, when he appeared as though a great load had been taken from him, so innocently cheerful that I could not but remark it to him. He told me it really was the case, that he felt his mind covered with love and peace on account of having faithfully fulfilled his commission at St. Paul's; that his mind had been greatly exercised previous to the day he went, and when he got there one clergyman read the prayers, another read the communion service, and while the psalms were singing he got up into the pulpit and laid his sermon on the cushion. During this time he felt great agitation of mind though he knew not the reason. Previous to his preaching he knelt down as is usual, and fervently prayed for Divine assistance, and that what he should have to deliver might be effectual to the hearts of his hearers, &c. He believed he prayed from his heart; but O! the exercise he was under when he opened his sermon! He felt an injunction as clear as if he had been verbally told it, that he must not preach that sermon. What was he to do? There was not a moment to lose! the congregation were all in expectation and looking at him. A part of the epistle for the day, as in an instant, came into his mind, from which he took his text; and he proceeded in the faith that the Lord would help him, and he was not deceived. Matter seemed to flow in so extraordinary a manner, that he was humbled as in the dust. Feeling deeply the subject he was upon, the tears flowed down his cheeks, as well as down the cheeks of his audience. There was no want of words, no halting, the only [difficulty] now was [to know] when he should come to a period, so much fresh matter seemed to press upon him. He however stopped in good time under the covering of Divine favour. When he came out of the pulpit he was surrounded by the congregation, who expressed their grateful thanks for the blessings they had received through his sermon. "And thankful was I," said he, "when I got home, when I did not omit to return thanks where it was due, for the condescending favour I had received: but," he added, "it was you that brought me into the difficulty, although I have reason to bless God for the termination of it."

(To be concluded.)

"I have further to remark, that I have observed a prevailing disposition in some of considerable eminence in the Society, and in a great many others, to cry up for peace and charity, and the maintenance of unity, and not to press anything very closely, lest the peace of the Society should thereby be endangered; although perhaps the things urged cannot well be objected to upon any other principle than groundless fears and a faint heart not yet quite upright to God, nor wholly redeemed from the praise of men; as there is an unwillingness to displease them, though in maintaining the Lord's cause; 'for if I yet please men,' said Paul, 'I should not be the servant of Christ.' What makes me take notice of this, is, that I have seen a great snare in it; wrong things being suffered to remain and prevail under it, and the fire of primitive zeal against undue liberty, much quenched. We have no such examples in the prophets, or in Christ and his apostles, of indulgence and winking at wrong things, and false ease.

"They, in their concern to testify against such things, had no fear of breaking unity, nor of disturbing the *peace* and *quiet* of any people, let their rank or station be what it may. Had this noble spirit of ancient zeal been more generally exercised in plain dealing and speaking the *truth one to another*, the mournful declension justly complained of amongst us as a people would not so generally prevail."—*J. Griffith.*

For "The Friend."

THE WORD OF GOD.

The Apostle Paul exhorted Timothy to "hold fast the form of sound words," (2 Tim. ch. i. 13.) The necessity of this observation descends with full force through succeeding generations. Our early Friends were remarkable for their non-conformity to the fashionable world in speech as well as in attire; choosing the numerical names of the months and days, rather than to perpetuate the corrupt terms of heathen origin; to discontinue the use of vain and empty compliments; and to return to the grammatical use of language, avoiding the plural address to one person, since the practice arose from vanity, implying that the individual spoken to was too august to be accosted with the singular pronoun, while in their supplications people used it in addressing the Almighty. Besides these corruptions of speech, which feed the vain mind, and are often resorted to in evading the cross, there are some others which they found it necessary to correct.

"The word of God" was, and now is by many professors of Christianity, frequently applied to designate the Bible, both in their social discourses, as well as in their preaching and writings. Our early Friends took pains to correct the improper use of this term, for, to adhere to William Penn's sentiment on this point, they understood it, when found in the Scriptures, to refer to our Saviour, except where it may stand in the place of a command, as appears frequently in the writings of the prophets, from the phrase, "the word of the Lord came unto me,"—that is, something was immediately communicated by his Spirit, which they were commanded to say or do; and so Christ uses it when he tells the Pharisees, that they made "the word of God [that is, his command,] of none effect through their traditions." (Mark, vii. 13.)

To apply this term to the Scriptures, which so emphatically belongs to our blessed Lord and Saviour, tends to draw the attention of people from that pure Word of life, light, and glory within them, to an abstract view of the Bible, which without the benign influence of this divine Word to enlighten our understandings, must remain a dead letter and ineffectual to us; but with it, that is, "through faith

which is in Jesus Christ," they are "able to make wise unto salvation." It was the great concern of our worthy predecessors to turn people to a vital and heartfelt religion, the effect of which is to rectify the deportment and purify the spirit;. one that dwells not on the surface, but strikes home to the heart, and causes a complete revolution there; renovates and quickens the spiritual senses; totally suppresses and expels the ungodly lusts and affections; regulates the conduct, and, in a word, regenerates the man. Then the heart is prepared as a purified altar, on which that sweet incense arises, which cannot fail to meet Divine acceptance.

Hence the great necessity appears, of applying ourselves diligently to that incorruptible Seed and Word of God, which can alone effect such an important change; and instead of undervaluing the Scriptures of Truth by thus doing, we shall find our eyes open, I believe, to realize the true consolation, beauty, and value of them as the great "secondary rule of faith and practice." As the clay and the spittle administered by the Holy fingers, unsealed the eyes of one that was blind, so must we expect, if ever we become truly enlightened, to realize the touches of his Divine and quickening love and light to show us things as they really are. He alone remains to be the holy, just, true, and pure Fountain of life, happiness, and blessedness, and the Scriptures of Truth the invaluable declaration of his ever-blessed Spirit, for which we are bound in feelings of the strongest gratitude.

Cayuga, N. Y.

For "The Friend."

STRAIGHTFORWARDNESS.

I have sometimes thought that much loss is sustained in our Society, as well as in the religious community at large, from a disposition to persist too strenuously in measures, which only our natural judgment acknowledges, without due regard to the propriety of time and circumstance, as also to the disposition in which they may be pressed. There is a desire very near many for self-exaltation, and sometimes, it seems, almost unperceived, to gain so much upon us, as to prejudice not only our movements, but also our sentiments. If once we begin to admire self more than the purity of the blessed Truth, the danger has begun; and although the cause we wish to advance, may, in itself, be a good one, yet the disposition in which we espouse it, may retard its advancement, very much shut up the way of the rightly concerned, and even dim its clearness in the view of others. Truth requires not the cunning and artifice of man for its promotion, but the farthest disposition from one that would exert such agents. As soon as these begin to act, the beauty of its countenance, which is that of candour and innocence, is sadly stained, and we as false brethren accumulate fresh burdens for the true burden bearers in Zion.

It is impossible, I believe, successfully to struggle in the cause of righteousness, unless we endeavour to act righteously in every particular. We must advance Truth in the spirit of its own native purity. It is always open and honest, requiring none of that secret, insinuating, and undermining spirit for its assistance, which, no matter what specious garb it assumes, must undoubtedly proceed from the wicked one. If we live in the purity of the Truth, and our actions expand from the true buddings of it in our hearts, we shall grow stronger in righteousness. When any service properly devolves upon us, and we endeavour strictly to adhere to the pointings of propriety in the prosecution of it, there is no doubt that it will eventually attest the purity of its origin, sooner or later, by its ultimate success; and in this case, all the combined powers of the enemy will not be able to stop its advances.

I believe there is a great danger when we are not sufficiently careful to act in the strictest rectitude, of losing that lively sense of propriety, that would otherwise attend us, of our sight and sense of things growing less distinct; and eventually of becoming so dim in our spiritual eye-sight, as to press things by cunning and artifice, which would prove, were they to acquire the desired ascendancy, highly prejudicial to the life, the strength, the harmony and order of our favoured Society, and its prosperity in the Truth. Indeed, the moment we permit any disposition to act, which is not consistent with the genuineness of the Truth, it must be derogatory to righteousness, and we are on slippery ground.

Cayuga, N. Y.

For "The Friend."

DISAFFECTED.

I was well pleased with the general tenor of the strictures, published in the last number, upon the work recently put forth by H. Bewley, taken from the Glasgow Friend. It is no marvel, in this day of luxurious ease and outside show, with the strong disposition manifested to ape the manners, and court the friendship of the world, that the straight and narrow path, marked out by Christ, and trodden by the faithful of all generations, should be esteemed by some among us as too rough and too contracted; and that the simple but unalterable truths of the Gospel, as set forth by Barclay, Penn, Penington, and other of our worthy predecessors, should be contemned, and set at naught by not a few, who think they have become far more enlightened than the rigid, old-fashioned Quakers, but who have gleaned their learning almost anywhere than in the school of Christ.

While it is to be deeply regretted that any of our members should be thus betrayed by the enemy of all righteousness into the abandonment of the faith, yet where such are honest enough candidly to avow their defection from the doctrines and views ever held as true by the Society, and acknowledging that they are not of us, go out from among us, though the church must mourn their delusion and loss, yet it must acknowledge that they act a more honourable part, than others, who, holding similar sentiments, yet retain a nominal right of membership in the Society, while they do not scruple to misrepresent and to undermine its principles and practices. If all such would follow the example of Henry Bewley in leaving the Society, it would relieve it from great suffering and distraction, and they might then attack the writings of our early Friends, and propagate their own views when and wherever they saw fit.

Surely every one must subscribe to the correctness of the following sentiments, contained in the strictures upon the new work: "It argues something far out of order, when such as see no longer eye to eye with their brethren in profession, but become the assailants of the doctrines they once held in common, should have it in their power to quote, in support of their new views, the works of acknowledged ministers in the Society! We maintain that those members, no matter what their station, who, either orally or by their writings, propagate opinions on doctrinal points at variance with those which the Society has ever held and proclaimed to the world, whether by its approved authors or otherwise, ought to be dealt with according to the salutary provision of our discipline; and their writings publicly disclaimed, as observed by the early Friends—that private things should be dealt with privately, but *public* things *publicly*."

Having occasion sometime since to converse with a young man who had left our Religious Society to join with the Episcopalians, in referring to the writings of one who stands "as an acknowledged minister" in our Society, he remarked, that he considered them as the means, "under Providence," of convincing him of the errors of Quakerism, and leading him to where he then was.

Surely a house divided against itself cannot stand.

Decay in Peach Trees.—A singular fact and one worthy of being recorded, was mentioned to us a few days since by Alexander Duke, of Albemarle. He stated, that whilst on a visit to a neighbonr, his attention was called to a large peach orchard, every tree in which had been destroyed by the ravages of worms, with the exception of three, and these were probably the most thrifty and flourishing peach trees he ever saw. The only cause of their superiority known to the host, was an experiment made in consequence of observing that those parts of worm eaten timber into which nails had been driven, were generally sound. When his trees were about a year old he had selected three of them and driven a tenpenny nail through the body, as near the ground as possible; whilst the balance of his orchard had gradually failed and finally yielded entirely to the ravages of the worms, these three trees, selected at random, treated precisely in the same manner, with the exception of the nailing, had always been vigorous and healthy, furnishing him at that very period with the greatest profusion of the most luscious fruit. It is supposed that the salt of iron afforded by the nail is offensive to the worm, whilst it is harmless, or perhaps even beneficial to the tree.—*Southern Planter.*

For "The Friend."

"LET THERE BE LIGHT."

The lightning-flashes on our path
Make few disasters; but they show
The danger that our journey hath
That we may shun the snares we know;
The road is still the same, but light
Is given to behold aright.

Knowledge that sin lurks in thy heart,
Makes not its wickedness increase;
When Mercy plucks the veil apart,
And breaks thy self-confiding peace,
Ask not for darkness;—know the whole;
The broken heart may save the soul!

"Let there be light!" Oh, may this call
Sunder the clouds, the mists dispel,
Upon the startled conscience fall,
And thought to thought the mandate tell,
Till wrong desires emerge to day
That long in covert darkness lay!

"Try me!" How awful the request!
Who its significance would know,
Should wear a heart within his breast,
As spotless as the driven snow,—
Or he must quake, as legions pass
Of sins, before the conscience-glass!

Yet seek no covering! Vain the thought
One sin from the Great Judge to hide,—
Be *thoughts* as well as *doings* brought,
The audit of the Just to 'bide—
Let Truth with emanations bright
Pierce thy dark heart,—"Let there be light!"

Extension of the United States Telegraph.—We learn says the Baltimore Argus, that arrangements have been made to commence constructing the line of Telegraph, from Baltimore to Philadelphia, on the 1st of October next. By the 15th of October it is expected that the line from Philadelphia to New York will be ready for operation. We will, no doubt, have a continuous line of Telegraph, from Washington to New York in operation by the beginning of the session of Congress in December, when there will be seen a complete revolution in the "news world."

Solicitude about Reputation.—If good men in every age and nation, (says Wilberforce,) have been often unjustly calumniated and disgraced; and if, in such circumstances, even the darkness of paganism has been able contentedly to repose itself on the consciousness of innocence, shall one who is cheered by the Christian's hope, who is assured, also, that a day will shortly come, in which whatsoever is secret shall be made manifest, and the mistaken judgment of men, perhaps even of good men, being corrected, that "he shall have praise of God," shall such an one sink? Shall he even bend or droop under such a trial?

THE FRIEND.

NINTH MONTH, 6, 1845.

We are indebted to the good taste and discrimination of an obliging friend, for the means of laying before our readers extracts from Captain Fremont's interesting Report of the Exploring Expedition to the Rocky Mountains, &c., a portion of which appears in our columns of to-day, to be continued in subsequent numbers, and in richness and eventfulness will be found to increase as we proceed. For graphic force and vividness of delineation, we have seldom of latter time met with anything of the kind to surpass it, while an air of truthfulness and directness pervades the narrative, calculated to win and secure our confidence.

The following notice was intended for insertion last week, but did not reach the editor in time, instead of the shorter one which then appeared.

Friends' Select Schools.

The *Winter Term* of these schools will commence on Second-day, the 25th instant; that for *Boys* in the new building on Cherry, near Ninth street, and that for *Girls* at the house on St. James, near Sixth street.

It is quite desirable, on account of a judicious arrangement of the *classes*, &c., that Friends intending to enter their children in either of these schools, should do so as early as convenient.

Eighth month 20th.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, jr., No. 73 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; Benjamin H. Warder, No. 179 Vine Street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street.

Visiting Managers for the Month.—Jeremiah Hacker, No. 144 South Fourth st.; William Bettle, No. 244 North Sixth street.; Samuel Bettle, Jr., No. 73 North Tenth st.

Superintendents.—Philip Garrett and Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

Committee on Education.

A Stated Meeting of the Yearly Meeting's Committee on Education, will be held at the committee-room on Mulberry street, on Sixth-day, the 19th instant, at three oclock, P. M.

DAN'L B. SMITH, Clerk.

Ninth month, 1845.

MORAL ALMANAC.

Calculated for the Northern, Middle, and Western States.

Friends in different parts of the country, are informed that a large edition of the Almanac for 1846 has been printed, equal in number to that of the preceding year. Those who prefer them with a neat cover, can be supplied at a small additional cost.

For the information of Friends in Indiana, a notice was inserted in "The Friend" of the 23d ultimo, that a quantity had been forwarded to Richmond on sale; since which they have also been sent to Cincinnati and Mount Pleasant, Ohio.

It is hoped this notice may be the means of inducing those who feel interested in promoting the circulation of this useful publication, by placing them in stores in their respective neighbourhoods, to forward early orders to

JOSEPH SNOWDON,
Agent of Tract Association of Friends,
No. 84 Mulberry street.

West Grove Boarding School.

The West Grove Boarding School for Boys, (situated in London Grove township, Chester county, Pa.,) will be opened on the second Second-day in the Eleventh month next, and is expected to continue during a term of twenty weeks annually. The course of instruction will embrace all the branches usually comprised in a good English and mathematical education. The school being limited to twenty-five pupils, well furnished with reading and class books, books of reference, philosophical apparatus, &c., and under the exclusive charge of the subscriber, is believed to offer peculiar advantages to young men about finishing their education.

Terms.—For boarding, washing, tuition, &c., fifty-five dollars per session, payable one half in advance.

THOMAS CONARD.
Near West Grove P. O., Chester Co., Pa.

Situation Wanted.

A Young Friend from New England, qualified to teach all the branches that constitute a thorough English education, is desirous of obtaining a situation as Tutor in a Friends' School. Reference may be had, and applications made to either Samuel Allinson, Jr., Yardville, N. J., or Robert Parry, Recklesstown, N. J.

Eighth month, 1845.

Situation Wanted.

A Young Man, eighteen years of age, wishes to obtain a situation in a Store or Counting House, where he can assist in writing, or make himself otherwise useful. Apply to the Editor of "The Friend."

Haverford School Association.

A Special Meeting of the Haverford School Association will be held at the committee-room, Arch street meeting-house, on Second-day morning, the 22d instant, at 10 o'clock.

CHARLES ELLIS, Secretary.

MARRIED, at Friends' meeting-house, Poplar Grove, Parke county, Indiana, on Fifth-day, the 14th of the 8th month, 1845, LABIN RUBOTTOM, to ANNA, daughter of William and Achsah Hill, of that place.

DIED, at his residence near Bloomfield, Parke county, Indiana, of pulmonary consumption, JOHN STOUT, formerly of Randolph county, North Carolina.

——, on the 28th of Seventh month, ANN, wife of Mark Haines, a member of Upper Evesham Monthly Meeting, N. J. She was a true believer in the doctrines of our Religious Society, meek and humble in spirit; the course of her life was a pattern of that even tenor which distinguishes the devoted and unobtrusive Christian. Her friends deeply feel and lament her loss; yet they have the consolation of believing that their loss is her eternal gain, and that she has entered into everlasting rest.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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GEORGE W. TAYLOR,

No. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

PROPRIETARY CORRESPONDENCE.

(Continued from page 395.)

It was a period of unusual joy with Penn, when, by the Queen's confirmation of Governor Evans, he deemed the danger of a forcible transfer of the government at an end, and the discomfiture of an unfair and intriguing opposition complete.

"I hear, the night Col. Evans and my son arrived in your town, Quarry and Moore were then drinking to a Queen's government.

"Blessed be God for their disappointment! I struggle for that poor country's preservation, to the wasting of my time and person, besides my purse. The Lord bless my labour to posterity! I hope to see you by this time twelve-month, the Lord permitting, and I would hope one country may hold me and mine.

"God Almighty preserve you all under the power of what you believe and profess; and then never fear hell, death, and the grave."

Such language would seem strong for the occasion, did we regard William Penn as a mere territorial lord, contending for property and worldly dominion, but when we recollect his higher aims, and the philanthropic and even religious end for which he had engaged in this "holy experiment," as he had termed it, we can understand why he should fervently give thanks to his Omnipotent Protector for the overthrow of those who had been plotting the destruction of his dearest expectations.

But the disunion of the lower counties still troubled him. "What will the Queen think, after all my memorials to preserve the government without a seam, to find, that on our side, it's torn in two. O, the weakness of men! Use the utmost of thy address with the wise, the honest, and the weak, to accommodate things." "Those sturdys will never leave till they catch a Tartar; and must come hither to be lost in the crowd of taller folks —to be humbled and made more pliable. For what with the distance, and the scarcity of mankind there, they opine too much; and I am under great dissatisfaction at what thou writest of their aversion to the union. I know this will set an ill complexion on them towards the Queen, at my cost at last, and recommend their enemies."

The character, too, of the new governor, which he had considered a guaranty of better times, soon developed itself unfavourably, and became a means of increasing the discontent with the Proprietary government; for the malpractice of the deputy was sure to be visited, by censorious and exacting men, upon his principal.

For a time he gave satisfaction to reasonable men, and Is. Norris wrote of him: "the governor is a young man of good sense, and hitherto carries very well." But almost from the beginning, the House of Assembly was inimical to him, and Is. Norris wrote again at a later date: "things in Gov. Evans's time ran to a great height between him and the Assembly. On his first arrival, and two years after, a niggardly and untoward temper seemed to reign in the Assembly against the Proprietor, and him his Lieutenant, fomented and managed by the arts of some that were either professed or secret enemies of the Proprietor. All his management from the beginning was nicely scanned, and from thence [was] raked together everything that could be thought of as a material for remonstrances and reproaches, dressed up in the most indecent manner. And this was made a pretence to give nothing more towards the support of government, but starve the deputy."

This method of starving had well nigh exhausted Penn, and made him think seriously of a surrender; and Logan sometimes recommended it, though at others, when the horizon would brighten a little, he held a different language. "I am lost in a wilderness at the thoughts of it, and know not how to express my sentiments. The part thou hast hitherto had to manage in the world, will not suffer thee, with any honour, utterly to desert this people; and [on] the other side, I cannot see why thou should neglect thy just interest, while no more gratitude is shown thee. Were one man from among us, [David Lloyd,] we might perhaps be happy, but he is truly a promoter of discord,—with the deepest artifice under the smoothest language and pretences." "In reflecting upon this subject, I cannot but pity the poor miserable people, who really design honestly, but know not whom to trust for their directors. They are so often told that things want to be mended, that at length they are persuaded it is the case, and not knowing how to set about it themselves, believe that those who can discover the disease, are the most capable to direct the proper remedies. How ends may be gained thus, is easy to imagine. I have a tenderness in my own thoughts for the people, but cannot but abhor the appearance of baseness. I believe in the whole Assembly, there are not three men that wish ill to thee, and yet I can expect but little good from them." "I have never been under a greater depression of thought, than for these few months past. Thy estate here deeply sinking, with thy exigencies increasing, suffer me not to know what any of the comforts of life are."

The governor had, as yet, in what related to the great interests of the province, acted correctly; so that Penn could still say of him in 1705: "I both love and have honoured him in great company, and made him known to people of note, with a valuable character. And if I should surrender, he may depend upon my friendship. I am glad I hear he is a provident and discreet governor, but I cannot learn why he must needs keep house! He might as honourably have boarded, especially before a public revenue [was obtained], and *I* would do so still. Tis the pest and folly of the world, that state prevails, without considering difference in ranks and circumstances; and that the same words do not signify the same things, for that very reason. Governors, mayors, colonels, councillors, and justices of the peace, are not of the same import or significancy everywhere, or alike, though the same letters spell those words.

"I do again a little complain of thee, to thee; for thou hast shifted thy judgment about selling the government. One time, sell it with all speed; and another time, keep it. One time, sell all,—perplexities in property staring us in the face, as well as those in government; another time, government only, and go thither and enjoy myself quietly, in the evening of my time, with my family and friends, and it would much advance my property. And thou advisest me to sell government, and the millions of rough lands remaining,—being about thirty millions of acres; unless the lakes divide with me. Now the opinion I have of thy abilities, (as is well known to our Secretaries and great men here,) makes me stagger under diversity of directions. I know also thou hast two or three good heads in thy intimacy, and that I make myself believe, love me and wish me well, that are good assistants to thee; and I wish I had your solemn, final resolve what I shall do."

About the governor's being so extravagant as to want to keep house, his master had not long to find fault; for no great while after, Logan was scolding at his penurious habits, improper company, and undignified lodgings, viz., an old log house, near T. Fairman's, in which he hid himself from the sight of those with whom he ought to have mingled socially.

Such habits were not to be excused in a

governor, yet they were venial compared with the greater delinquencies that marred his administration, and, at length, obliged the Proprietor, who with reluctance discarded him, to appoint another in his place. His attempt, in conjunction with William Penn, Jr., to get up an armed force, finding little encouragement, owing to the counteracting influence of Friends' principles, he set his brain to work to devise some method of removing that barrier. Being no believer in the doctrines of non-resistance and passive submission, he did not believe that the professors of such principles, whatever they might say while danger was distant, would adhere to them, if fairly put to the test; but that like other men, if life and property were actually attacked, they would buckle on their carnal weapons too. Could such a test be contrived, without waiting for the descent of an enemy, the Quaker spell would be broken; and the old maxim, in time of peace prepare for war, would become the policy of the colony. He at length concocted the famous "Alarm," by which he effectually succeeded in proving his own shallowness and utter unfitness for his station. Logan gave the following account of it to William Penn, in a letter dated Fourth mo., 1706, about three weeks after it occurred.

"To bring it about, he first procured a letter as from Col. Seymour, [governor of Maryland,] *counterfeiting* his hand to it, and sent it to the sheriff of New Castle, with orders to send it hither in great haste by an express, informing of a French fleet upon the coast; and the next day, seconded this, with another report from Burlington, said to come from East Jersey, to the same purpose. But before this, I should have informed thee, that being that day to dine two miles out of town, at Captain Roche's, on Schuylkill, he left word with Thomas Guy, that if any letter was brought to town, directed to him from New Castle, it should be despatched to him immediately; which gave me, when it appeared, the first suspicion that it was a sham, and so I suspiciously told him, but he denied it positively. This order was obeyed, and hurrying to town with the members who were there, he caused a Council immediately to be called, and with all due formality caused the letter to be read, and the matter considered. The result of all this was that a proclamation should be forthwith issued, requiring all persons to furnish themselves with arms and ammunition; and for two nights the militia kept regular guard of about forty men each night.

"The sheriff of New Castle had orders, the night before the alarm here, to raise theirs through the whole country; which the unhappy man, being a diligent and obedient officer, was obliged with reluctancy to do.

"Another letter was also framed, as sent from the sheriff of Sussex to New Castle, informing that Lewis was burnt. All which, being in pursuance of what was first concocted here, shews the thought long,—but not deep; unless purposely designed for the mischievous effects it is likely to have. He himself, in the time of the alarm, rode about the town with his sword drawn, forcing, all that could be induced to arms, to Society hill. Powder was dealt out among the people, to the loss of several apprentices, now so many scores of pounds in value. The people threw their goods into wells and all manner of holes, greatly to their damage; women were taken ill, and the distress was very great. Friends were generally the quietest, yet many of them fled, but were miserably insulted and menaced by those who bore arms." After other particulars, he adds: "It is believed 'twill now be utterly in vain to call the militia out, they are so disgusted with being so miserably imposed upon.

"In short, the whole is looked upon to be a most mischievous, boyish trick, and has given many hearty well-wishers to the government, occasion to remember Wm. Biles's words with much more charity."

"[These] are specimens of his private way of management. I shall endeavour to carry it fair with him, but under great disadvantage, though I would have him always in view. But the difficulty is, that when the nearest to him, he is so hidden, that he closes himself like what is said of the Cuttle-fish, with his own inbred darkness, and escapes the sight. And an instance is, that upon my telling him, (only the first time,) of contributing his share (which is by far the greatest,) to the charges of housekeeping, he broke off at once, never eat here more, but without any consideration of my circumstances, leaves me alone to a great house to myself; which, to be sure, must be kept three months longer, for want of giving warning."

"He goes from hence to lodge at an old log house near T. Fairman's, where he will be mostly, if not always out of the way; and when in town, tis but seldom I can make the company he keeps mine."

Samuel Preston, in writing to Jon'n Dickenson, 19th of Third month, 1706, gives some farther particulars: "Thy sons are well, although 'twas but three days since, that they, with many more, of riper age, were greatly distressed with affrightening apprehensions of approaching danger. They, to secure themselves, took the readiest road, and, with some other boys, ran to Frankford; where, at Samuel Finney's house, they took sanctuary, and were well entertained for three or four hours, until we had discovered the whole to be an imposture. It was carried on by John French of New Castle, who is clothed with more titles than I know how to name, but amounting to the governor's vicegerent, or representative. There he, with Wm. Tonge, clerk of that county, comes up on Fifth-day morning last, the 16th of this instant, and reached town about seven o'clock said morning: who, with all symptoms of truth, consternation of countenance, and every gesture agreeable to express the same, made report that the enemy were upon us. That this morning, about two o'clock, came up six brigantines, fired not less than forty or fifty great guns on the town, and with a small breeze of wind (being near high water) passed upwards. Whereupon, the said French and Tonge posted away to give us notice thereof; and, for a further confirmation thereof, produced a letter, said to be an express from Hoarkills, advertising that town to be plundered and burnt. This thou mayst believe exceedingly affected us, and begat great disorder and distraction among us. Some, as well as thy young sons, fled; others got to arms, and some there were who kept to their own houses, without any great fright or discomposure. It being our meeting-day, (and although the time and tide that was to bring them up,) it did not prevent *that*. Nor did the surprise put many of our Friends into those military companies. Edward Shippen, Jr., John Hunt, Benjamin Wright, and two or three more young men, were all that equipt themselves with guns, &c.

"Next day brought a more perfect account of our damages, many having destroyed valuable effects in attempting to save them. What was the policy of this stratagem, we cannot yet determine; but at present we are full of resentment, at so great a piece of indignity, which dare not have been offered, without commission. Tis too bold a jest, in my sentiment, and so I leave it."

(To be continued.)

CAPTAIN FREMONT'S REPORT.

Report of the Exploring Expedition to the Rocky Mountains, in the year 1842,—*and to Oregon and North California, in the years* 1843–44. By Brevet Captain J. C. Fremont, of the Topographical Engineers.

(Continued from page 396.)

The first meeting with Indians and with buffalo are noticed in the following very graphic paragraphs:

"At our evening camp, (June 28,) about sunset, three figures were discovered approaching, which our glasses made out to be Indians. They proved to be Cheyennes—two men and a boy of thirteen. About a month since, they had left their people on the south fork of the river, some three hundred miles to the westward, and a party of only four in number had been to the Pawnee village on a horse stealing excursion, from which they were returning unsuccessful. They were miserably mounted on wild horses from the Arkansas plains, and had no other weapons than bows and long spears; and, had they been discovered by the Pawnees, could not, by any possibility, have escaped. They were mortified by their ill success, and said the Pawnees were cowards, who shut up their horses in their lodges at night. I invited them to supper with me, and Randolph and the young Cheyenne, who had been eyeing each other suspiciously and curiously, soon became intimate friends. After supper, we sat down upon the grass, and I placed a sheet of paper between us, on which they traced rudely, but with a certain degree of relative truth, the water-courses of the country which lay between us and their villages, and of which I desired to have some information. Their companions, they told us, had taken a nearer route over the hills; but they had mounted one of the summits to spy out the country, whence they had caught a glimpse of our party, and, confident of good treatment at the hands of the whites, hastened to join company."

"The air was keen the next morning at sunrise, the thermometer standing at 44°, and it was sufficiently cold to make overcoats very comfortable. A few miles brought us into the midst of the buffalo, swarming in immense numbers over the plains, where they had left scarcely a blade of grass standing. C. Preuss, who was sketching at a little distance in the rear, had at first noted them as large groves of timber. In the sight of such a mass of life, the traveller feels a strange emotion of grandeur. We had heard from a distance a dull and confused murmuring, and, when we came in view of their dark masses, there was not one among us who did not feel his heart beat quicker. It was the early part of the day, when the herds are feeding, and everywhere they were in motion. Here and there a huge old bull was rolling in the grass, and clouds of dust rose in the air from various parts of the bands, each the scene of some obstinate fight. Indians and buffalo make the poetry and life of the prairie, and our camp was full of their exhilaration. In place of the quiet monotony of the march, relieved only by the cracking of the whip, and an '*avance donc! enfant de garce!*' shouts and songs resounded from every part of the line, and our evening camp was always the commencement of a feast, which terminated only with our departure on the following morning. At any time of the night might be seen pieces of the most delicate and choicest meat roasting *en appolas* on sticks around the fire, and the guard were never without company. With pleasant weather and no enemy to fear, an abundance of the most excellent meat, and no scarcity of bread or tobacco, they were enjoying the oasis of a voyageur's life."

"As we were riding slowly along this afternoon, (July 4,) clouds of dust in the ravines, among the hills to the right, suddenly attracted our attention, and in a few minutes column after column of buffalo came galloping down, making directly to the river. By the time the leading herds had reached the water, the prairie was darkened with the dense masses. Immediately before us, when the bands first came down into the valley, stretched an unbroken line, the head of which was lost among the river hills on the opposite side; and still they poured down from the ridge on our right. From hill to hill, the prairie bottom was certainly not less than two miles wide; and, allowing the animals to be ten feet apart and only ten in a line, there were already eleven thousand in view. Some idea may thus be formed of their number when they had occupied the whole plain. In a short time they surrounded us on every side, extending for several miles in the rear, and forward as far as the eye could reach; leaving around us, as we advanced, an open space of only two or three hundred yards. This movement of the buffalo indicated to us the presence of Indians on the North fork.

"I halted earlier than usual about forty miles from the junction, and all hands were soon busily engaged in preparing a feast to celebrate the day. The kindness of our friends at St. Louis had provided us with a large supply of excellent preserves and rich fruit-cake; and when these were added to a maccaroni soup, and variously prepared dishes of the choicest buffalo meat, crowned with a cup of coffee, and enjoyed with prairie appetite, we felt, as we sat in barbaric luxury around our smoking supper on the grass, a greater sensation of enjoyment than the Roman epicure at his perfumed feast. But, most of all, it seemed to please our Indian friends, who, in the unrestrained enjoyment of the moment, demanded to know if our 'medicine days came often.' No restraint was exercised at the hospitable board, and, to the great delight of his elders, our young Indian had made himself extremely drunk."

"On the 6th we crossed the bed of a considerable stream, now entirely dry—a bed of sand. In a grove of willows, near the mouth, were the remains of a considerable fort, constructed of the trunks of large trees. It was apparently very old, and had probably been the scene of some hostile encounter among the roving tribes. Its solitude formed an impressive contrast to the picture which our imaginations involuntarily drew of the busy scene which had been enacted here. The timber appeared to have been much more extensive formerly than now. There were but few trees, a kind of long-leaved willow, standing; and numerous trunks of large trees were scattered about on the ground. In many similar places I had occasion to remark an apparent progressive decay in the timber."

It is an important inquiry to what this decay of timber is owing, and whether it exists generally in this region? Too many accurate observations cannot be made, or too many facts recorded, as to its extent and the accompanying circumstances.

On the 7th July, we find the following anecdote, curiously illustrative of the history and habits of the buffalo:

"In the course of the afternoon, dust rising among the hills at a particular place attracted our attention; and, riding up, we found a band of eighteen or twenty buffalo bulls engaged in a desperate fight. Though butting and goring were bestowed liberally and without distinction, yet their efforts were evidently directed against one—a huge, gaunt old bull, very lean, while his adversaries were all fat and in good order. He appeared very weak, and had already received some wounds, and, while we were looking on, was several times knocked down and badly hurt, and a very few minutes would have put an end to him. Of course we took the side of the weaker party, and attacked the herd; but they were so blind with rage that they fought on, utterly regardless of our presence, although on foot and on horseback we were firing in open view within twenty yards of them. But this did not last long. In a very few seconds we created a commotion among them. One or two which were knocked over by the balls, jumped up and ran off into the hills; and they began to retreat slowly along a broad ravine to the river, fighting furiously as they went. By the time they had reached the bottom we had pretty well dispersed them, and the old bull hobbled off to lie down somewhere."

The great beauty, profusion, and variety of the flowers in the wilderness is often noted. On the 12th July, "our road lay down the valley of the Platte, which resembled a garden in the splendour of fields of varied flowers, which filled the air with fragrance. The only timber I noticed consisted of poplar, birch, cotton-wood, and willow."

On the 13th, when in longitude 104 deg. 39 min. 37 sec., and latitude 41 deg. 8 min. 31 sec., and at an elevation of 5,440 feet above the sea, Captain Fremont says:

"It will be seen, by occasional remarks on the geographical formation, that the constituents of the soil in these regions are good, and every day served to strengthen the impression in my mind, confirmed by subsequent observation, that the barren appearance of the country is due almost entirely to the extreme dryness of the climate."

On the 14th the following curious geological scene is noticed:

"The winds and rains work this formation into a variety of singular forms. The pass into Goshen's hole is about two miles wide, and the hill on the western side imitates, in an extraordinary manner, a massive fortified place, with a remarkable fulness of detail. The rock is marl and earthy limestone, white, without the least appearance of vegetation, and much resembling masonry at a little distance; and here it sweeps around a level area two or three hundred yards in diameter, and in the form of a half-moon, terminating on either extremity in enormous bastions. Along the whole line of the parapets appear domes and slender minarets, forty or fifty feet high, giving it every appearance of an old fortified town. On the waters of White river, where this formation exists in great extent, it presents appearances which excite the admiration of the solitary voyageur, and form a frequent theme of their conversation, when speaking of the wonders of the country. Sometimes it offers the perfectly illusive appearance of a large city, with numerous streets and magnificent buildings, among which the Canadians never fail to see their *cabaret;* and sometimes it takes the form of a solitary house, with many large chambers, into which they drive their horses at night, and sleep in these natural defences, perfectly secure from any attack of prowling savages. Before reaching our camp at Goshen's hole, in crossing the immense detritus at the foot of the Castle rock, we were involved amidst winding passages cut by the waters of the hill; and where, with a breadth scarcely large enough for the passage of a horse, the walls rise thirty and forty feet perpendicularly. This formation supplies the discolouration of the Platte."

On the 15th July the party reached Fort John, or Laramie, a post of the American Fur Company, situated near the junction of the Laramie with the Platte. Respecting this post, Captain Fremont says:

"It is hardly necessary to say that the object of the establishment is trade with the neighbouring tribes, who, in the course of the year, generally make two or three visits to the fort. In addition to this, traders, with a small outfit, are constantly kept amongst them. The articles of trade consist, on the

one side, almost entirely of buffalo robes; and, on the other, of blankets, calicoes, guns, powder, and lead, with such cheap ornaments as glass beads, looking-glasses, rings, vermillion for painting, tobacco, and principally, in spite of the prohibition, of spirits, brought into the country in the form of alcohol, and diluted with water before sold. While mentioning this fact, it is but justice to the American Fur Co. to state, that, throughout the country, I have always found them strenuously opposed to the introduction of spirituous liquors. But, in the present state of things, when the country is supplied with alcohol, when a keg of it will purchase from an Indian everything he possesses—his furs, his lodge, his horses, and even his wife and children—and when any vagabond who has money enough to purchase a mule, can go into a village and trade against them successfully, without withdrawing entirely from the trade, it is impossible for them to discontinue its use. In their opposition to this practice, the company is sustained, not only by their obligation to the laws of the country and the welfare of the Indians, but clearly, also, on grounds of policy; for, with heavy and expensive outfits, they contend at manifestly great disadvantage against the numerous independent and unlicensed traders, who enter the country from various avenues, from the United States and from Mexico, having no other stock in trade than some kegs of liquor, which they sell at the modest price of thirty-six dollars per gallon. The difference between the regular trader and the *coureur des bois*, (as the French call the itinerant or peddling traders,) with respect to the sale of spirits, is here, as it always has been, fixed and permanent, and growing out of the nature of their trade. The regular trader looks ahead, and has an interest in the preservation of the Indians, and in the regular pursuit of their business, and the preservation of their arms, horses, and everything necessary to their future and permanent success in hunting: the *coureur des bois* has no permanent interest, and gets what he can, and for what he can, from every Indian he meets, even at the risk of disabling him from doing anything more at hunting.

"The fort had a very cool and clean appearance. The great entrance, in which I found the gentlemen assembled, and which was floored, and about fifteen feet long, made a pleasant, shaded seat, through which the breeze swept constantly; for this country is famous for high winds."

The unfavourable information received from the gentlemen of the fort, respecting the temper and position of the Indians, led to much consultation and deliberation:

"It appeared that the country was swarming with scattered war parties; and when I heard, during the day, the various contradictory and exaggerated rumours which were incessantly repeated to them, I was not surprised that so much alarm prevailed among my men. Carson, one of the best and most experienced mountaineers, fully supported the opinion given by Bridger of the dangerous state of the country, and openly expressed his conviction that we could not escape without some sharp encounters with the Indians. In addition to this, he made his will; and among the circumstances which were constantly occurring to increase their alarm, this was the most unfortunate; and I found that a number of my party had become so much intimidated that they had requested to be discharged at this place."

(To be continued.)

From the London Friend.

Memoir of the late Frederick Smith.

WRITTEN BY HIMSELF.

(Concluded from page 398.)

Very soon after I was received as a member of the Society of Friends, and had the privilege of sitting in their meetings for discipline, I thought I discerned the great advantage of private labour; of endeavouring with all privacy, if possible, to restore any individual that may have been overtaken with a fault; thus watching over one another for good in true love. I had [opportunities] very early of observing the benefit that resulted from such labour; and although sometimes it has been difficult at first, to make a due impression, yet in most instances, when Divine aid was sought, the humble endeavour has been crowned with success. An instance in point occurred about this time. A young man who had from early youth shewn very many bad dispositions and great depravity of mind, had, at times, engaged a good deal of my attention. He had an amiable mother to whom he behaved very unkindly. I frequently remonstrated with him on his unbecoming conduct, but without any seeming good effect. He indulged in loose company, in reading improper books, in attending the theatre and other dissipations; and gave liberty to his passions till he became hardened, and seemed to have lost every trace of anything like tenderness of disposition. Whilst in his career of folly, his father, who had been very tender over him, died; and his mother had been seized with a paralytic affection, so that her faculties and all her powers were much impaired. After the funeral, a friend and myself called on this young man, and had a serious opportunity with him, wherein his state was spoken to in a remarkable manner. He was urged particularly to look at his awful situation, [and told] if he possessed any feeling at that moment, he could not but be sensible that the hand of Omnipotence was upon him, in order to shew him that all power belongs to Him, and that it is in vain for us to struggle against it. It was also added, that although he might apprehend he could not be under a more heavy or trying dispensation than the present, yet he must not be surprised if a greater trial was at hand, in order that he might be instructed more deeply than he ever yet had been, in the necessity of obedience to the Divine command. He was much offended at this plain dealing, and he mentioned as much to a friend, withal adding that he had a great mind to have left the room, for he was sure no greater trial could befall him than the present. In less than two weeks from this time, I was very much surprised to learn that he had sent to me to let me know he was dangerously ill, and that he requested I would call upon him as soon as I could. As soon as I saw him, he made an humble apology for sending for me, [and said] he had so far come to his senses as to see that I had, for a length of time, been his true friend, and one in whom he could confide; though he had foolishly resisted every attempt I had made to persuade him to more consistent conduct. I told him he never had offended me; for all that I had ever done [in that respect,] had been with a view towards his real happiness; that I was rejoiced to find him in such an agreeable disposition; and that he might depend on a continuation of my friendly regard to him. On inquiry as to the state of his health, I found he had a violent fever, and from the irritability of his nervous system, there was great reason to suspect that in a few hours he would become delirious, in which case it would be very uncertain how the complaint would terminate. I therefore recommended that a physician should be sent for immediately, and that he should settle his affairs and make his will without delay, and in as concise a way as he could. All this was done previous to the coming on of the delirium. In the mean time he earnestly requested I would not leave him more than I could help; I therefore stayed with him as much as I could in the day time, and took my turn to sit up with him at night. [Whilst thus engaged] I lost no opportunity of endeavouring to turn his attention to the important matter of his soul's salvation through Jesus Christ. The delirium did not last so long as was at first expected; but the fever continued several weeks. I knew he had imbibed deistical notions, which I had feared would make it difficult by the mere force of reason to convince him of his errors: my dependence was on our divine Helper, who was pleased to bless the work. One day I ventured to ask him if he had any objection to see a minister who was then in London, to which he objected, on account, (as he said) of his always preaching from Solomon's Song. However a few days afterward, when we were discoursing on the necessity of faith in Jesus Christ, he broke out into a sort of ecstacy as follows: "Tell me, thou whom my soul loveth, where thou feedest thy flock, and where thou restest at noon-day; for why should I be as one that turneth aside." This he spoke with great earnestness, and burst into a flood of tears, more especially after repeating the latter [part of the] sentence. During some part of his illness he was all agitation and fears lest he should die and be utterly miserable. One night in particular, he said he wished to go to sleep, but could not, unless I would let him take hold of my hand: he awoke several times [during the night] in great horror, crying out, O, save me! save me! saying, when he was a little awake, "O, do not leave me Frederic? I thought I was just dropping into the flames that appeared underneath me; don't let go my hand." After a time he became more composed, and he wished me to read some of Cowper's Hymns. I selected one, entitled *The Contrite Heart*, and having read it, he was much pleased with it; said he should like to learn it, and if I would read it again, he would

repeat it after me. The first stanza seemed to affect him much.

"The Lord will happiness divine
On contrite hearts bestow;
Then tell me gracious God, is mine
A contrite heart or no."

When he came to the two last lines, he burst into tears; and with a degree of earnestness he cried out,

"Then tell me gracious God, is mine
A contrite heart or no:"

and this he did every time he repeated these lines. It was a great relief to my mind to observe the gradual unfoldings of Divine goodness to this young man; it was by the power of Divine grace alone, that he was made to see the excellency of the Christian dispensation. One day, while conversing on the sufferings and death of Christ, he seemed to enter into the nature of his suffering on the Cross, [and spoke of it] with that sensible feeling, which none but those who are favoured to experience its efficacy could express themselves. "O" [said he] "the goodness of God! to institute such a plan of redemption for poor, lost man. And did he suffer all these things for me? Ah! what must have been the sufferings of the holy Jesus, in bearing the sins of the whole world, when I am so incapable to bear my own! Did he die for me, a wretched sinner? O, the goodness of God!" These and many more expressions from true, religious feeling, he uttered, the tears trickling down his cheeks. He was brought to such a state as to believe, if he was favoured to die then, he should be received into glory, and seemed devoutly to wait for his change. But it pleased Him who orders all things well, gradually to restore him to health. When he perceived this was likely to be the case, he felt keen distress; knowing, as he said, his multiplied weaknesses, and that his natural inclination for evil, which none knew but himself, caused in him a dread of again entering into the world, such as he could not express. He was finally restored to health.

(Conclusion of Extracts from the Memoir.)

From the London Friend.

PUBLIC SERVICES OF SARAH GRUBB.

In endeavouring to provide a mental repast for our readers, wholesome, palateable and various, we are desirous to bear in mind that the main object of this Journal is the introduction of such subjects as belong especially to our religious Society, and are likely to be beneficial to its members. With this view we think we can hardly perform a more acceptable service to those who peruse *The Friend*, than by laying before them a narrative of the memorable journey of that faithful and highly favoured minister, Sarah Grubb, (then Sarah Lynes,) through a great part of England, in the years 1797–8–9. The account is extracted from letters written by her sympathising companion and fellow-labourer, Ann Baker, afterwards Ann Pumphrey, and has been long known to many Friends in a manuscript form. It does not commence with the commencement of the visit, dating only from Worcester, in the beginning of 1798, about which time A. B. joined S. L.; but from a manuscript itinerary of the places visited, it appears that the latter began her journey from London, on the 16th of the Eighth month, 1797, and that she had travelled a distance of nearly 900 miles, through the counties of Middlesex, Buckingham, Oxford, Berks, Bedford, and Warwick, before arriving at Coventry, the place first-mentioned in the narrative.

Some Account of a Religious Visit by Sarah Grubb (then Sarah Lynes) and Ann Pumphrey (then Ann Baker) in the years 1798 *and* 1799, *extracted from Letters of the latter, chiefly written to her sister.*

"Worcester, 13th of First month, 1798.

"I would not willingly involve thy tender mind in anxiety respecting me and my dear Sarah Lynes, whom I know thou canst feel for, therefore I shall give thee a little intelligence of our steppings along since we left Coventry.

"On First-day (the last of the year,) we attended the meeting at Wednesbury, which was a low season, but Truth arose towards the conclusion, and I believe it ended well. Third-day morning, we set out to attend the Quarterly Meeting of Herefordshire and Worcestershire, held there, and sat the meetings select for Worship and for Discipline, which were trying, yet I hope they were instructive and might be to some *memorable*. But O! the degeneracy is so great that there is hardly any feeling the life and power of Truth; yet I believe our heavenly Father is still waiting to be gracious, he is calling and inviting, whether the backsliding children will accept his proferred regard or not; surely as is his power so is his mercy unbounded and endureth forever. It is often in effect the language of my heart, 'What more could he have done for us as a people than he hath done?' and yet many are as degenerate plants of a strange vine, for want of dwelling in him the true Vine of Life; it is lamentable! And yet, my dear Mary, the upright are still his peculiar treasure, whom he will keep in his Pavilion from the strife of tongues, and nothing shall harm them that are followers of good; so that notwithstanding there is cause of secret sorrow to behold so few rightly exercised minds, yet there is abundant cause for *the few* to be encouraged to remember Him in whom they have believed, who is the Shepherd of Israel, and watcheth over his flock by day and by night, and will assuredly bring them into the land that flows with milk and honey if they continue to abide under his direction. We have been here nearly two weeks, and have had many secret probations and trials of our *love*, by our obedience, as well as by our faith and patience; yet in all and through all we have been sustained by the everlasting Father, whose almighty arm of power hath been underneath to our humbling admiration, and we can say hitherto he hath been our helper. My dearly beloved companion is frequently and remarkably engaged; she is qualified to impart something to all states and ranks of the people, being brought under exercise respecting the market-places in this city. In obedience to what appeared divine requiring, we gave up, accompanied by some Friends here, M. Beesley included, whose affectionate behaviour towards us is very endearing. I think we were out three hours, and so far as I could feel, and judge from feeling as well as hearing, the opportunities were open and satisfactory. We returned home with hearts thankful to the Lord our God, who wonderfully manifested himself; may his excellent name have all the praise, for unto him it is alone due.

"On First-day morning, numbers of the inhabitants attended meeting, and in the afternoon by computation 1000 without invitation, many of whom I hope will not regret being there. On Second-day, we visited the prisoners in both gaols, there were many in the county gaol of poor wretched creatures, so hardened in iniquity that it made our hearts ache for them; their situation appeared to me very awful both for soul and body; there was little or no penetration, although many affecting gospel truths were expressed amongst them. I felt however satisfied that we saw them. We also went to the House of Industry, which was a visit I hope will be beneficial to some minds there. Dear Sarah addressed the children very sweetly; she is peculiarly endowed with language suitable to their infant capacities. Every day has brought its work, and we do not at present feel a liberty to leave the place; it is much our earnest desire to be patient and in all things to be instructed, whether they are events that accord with our natures or not. I believe in such a state if we attain it, we are favoured to see that it is good for us to trust in the Lord and not lean to our own understanding; these are sometimes hard lessons to learn yet they are to be learnt. We do not altogether feel so much depressed as we did at Coventry; but there is diversity of scenes and a great deal of inward exercise, yet we endeavour to remember the precept 'wash and anoint,' and thus the veil of sadness is drawn aside in the presence of our friends, from whom we experience every kindness."

"Birmingham, 5th of Second Month.

"I think my last letter left us at Worcester, at which place we stayed over the next First-day, and had a very large trying meeting in the forenoon, the labour being towards our own members. It held three hours, and it being late, the afternoon meeting was postponed till five o'clock, when great numbers of the inhabitants attended; it was computed 1400 or 1500. The meeting house was exceedingly crowded, and many I believe could not get in. It was a very trying laborious opportunity, occasioned by the people's minds being so much outward and after words more than the sensible feeling of that life and power which does not want words to describe; however I believe it ended well, my beloved companion was powerfully engaged in awful supplication, after appearing twice in testimony. It held nearly four hours.

"On Second-day we proceeded to Bromsgrove, where we had a large and satisfactory meeting in the evening, and a precious select opportunity afterwards. The next morning opened for us a tribulating day, it being the

market, and my S. L. had previously been exercised about it; and as nothing short of obedience seemed likely to bring peace, we endeavoured resignedly to give up thereto, and were eminently helped by Him who only could afford strength for such awful work. The people were very attentive, and at the last opportunity among the farmers the power of Truth had great ascendency over the minds of very many, and we had abundant cause to say it was the Lord's doing and marvellous in our eyes. After dining there, we went back to Droitwich, a meeting having been appointed at five in the evening. It was large, and though there were many too carnally-minded to receive or understand much spiritual doctrine, yet I hope we were right in giving up to the requiring. We returned to Bromsgrove to sleep; and next morning visited the two or three under our name to mutual satisfaction, also a school in the town where we had a sweet opportunity with the dear children, and my endeared companion imparted some suitable advice to the master.

"After all these varied exercises, we departed in peace and proceeded to Stourbridge; had a meeting with Friends there the next morning, which was deeply exercising, and not proving to our relief we stayed amongst them till after First-day. In the mean time were engaged to visit them in their families. The meeting in the forenoon held 4 hours, exceeding hard work indeed, a spirit of unbelief having sadly crept in amongst the young men both there and at Worcester, which caused deep travail of soul and very close doctrine; however the mark was hit, and I hope what was said will be as a nail fastened in a sure place. We had a most extraordinary time with three of them in the afternoon at our quarters, where they came as we expect to vindicate there cause, but the power of Truth so arose as to frustrate every thing of that sort, if they had it in view, and we were wonderfully assisted to expound unto them the way of God more perfectly, as the alone way to attain present and everlasting happiness. I believe they were convinced in their hearts of the verity of what was spoken, and we parted with them mutually satisfied. At five that evening we had a public meeting, which was very crowded, and the people were affectionately invited to the inward Teacher in themselves; many were attentive and glad of being there, though I expect there were others would not much like the doctrine, which was very close respecting an hireling ministry, and there were several of that class present. I think the meeting concluded under the feeling of Divine regard. Next day we visited the remaining part of the families of Friends; a hope prevailed that good was predominant in some of their hearts, but the generality of the visits were of the painful kind. There is indeed great degeneracy amongst us as a religious and highly professing Society.

"On Third-day morning we went to Dudley, and attended their week-day meeting, and such a searching laborious season, I think I never knew the like. We visited them in their families, and deeply exercising it was, insomuch that we felt ourselves baptized for the dead. O! the formality that prevails in this place! We stopped over First-day, and after doing what we could through the ability received in the forenoon, we had an opportunity with the inhabitants at six in the evening, which proved a refreshing season. This, with a little sweet encouraging time with a few Friends at our quarters previous thereto, seemed somewhat to repay us for the sufferings we had experienced. Next morning we left, it being Monthly Meeting at Worcester on Third-day, which we felt a draft in our minds to attend. We reached there that night, stayed over the next day, and had no cause to think ourselves out of our places in going.

"Fourth-day morning proceeded to Kidderminster, where we had a large satisfactory meeting in the evening, and afterwards went to Bewdley (three miles). Next morning returned to Kidderminster after very sore conflict of spirit, it being market-day. My beloved companion was admirably assisted to preach the gospel in the demonstration of the Spirit and with power, and the people were attentive, though there were many obdurate hearts among them. Got back again to Bewdley, our minds clothed with peace for this act of obedience. Here we had a public meeting at six in the evening, which was neither large nor very lively, yet I thought we were mercifully helped, so that through all we ought and have to say, 'Great is the Lord and greatly to be praised is the name of our God,' for indeed his works are marvellous and all his ways just and true.

"Sixth-day morning, proceeded to Wolverhampton, where we had a meeting in the evening; great numbers attended, but the continual coming in of the people, which appeared to divert the attention of many from quiet waiting in spirit, and the variety of states, rendered it not so satisfactory as in the beginning it promised to be; and yet I hope to some it was encouraging and instructive. From thence we proceeded to Birmingham the next morning. Thou wilt judge whether we have been idle. Yesterday afternoon was a large meeting, many of the inhabitants coming in; to day we are quiet at home, a little rest feeling desirable. We have experienced great cordiality from our Friends; and we may say the Almighty Father hath been pleased to be with us and done much for us: we have cause to be grateful, I wish it may make one more willing to serve him."

(To be continued.)

For "The Friend."

HISTORY
OF THE RELIGIOUS PROGRESS OF THE "PEOPLE CALLED QUAKERS" IN PENNSYLVANIA.
BY SAMUEL SMITH.

(Continued from page 389.)

[Joan Vokins, from England, accompanied by Sarah Yoklet, arrived at New York Third month 4th, 1680, on a religious visit to Friends and others in this country. After travelling through Long Island, Rhode Island, and on to Boston, she returned back to Long Island. Of her further service she thus writes:

"When I was clear thereabout, I took shipping for East Jersey, and the power of God was greatly manifested, and through his special providence we were preserved, being in great danger of being cast away when we were in sight of land: for the winds being boisterous, and the foaming sea in so great a rage, that we could not cast anchor to stay the vessel, being near the shoals. But the Lord, who hath all power in his hands, delivered us, praises to his holy name, and we safely landed at Shrewsbury, Elizabeth Dean, who travelled with me, being very sick. We had very good meetings in East Jersey, where I met with the Lord among his people, as at other times. After some time spent amongst them, and that we had been well refreshed with God's holy, precious, living power, it carried me from thence to West Jersey, and into some parts of Pennsylvania, but it had not that name then, (1680.) In the sense of God's great love to his tender seed, I encouraged his children to suffer, and to be careful that they did not cause Truth to suffer. For if they tendered it in their own bosoms, and travelled with it, the Lord would bring it over all its enemies, and it shall reign over all in his due time. Blessed be his most worthy name, he soon after brought it to pass by his delivering power. When I had laboured that the gospel life might be lived in, and the gospel order established amongst them, there remained the heavenly power among the tender ones. The Lord heard the cry of the poor, and granted the desire of the needy, and visited them with the gospel power; for a little time after I came home, I had an account that they had men's meetings and women's meetings, in the gospel light and power, and were establishing in the blessed order that was testified of, when I was there with them." Joan Vokins says, on her return home, she was accompanied by Margaret Kirby, "an ancient maiden Friend, who had been in these countries in the service of Truth six years."]

1680.—In the year 1680, Friends of the Monthly Meeting of Burlington first began their correspondence with their brethren of the Yearly Meeting in London, by the following epistle.

"Dear Friends and brethren,

"Whom God hath honoured with his heavenly presence, and crowned with dominion, as some of us have been eye witnesses, (and, in our measures, partakers with you,) in these solemn annual assemblies, in the remembrance of which our hearts and souls are consolated, and do bow before the Lord with reverent acknowledgments to him, to whom it belongs forever."

"And, dear Friends, being fully satisfied of your love, care, and zeal for the Lord and his Truth, and your travail and desire for the promotion of it, hath given us encouragement to address ourselves to you, and request your assistance, in these following particulars, being sensible of the need of it, and believing that it will conduce to the honour of God, and benefit of his people; for the Lord having, by an overruling providence, cast our lots in this remote part of the world, our care and desire is, that he may be honoured in us, and through

us, and his dear truth, which we profess, may be in good repute and esteem, by those that are yet strangers to it.

"Dear Friends, our first request to you is, that in your several counties and meetings, out of which any may transport themselves into this place, that you will be pleased to take care that we may have certificates concerning them, for here are several honest innocent people that brought no certificates with them, from the respective Monthly Meetings, not foreseeing the service of them, and so never desired any, which, for the future supply of such defect, do entreat you that are sensible of the need of certificates, to put them in mind of them. For in some cases, where certificates are required, and that have none, it occasions a great and tedious delay before they can be had from England, besides the hazard of letters miscarrying, which is very uneasy to the parties immediately concerned, and no ways grateful to us; yet in some cases, necessity urgeth it, or we must act very unsafely, and particularly in cases of marriage, in which we are often concerned. So if the parties that come are single and marriageable at their coming away, we desire to be certified of their clearness, or unclearness, from other parties; and what else you think meet for us to know; and if they have parents, whether they will commit them to the care of Friends in general in the matter, or appoint any particular, whom they can trust. And if any do incline to come, that profess Truth, and yet walk disorderly, and so become dishonourable to Truth, and the profession they have made of it, we do desire to be certified of them and it, by some other hand, (as there is frequent opportunities from London of doing it,) for we are sensible that here are several that left no good savour in their native land, from whence they came; and it may be probable, that more of that kind may come, thinking to be absconded in this obscure place. But, blessed be the Lord, he hath a people here, whom he hath provoked to a zealous affection for the glory of his name, and are desirous that the hidden things of Esau may be brought to light, and in it, be condemned: for which cause, we thus request your assistance, as an advantage and furtherance to the work. For though some have not thought it necessary either to bring certificates themselves, or require any concerning others, we are not of the mind, and do leave it to the wise in heart to judge whence it doth proceed; for though we desire this as an additional help to us, yet not, as some have surmised, that we wholly build upon it, without exercising our own immediate sense, as God shall guide us. Some we know, that have been otherwise deserving, but have unadvisedly denied this impartial right of a certificate, and very hardly could obtain it, merely through the dislike of some to their undertakings, in their coming hither; which we believe to be an injury: and though we would not that any should reject any sound advice or counsel in the matter, yet we do believe that all the faithful ought to be left to God's direction in the matter, most certainly knowing, by the surest evidence, that God hath a hand in the removal of some to this place, which we desire that all that are inclined to come hither, who know God, may be careful to know, before they attempt it, lest their trials become insupportable to them; but if this they know, they need not fear, for the Lord is known by sea and land, the shield and strength of them that fear him.

"And, dear Friends, one thing more we think needful to intimate to you, to warn and advise all that come, professing Truth, that they be careful and circumspect in their passage; for it is well known to some of you, that such as are employed in sea affairs are commonly men of the vilest sort, and many of them use great diligence to betray the simple ones; which, if they can do, they triumph in it, and spread it from nation to nation, to defame Truth. Therefore, let all be warned of it, especially young women, that they behave themselves modestly and chastely, that they may not be corrupted in mind, and so drawn to gratify the wanton, luxurious inclination of any; for many temptations may be met with, sometimes through short or strait allowance, for the enlargement of which, some have complied with that, which hath dishonoured God, and grieved his people. And though we know that true Friends are more enabled than to submit to any unrighteousness to gratify so mean an end, yet all the professors of Truth are not of that growth, and for their sakes it is intended, that all may be preserved, and grow in Truth's dominion.

"So, dear Friends, this, with what further you may apprehend may tend to Truth's promotion in this place, we desire your assistance, which will be very kind and gladly received by us, who are desirous of an amicable correspondency with you, and do claim a part with you in that holy body and eternal union, which the bond of life is the strength of; in which God preserve you and us, who are

Your Friends and brethren,

John Woolston,	Daniel Leeds,
John Butcher,	Henry Grub,
William Butcher,	Seth Smith,
Walter Pumphrey,	Thomas Ellis,
James Satterthwait,	Thomas Budd,
William Peachee,	William Brightwen,
Thomas Gardiner,	Robert Stacy,
John Hollingshead,	Robert Powell,
John Burton,	Samuel Jennings.

"Several Friends, not being present at the said meeting, have since, as a testimony of their unity with the thing, subscribed their names.

Richard Arnold,	John Woolman,
John Stacy,	Abra. Hulings,
Peter Fretwell,	Thomas Eves,
John Payne,	John Cripps,
Thomas Lambert,	John Kinsey,
Samuel Cleft,	William Cooper,
John Shinn,	William Biles,
Thomas Harding,	Will. Hulings.

"From our Men's Monthly Meeting, in Burlington, in West Jersey, the 7th of the Twelfth month, 1680."

1681.—Of such Friends, who came from Europe, on Truth's account, to visit their brethren in North America, between the years 1678 and 1781, were John Haydock, Solomon Eccles, John Stubbs, Benjamin Brown, and John Hayton, from England, and Jacob Tillnor, from Holland, who all passed through these provinces, and their services were well accepted. I think it must be somewhere about this time, that George Roffe* came upon a like religious visit to Friends in North America, and died on the continent. Barbara Bevan,† of Trevrigg, in Wales, a virtuous young woman, also very early visited, in the work of the ministry, the meetings of Friends in East and West Jersey.

Time now calls us to the province of Pennsylvania, then for the greatest part a wilderness country; but as we have seen there were settlements at the Hoarkills, New Castle, and further up the river, particularly as far as Chester, then called Upland, at which place Robert Wade, and divers other Friends were settled, who had already established meetings for worship, which were held, alternately, one First-day at Chester, and the other at Chichester. They had also a Monthly Meeting for ordering their religious concerns, and were frequently visited by their Friends from West Jersey, to mutual edification. In which situation let us leave them, in order to take a view of other settlers.

A considerable number of Friends in and about Dublin, in Ireland, being inclined in the year 1681 to transport themselves into the province of West New Jersey, wherein several of them had already purchased an interest; they, for that purpose, sent to London, and chartered a pink, whereof Thomas Lurting, noted for his remarkable deliverance from the Turks,‡ was master, who accordingly came, but being taken sick at Dublin, could not proceed. His mate, John Daggerdish, took his place, and sailing the latter part of the Seventh month, they arrived in about eight weeks at Elsinburg, near Salem, where settled John and Andrew Thompson, and Robert Zane, former acquaintances of settlers there, who had industriously provided a supply of provisions, sufficiently handsome to accommodate them; several of them accordingly remained with them that winter. There was then a considerable number of Friends at Salem, and a meeting-house built, and there being several houses empty, whose owners had removed further into the country, they that had families had benefit of them. In some time several of them went to Burlington, where they got orders for the taking up their land, which was restricted to the third, or, as it is since from them called, the Irish tenth; and having made search, fixed at Newtown Creek. They surveyed their land in common together in one tract, and in the following spring having laid out some lots in the nature of a small town upon the said Newtown Creek, and built some accommodations, they settled there, not without some doubts and fears about the Indians, which

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* A mistake. George Roffe died in Maryland about 1664.—[*Editor.*

† Barbara Bevan was not born until 1682. She came forth in the ministry about 1698, and died in 1705.—[*Editor.*

‡ See Sewel's History.

proved groundless. In the same spring, they settled a meeting, which was kept at the house of Mark Newby, there being then no persons seated near, save William Cooper and his family; but in a little time several other persons fixed contiguous to them. The jealousy and fear respecting the Indians being removed by a more familiar acquaintance with them; and finding it rather inconvenient to be seated so near together, dividing their land, they removed to their several properties; and notwithstanding the land had been purchased by the commissioners of the Indians, they gave them a compensation to remove off. The Indians were friendly and kind to them in many respects, often supplying them with both venison and corn before they could help themselves, by any returns from their labour; so that, what with their help, and the supply they had from Salem, they were sustained without much suffering. Some of them had been tenderly brought up, and not used to hardship, or country business, yet had their health and strength, and were well contented, beyond expectation. In two years afterwards they built a meeting-house at Newtown: but before that many Friends being settled, some by the river's side, some on the other side of Cooper's creek, and some at Woodberry creek, these joined, and with the permission of Burlington Friends, set up a Monthly Meeting for the good government of their religious affairs; and sometime after, Friends at Salem and they increasing in number, joined, and made up one Quarterly Meeting.

(To be continued.)

Air Engine.—*Institution of Civil Engineers, June* 10.—The paper read was by J. Stirling, and described an Air Engine, invented by his brother and himself. The movements are founded upon the well known pneumatic principle, that air has its bulk or pressure increased or diminished in proportion as its temperature is raised or lowered. The application of this principle was exemplified by drawings, and a model exhibiting a machine composed of two strong tight air vessels, connected with the opposite ends of a vertical cylinder, in which a piston works in the usual manner. Within these air vessels are suspended two air-tight vessels, or plungers, filled with non-conducting substances, and attached to the opposite extremities of a beam, capable of moving up and down alternately, to the extent of one-fifth of the depth of the air vessels. By this motion of the plunger, the air which is in a heated state below is moved to the upper part of the vessels, and in its transit traverses a series of vertical capillary passages between three metallic plates, which absorb the major part of the caloric. The remainder was taken up by a refrigerator of tubes filled with water. The air at the heated end is about 700 degrees, and has a proportionate pressure; when it arrives at the cooled end it is reduced to about 150 degrees, and the pressure diminished to a corresponding extent. Therefore as the internal vessels move in opposite directions, it necessarily follows that the pressure of the condensed air, in one vessel is increased, while that of the other is diminished. A difference of pressure is thus produced upon the opposite ends of the piston, and a reciprocating motion results, which communicates through a beam, connecting rod, crank, and fly-wheel to the machinery when driven. Machines on this principle were stated to have been worked, for some years past, at Dundee, with considerable saving of fuel, as compared to a steam engine of similar power, and doing the same work. It is now proposed to adapt it to marine purposes, to which, from its simplicity and slight expenditure of fuel, it appeared well fitted.—*Foreign Journal.*

THE FRIEND.

NINTH MONTH, 13, 1845.

We commence to-day the republication of another of the articles to which we alluded a few weeks since, as being contained in the Seventh month's number of the London Friend, relating to the earlier period of the "Public Services of Sarah Grubb," then Sarah Lynes; extracted from the letters of her travelling companion, Ann Baker. These extracts are calculated to convey a lively apprehension of the energy of character and honest dedication in the cause of her Divine Master, which distinguished that eminently-gifted and faithful minister of the gospel of Jesus Christ,—a devotedness and singleness of purpose worthy of the best era of genuine, unmodified Quakerism. The article is marked for continuation in the London Friend.

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"On the Cultivation of the Grapevine," No. 6, next week.

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Proprietary Correspondence.

Error.—In the last number, 17th line from the end, for "impudent obstinacy," read "imprudent obstinacy."

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Back Volumes for Sale.

The First, Third, Fourth, Fifth, Sixth, Tenth, Eleventh, Twelfth, Thirteenth, and Fourteenth volumes of "The Friend," will be furnished, in sheets, to early applicants, at *One Dollar* per volume, or *one-half* the subscription price.

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Binding.

"The Friend," and other periodicals and books, neatly and substantially bound at this office. Persons residing at a distance, can have them attended to at short notice, by sending them, addressed to G. W. Taylor, No. 50 North Fourth street.

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Free Instruction of Adult Coloured Persons.

A Special Meeting of the Association of Friends for the Free Instruction of Adult Coloured Persons, will be held in the schoolhouse on Willing's alley, on Sixth-day, the 19th instant, at 8 o'clock, P. M.

James Kite, Secretary.

Bills.

Subscribers owing for the current volume, or more, will find their bills enclosed in this or next week's number. The franking privilege being no longer exercised by postmasters, *subscribers* are requested to pay postage, (which is now little for each,) on their remittances. *Agents* may forward at our expense, keeping the weight, when practicable, within the "half-ounce."

—

Boarding.

A Friend with a small family, wishes to obtain a few Boarders. Apply at No. 50 Wood street, between Tenth and Eleventh streets. References.—The Editor of "The Friend," or G. W. Taylor.

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Committee on Education.

A Stated Meeting of the Yearly Meeting's Committee on Education, will be held at the committee-room on Mulberry street, on Sixth-day, the 19th instant, at three oclock, P. M.

Dan'l B. Smith, Clerk.

Ninth month, 1845.

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Haverford School Association.

A Special Meeting of the Haverford School Association will be held at the committee-room, Arch street meeting-house, on Second-day morning, the 22d instant, at 10 o'clock.

Charles Ellis, Secretary.

—

West Grove Boarding School.

The West Grove Boarding School for Boys, (situated in London Grove township, Chester county, Pa.,) will be opened on the second Second-day in the Eleventh month next, and is expected to continue during a term of twenty weeks annually. The course of instruction will embrace all the branches usually comprised in a good English and mathematical education. The school being limited to twenty-five pupils, well furnished with reading and class books, books of reference, philosophical apparatus, &c., and under the exclusive charge of the subscriber, is believed to offer peculiar advantages to young men about finishing their education.

Terms.—For boarding, washing, tuition, &c., fifty-five dollars per session, payable one half in advance.

Thomas Conard.

Near West Grove P. O., Chester Co., Pa.

Died, at his residence in Hancock county, Indiana, on Sixth-day, the 22d of Eighth month, 1845, Zacharias Coffin, in the sixty-fourth year of his age, a member of Walnut Ridge Monthly Meeting, and Westland particular meeting. He bore a protracted and painful illness with Christian fortitude, and frequently spoke during his confinement of the peacefulness with which he was favoured under his sufferings, and which happily attended him near and at his final close. From his family, his meeting, and a large circle of children and friends, he will be much missed; also from his neighbourhood, in which he was a useful and valuable citizen. Having thus closed his earthly race in the faith and hope of the gospel, we have a comfortable assurance of his having, through Divine mercy, entered into rest.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

ON THE CULTIVATION OF THE GRAPE VINE.

(No. 6.)

PROPAGATION BY LAYERS.

This seems by far the most expeditious mode of raising vines, if properly conducted. The best manner of doing which has but lately come to my knowledge, and is as follows: From a shoot of the previous year's growth, that has sprouted from near the foot of a vine already established, cut out *every other* eye about the latter end of the Second month, or at any time when they will not be likely to bleed; the remaining eyes will start, and perhaps show fruit blossoms, as soon as the warm weather commences; pinch off any blossoms that may appear, and carefully train the young shoots in a perpendicular direction, until about a foot or eighteen inches high. As the nature of the vine is to throw up its sap with much more vigour in a perpendicular than a horizontal direction, the shoots will grow much faster by being trained as nearly upright as possible; for this purpose, the sprout or layer from which the young shoots are to issue, might either be carefully staked along on the top of the ground, or trained in an oblique direction at an elevation of thirty degrees, and tied up firmly to the trellis. As soon as the buds push out shoots of the length before-mentioned, they will be ready to be converted into young grapevines, which may be done as follows. Cut common boards into pieces of eight or ten inches square, and nail four of them together, and fit each box with a bottom, but let it remain loose, as it is not to be *nailed* on, but to be thrust immediately *under* each young shoot, and the box to be then placed on it, thereby *enclosing* the shoot within its four sides. Of course the layer must previously be laid out straight along the ground; it will at once be perceived that the sides of the box cannot be brought into contact with the board at the bottom, on account of the intervention of the layer; therefore a hole must be bored on the two opposite sides of each box, about three inches from the bottom, so as exactly to face each other, which holes must be sawed out towards the bottom, making an opening that will freely admit of the layer to be raised up in it from the bottom of the box to the top of said opening. Suppose you now have a layer, with ten good shoots of the proper length; lay it (the layer) in the most convenient direction, so that no grass or other weeds grow along under it, then place one of the square board bottoms *under* each young shoot, and the four-sided box *over* the shoot, exactly on the square board, so that the layer shall pass along through the openings prepared for it. After all the boxes are properly arranged, the layer should be *raised* about three inches from the bottom of each box, and as much rich mould as will keep it there should then be thrown into the box, and pretty firmly packed *under* the layer, and then the whole may be filled up with the same material to within an inch of the top; as, if it be filled evenly full, it cannot be so readily watered. The next thing to be done, is to place good rich mould of a loose sandy nature, *between* and *around* the boxes, and *over* the layer, so as to keep it moist and well covered. If there are any leaves on the lower part of the young shoots, when placing the earth round them, pinch them off, so as not to leave any under the soil. These young shoots should now be kept moistened occasionally with liquid manure, according to the directions given in the last number; for which purpose there is nothing that can be at all compared with water, in which a little guano has been thrown, in the proportion of a pint of the latter to some three or four gallons of water. I now have a vine of the present year's growth, that was raised from the bud in this way, and taken up and transplanted about the middle of the Seventh month, without suffering in the least, and is now about twelve feet high, having grown some three or four feet within the last fortnight; which I mainly ascribe to the use of guano, a few handsful of which I riddled in with the soil on the top of the roots, at the time of transplanting.

These young shoots will be found to grow astonishingly, if the soil about them is rich, or guano-water is sprinkled about the roots as often as they require watering; but care must be taken not to make the solution *too strong*, or it will be worse than none.

About the middle of the Seventh month, or any time until the commencement of the second week in the Eighth month, the layer may be cut *between* the boxes, and the latter must then be transfered to such permanent location as may be designed for them. But great care must be taken in the transplanting, as the bottom being loose, and the roots spread in all directions from out the lower part of the boxes, there is danger of the whole mass falling through, or of the roots, which should be very tenderly handled, being injured, or becoming too dry. If they are to be taken some distance, straw might be tied round them; and if the latter be well moistened, they can be transported without much difficulty. But in every case they should be transplanted to their permanent location as soon after they are taken up as possible.

When the hole is prepared to receive the young vine, the box should be set into it so that its top shall be a few inches below the surrounding surface; then it may be prized apart with some suitable instrument, without disturbing the roots any further than to lay them out straight as possible, and diverging in all directions from the vine. It is not necessary to remove the bottom of the box; on the contrary, it is better on several accounts that it should remain, as the roots will be less disturbed, and also receive a more horizontal direction.

If vines are carefully propagated in this way, it is surprising how large they will grow the first season; whereas *cuttings* will not produce shoots more than two or three feet long during the same time.

Vines raised from layers, as above, should be transplanted the same summer.

It is the prevailing opinion that young vines should be cut down to the two lowermost eyes of the current year's growth, either at the fall of the leaf, or early the following season, during the first three or four years of their growth. In this way the stalk of the future vine is said to be strengthened, while the roots are spreading out in every direction. But if it be intended to train it on the top of the house, or on a very high trellis, I should think that if it exhibited a very vigorous and lengthy growth during the second or third year, that the annual pruning might be made much higher.

It may be proper for me to mention, that almost all writers agree that vines raised from *cuttings* are the best; that the wood is firmer, the vine more thrifty and more durable, &c., &c. My own experience has not yet enabled me to decide upon it. But I have some of the most thrifty vines I ever saw, growing from cuttings, and now in their fifth year.

Cuttings taken from vines about the first of the Third month, may be tied up into bunches, and the lower ends stuck a couple of inches in the ground in a dry place, and a board leaned over them so as to shelter them; and in this way they will keep very well until planting time. But the *best* mode of saving cuttings was detailed in the last number.

In my next I propose to treat of *training* and *pruning*, which comprise the most important and indispensable branch of opera-

tions in the whole routine of the management of a vine.

J. S.

(To be continued.)

For "The Friend."

CONSCIENCE.

When I was just setting out in life, at a period when youthful expectation looked forward to much pleasure, I made a visit to the city of Philadelphia, accompanied by an intimate friend, near my own age, who resided in the same village with myself. This was before steam-boats or rail-roads were known in this country, and as we lived nearly forty miles distant, it was quite an *event* with us to be trusted so far from our tender and anxious parents.

During our sojourn in that place of great attraction, we went one day to make purchases, accompanied by some others of our youthful acquaintances. In a store which we entered, my friend selected several articles, took out her purse to make payment, opened it, and laid it upon the counter, near where she was standing, when her attention was called to look at some other goods, at the extreme part of the store. When she returned, and had made payment, upon examining her purse, she exclaimed, "I have lost a five dollar note!" The storekeeper seemed very desirous it should be found, instituted a strict search among the goods upon the counter, which were carefully examined, as also the floor behind it; but to no avail—it was not to be found. After we had left, my friend seemed chagrined, and I thought rather implicated the person who had waited upon us. I suggested that perhaps she was mistaken, and did not exactly know the amount she had with her; but she persisted in saying she had certainly lost a five dollar note. We returned to our habitations; years passed over; the cares of a married life and large family had obliterated the occurrence from my memory, and most probably from my friend's, for she was one blessed with riches.

When we were past the middle term of life, and the shadows of the evening lengthening upon us, we were both in attendance upon our Yearly Meeting, and were both kindly accommodated in the same family. My friend generally returned immediately from meetings to her lodgings, not feeling a liberty, at that time, to go much from house to house in social visits. But after one of the sittings of the meeting, she did not return directly, as usual; and when she came in, the usual cheerfulness of her countenance was changed; and, it was evident, something had occurred which had excited her feelings. She apologized for her absence by saying, she had taken a long walk by herself after meeting.

When a suitable opportunity occurred, she informed me she had been taken aside at the close of the sitting, by a Friend, who with the expression of much sorrow and penitence, recalled her attention to that particular time, when, so many years ago, we had been together in the store; and said that, whilst she was otherwise engaged, she had abstracted that five dollar note from her purse. She would most willingly have returned it, long ago, could she have done so without the acknowledgment of her guilt! Oh! she said, she had wept, and wept, until it seemed as if tears would destroy her sight!

A wounded spirit who can bear? No doubt, but this then young and giddy girl, in the commission of this act, thought only of gratifying some personal vanity, which this theft afforded her the means of doing. She did not, I apprehend, at all look forward to the hours, —the days,—the years of suffering it would cause her!

My dear young readers, if any of you should be tempted to do a dishonest or an improper action, remember, that though no earthly eye may see you, God seeth you! His righteous indignation will rest upon you. Sin, of any kind, though it may sometimes be pleasant in the commission, yet, in the end, "it biteth like a serpent, and stingeth like an adder."

Silver Mines in North Carolina.—The report of the Washington silver mine of Davidson county, North Carolina, recently published, represents this mine, according to the following statistics, to be very profitable, and a good speculation to the proprietors:

From the commencement of mining operations to November 1, 1842, a period of twenty-seven months, the actual produce of silver and gold was $13,288 68; this being the net value allowed by the United States mint. The litharge made in obtaining the precious metals netted $5,499 11—making an aggregate product of $18,787 79. The building, machinery, and other expenses of outlay were $29, 824 84. The entire produce of the mine to the 1st inst. (July, we suppose) has been $40, 379 47. The argentiferous lead of this mine appears to yield rather more than 240 ounces of silver to the ton of 2000 pounds.
—*Late paper.*

Rather Remarkable.—Captain Bunker, of New Bedford, a highly respectable shipmaster engaged in the whaling business, in the ship Howard, on a cruise some years since, in north latitude 30 degrees 30 minutes, and east longitude 154 degrees, threw a harpoon into a large whale. The whale was not captured, and the harpoon was lost. An occurrence which, although by no means pleasant, is not unfrequent.

It was about five years afterwards, that, being in precisely the same latitude, and east longitude 140 degrees, he made fast to a noble whale, and after a hard struggle succeeded in getting him alongside.

While cutting him up, a harpoon, rusted off at the shank, was found fast anchored in the old fellow's "cut-water." "Hallo," said Captain Bunker, "here is my old harpoon!" And what he said in a joke proved to be truth. The harpoon was the very one he lost five years before, and had on it the ship's name, and his own private mark!—*Late paper.*

It is one of the worst of errors that there is another path of safety besides that of duty.

From the London Friend.

PUBLIC SERVICES OF SARAH GRUBB.

(Continued from page 406.)

"Birmingham, 19th of Second Month.

"I may inform thee we are bound in this place, going from house to house, apprehending our peace consists in so doing; we have nearly completed the families of Friends. We have found it deeply trying, and frequently mortifying as well as humilating to our natures, yet I think I may say we have been helped at times to our admiration, though death more than life seems predominant, which has caused us to go mourning on our way very oft. Yet as far as we have singly and simply followed the dictates of the pure unerring Spirit of Truth, we have been assisted to get through and rejoice that we are accounted worthy in any measure to suffer for, as well as advocate, the great and glorious cause. I hope we are in all things instructed, and it is a favour to believe we have the Lord on our side, who is often pleased to reveal himself, 'Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of Peace.' O! then that our dependence may be purely on him, who never fails his little exercised ones; but in the needful time appears for their relief, and makes a way even where none seems to be. In the remembrance of his mercies my soul is now bowed, earnestly desiring greater dedication may be yet attained, and a greater willingness wrought to serve him faithfully whom it is an honour to serve, and peace, yea, permanent peace, to obey. But O! I am sensible we must be aided by something better than ourselves, if we are truly obedient, and I know often 'the spirit is willing but the flesh is weak,' it is very frequently verified in my own experience, yet I believe by abiding under that power which is above every power, and being actuated by the pure principle in our own minds, we shall assuredly know a getting forward on our spiritual journey, and happily experience that He in whom is the fulness of strength is our refuge. Thus, my beloved Mary, there is at seasons some encouragement to preserve in the tribulated path that leads to the kingdom of eternal felicity, into which if we can but get an entrance when we have done with this probationary state, it is worth our struggling for with all our might."

Between the date of the last and following letters, Sarah Lynes and Ann Baker visited West Bromwich, Treddington, Long-Compton, Chipping-Norton, Burford, Stow, Merton, Shipston, Evesham, Aulcester, and Birmingham, at many of which places they had public meetings, Worcester, where they attended the Quarterly Meeting on the 3rd of the Fourth Month, and Chadwick.

"Worcester, 23rd of Fourth Month.

"Thy letter found us at Worcester, where we have been ever since we last left Birmingham. I am glad to say that as far as we know we are getting towards the close of our work in this place, and yet we do not quite see the end of it, nor I believe what remains to be done for the completion of it. Yesterday evening we finished the arduous part of sitting in the families,

which I hope has been to satisfaction, and brought peace to our own minds. This afternoon we have had a meeting for some of the higher class of the inhabitants; it is just over, was not very large, and the minds of the people were so outward, that although there was a door of utterance and many precious truths declared, yet there appeared very little entrance; but this consolation remains, that we did, according to ability received, our best, and have cause to acknowledge the Almighty helper was near. I am glad when I can be glad at all, that my lot is to be joined with dear S. L. I believe it is the Lord's doings, and although I often feel my own unworthiness, yet I dare not say, when I look at things in their proper light, Let me go; if I am but able to stand my ground, and keep my rank in the righteousness which is of God, it will be well, abundantly well. I desire for thee that grace mercy and peace may be multiplied, and that thy tender mind may continue seeking the durable treasures of wisdom and knowledge, so wilt thou be enriched with that which is substantial."

"Birmingham, 3rd of Fifth Month.

"Many, very many have been our close trials, our sore conflicts of spirit, since I wrote thee last. We left Worcester the day following, accompanied by J. and R. B. and S. P.; got to Stourbridge that evening. Next morning went to Wolverhampton market, got through the concern to satisfaction: at seven the same evening had a large public meeting in a dissenting meeting-house, offered by some of the members belonging to it. It was supposed to contain 1500, and many could not get in; I think it was a time of instruction and encouragement. Next morning went to Dudley, rested that day; then Stourbridge market appeared necessary to be taken after the same manner as the former; a very proving season of our love by our obedience, but resignation was measurably attained, and holy help extended wonderfully in the very moment of extremity, so that the awful work was got through to greater relief than usual. We stayed there that afternoon, and then found we must return to Dudley with a similar concern in prospect. Hence thou wilt believe we were closely engaged, and my dearly beloved companion was so spent in body and borne down in spirit under the weight of exercise, that indeed she claimed our utmost sympathy and attention; however she was much helped in the needful time, and very sweetly admonished, warned and invited the people, encouraging them to do those things which would bring them substantial peace now and forever.

"On First-day we had two favoured meetings, that in the afternoon being very crowded; in both my S. L. was remarkably enlarged in her precious gift, with very persuasive language, and a heart so replete with Divine love, I think I never felt or heard the like before. She is indeed truly dedicated, and I hope will be enabled to persevere to the end of her tribulated race, when the glorious immortal crown will be her unfailing reward. Amen, saith my soul for her sake. I believe we are dear to each other in the Gospel of Jesus Christ our Lord and Saviour, both ours and yours; remember that my dear sister, and be thou and all of you faithful in your measures, that you may also obtain the prize.

"On Second-day evening proceeded to Birmingham, and next morning went to Wigginshill to attend S. Pearson's marriage; returned in the evening. Yesterday there was a funeral; and to day we have had a fresh trial of our faith, by going into this market, which I am glad to say was accomplished to satisfaction, though sorely exercising every way. He who is indeed Lord God Almighty evinced that He is the strength of his dependent children, who dare not disobey his commands be they what they may."

From Birmingham, 7th of Fifth Month, they passed through Coleshill, Tamworth, Hartshill, Atherstone, Polesworth, Lichfield, Polesworth a second time, and back to Birmingham, 11th of Fifth Month, holding public meetings at most of the places. Thence they proceeded by Bilson, Stourbridge and Bromsgrove, to Worcester, which city they quitted on the 14th for the Yearly Meeting, and arrived in London on the 19th, travelling through Evesham, Chipping-Norton, Bicester, Aylesbury, Amersham, and Uxbridge. After giving an account of their journey, Ann Baker proceeds:

"London 25th of Fifth Month, 1798.

"Thus my dear, thou wilt observe it has been made easy to us in a manner we did not foresee or expect, and hence we have renewed cause to *trust and not fear*. The Yearly Meeeting is large; there have been seven sittings for transacting the affairs of the discipline, besides meetings for worship, &c., so that our time has been very closely occupied. Believe me, my dear, I cannot put into words how I love thee, how precious I feel thee cemented to me every way; but let it suffice that we can thus *feel* what cannot be *described*. Thou art indeed often present with me in idea, and I desire for thee as far as I am capable, the blessings of health, peace and preservation, and renewed strength to press forward in the path, however tried, which infinite Wisdom allots; and O! my dear sister, hold fast to that which thou hast, and let no man take away thy crown; keep to what thou knowest, and it will keep thee; and may the Almighty compassionate Father be with thee, guide thee continually by his counsel and finally receive thee into glory. If I can, will write again by J. F., but dont depend upon it, as uncertainty is stamped upon earthly prospects and designs.

"Uxbridge, 16th of Sixth Month.

"I did not expect when I wrote to our dear parents I should have written again from this place, but may a little explain how we have been engaged this week. On Second-day we went to Wycombe.* Our kind friend John Hull conveyed us in his chaise. A public meeting was appointed by Thomas Cash in the evening, which we felt most inclined to attend, and think it was right; the meeting-house was pretty full and the company solid. Next day we visited all the families, similarly to what we have done before in other places, and returned to Uxbridge in the evening. Fourth-day, attended a public meeting held at Brentford, (nine miles distant,) where were Martha Howarth and her companion. Fifth-day being market-day here, we had to go among the people, having felt the burden for a week; it was a renewed exercise, a fresh trial of love, faith, patience and obedience, but by endeavouring after resignation, and secretly breathing the language, 'Father glorify thy name,' we were enabled to make a full surrender, and my endeared companion was eminently qualified for the work whereunto, beyond a doubt, she is called, although in an unusual manner. We had to go twice, as the butter-market is early in the morning; there were but few, it being a time of year when the country people are busy in their hay-harvest, however she imparted some encouragement to such as were there, and intimated a probability that she might be in the place again when the farmers came. A little before 12 o'clock we went, and had a very satisfactory opportunity with a large company whose hearts appeared open to receive the truth in the love of it. Several of the military were there, whom she addressed very sweetly and encouraged them in well-doing according to knowledge; their countenances bespoke they could feel what was said, it did me good to see them; I think she must have been engaged for an hour and a half; she concluded her testimony with these instructive expressions, 'to be good is to be happy.' After this we intended to have left the next day, but not seeing quite clearly, and I having at that time a pain in my face, we are still detained. It now seems probable we shall stay over to-morrow, and then if permitted by Him who does all things right, we think of going to Amersham on Second-day. We are amongst truly generous-hearted Friends, who endeavour to render our being with them as agreeable as we can desire our outward situation to be. This also may be regarded as the kindness of Providence to us, who does indeed wonderfully make way for us, where we can see no way; and we can here set up our Ebenezer and say with humbled hearts, "Hitherto hath the Lord helped us." It was very comfortable to understand that dear Sarah's letter to the Monthly Meeting was acceptable. I was convinced it would be before it went, nevertheless was glad to have it confirmed by written account, and it doubtless is secretely consoling to her mind, but she is one that says very little for or about herself, and therein is a good example to me."

(To be continued.)

* From the MS. Itinerary, it appears that they also visited Jordans whilst at Uxbridge, this time.

To Join Glass together.—Melt a little isinglass in spirits of wine, adding thereto about a fifth part of water, and using a gentle heat. When perfectly melted and mixed, it will form a transparent glue, which will unite glass so that the fracture will hardly be perceived.—*Ibid.*

For "The Friend."

PROPRIETARY CORRESPONDENCE.

(Continued from page 402.)

The expressions made use of by William Biles, in reference to Governor Evans, alluded to in J. Logan's account of the Alarm, were a source of high squabbling between that functionary and a quarrelsome House of Assembly. "He had used many words against the governor, such as, 'He is but a boy,'—'He is not fit to govern us,'—'We'll kick him out.'" For such indignity, as he was a member of the House, the testy governor demanded his immediate expulsion. But the House, probably not unwilling to do the governor a displeasure, demurred, because the words were spoken out of doors; nevertheless, they informed the governor, that they had desired Biles to apologize, in order to escape the damages a court might put upon him, if he were sued. The governor, upon this, angrily broke up the sittings of the Assembly, and dismissed the members to their homes. He then commenced a suit, laying the damage at £2000, and finally got judgment for £300. The meeting took the matter up,—William Biles being a Friend,—and condemned, yet interceded for him, as he had acknowledged his fault, and hinted that it would be generous to forgive him. The governor seemed to assent, yet presently clapped the sheriff upon him, who "carried him first to a public house. [Members of the Assembly] were applying to the governor, with a great concern, in the street," says James Logan, in his account of the matter to Penn, "when I accidentally coming along, had the first notice of it. When they were gone, and had found all that they could say to him in vain, I pleaded with him at a private house, for near an hour, with as much earnestness as I could use in any cause; telling him that I appeared in it, not as William Biles's friend, but thine and the government's, which would greatly suffer by such dishonourable proceedings; but found all that I said was in vain,—he was fixed and immovable. Upon which I told him, with some vehemence, that he would find he had stabbed his own interest in the people's affections, and thine also, to the heart.

"Divers Friends were equally concerned, and our good women took very good care of William in prison.

"When I came home, instead of going to bed, I wrote a remonstrative letter to the governor, very close and full, and in the morning delivered it into his own hand; but all to no purpose. He appeared resolved that nothing but payment of the money should clear him. At length I told him I was about writing to thee, and desired fully to know of him, what I might say on that head; and used the most pressing and cogent arguments I was master of, to dissuade him from such a course, above all, (with *him*,) an assurance that he never could expect one farthing of thy money, nor any more from the country, at that rate; with whatever else I could think of, proper for the occasion, for about an hour together.

"The next morning, being about to go down to New Castle with the judges, he went to the prison, and invited William to ride out with them as far as the ferry! But first, the preceding afternoon, he had set Richard Hill on causing him to send a fresh petition, which gave a handsome turn to the matter, and it was carried off very clean."

The next remarkable stroke of Governor Evans's policy, was the affair of the "Powder money." Being bent on warlike demonstrations, and finding the province impracticable, he resorted to the lower counties, where a separate legislature now sat, and got them to pass a law for erecting a fort at New Castle, having command of the river, which should stop vessels passing, and exact a tribute of a certain quantity of gunpowder, or an equivalent in money. The measure went into operation, vessels were stopped, and the tribute levied. Loud were the complaints against this unconstitutional outrage upon the rights of conscientious citizens; but in vain. At length, Richard Hill, Samuel Preston, and Is. Norris, merchants, members of Council and of the Society of Friends, determined upon another method. Richard had a vessel about going to sea. He, and the other two, went down the river in her, and when she approached New Castle, Richard took command, and firmly kept the helm, directly under the fire of the fort. A shot pierced the mainsail, and she passed beyond the range of the guns. Upon this, the captain of the fort gave chase in an armed boat. When he came up, Richard threw him a rope, which, being made fast, Captain French came on board. Immediately, the rope was cut, the boat fell off, the vessel made sail, and the astonished captain found himself a prisoner in the hands of harmless Quakers! They quietly conducted him down the river to Salem, where Lord Cornbury, Vice-Admiral of the Delaware, then was. His lordship reprimanded him roughly, but on promise of better behaviour, let him go.

The governor, irritated at this exploit, denounced Richard Hill, with many threats. Distorted reports were set in circulation, and Richard was charged with having used personal violence. But Logan says: "Whatever is said, notwithstanding, I am of opinion that Richard Hill never struck one blow. He is very warm when provoked, yet very steady to his principles. He and his wife have been the governor's hearty friends till now; but the scale is turned, and I perceive, by the governor's discourse, he must expect the utmost severity that the law will allow. I hope it may stop there.

"This I take to be the most unhappy blow we have yet received, and of the most pernicious consequence to us, not only here, (where I expect very great confusions will daily arise from it,) but also there, by giving the Board of Trade a handle to inquire too narrowly into the foundation of a distinct legislation in the lower counties.

"The lieutenant-governor seems so fixed in his resentments, that I much doubt the effect of any endeavours to prevail on him. Others are as resolute in the other way. And in the midst of all this, the Assembly, meeting upon their own adjournment, this very day, will lay hold of it, and make the worst uses of the whole; and, because the country and town in general, deeply resents the governor's measures, it will exceedingly strengthen them in all their irregular proceedings, and from hence, they will manage their affairs so, (I do not doubt,) as to make themselves be thought [right] in everything, and all those that have opposed them, directly the contrary."

"The governor is resolved to fire at every vessel that will not submit, and to make all that by the act are liable, pay the powder-money, whatever comes of it; and the others being as stiff the other way, I shall expect little better than open war."

Happily the secretary's apprehensions were needlessly excited. The governor's will was not strong enough to resist the general outcry, and he thought it expedient to convene the Lower Assembly, in order to revise their law; though he served the legislature very strangely after all,—as Logan tells the Proprietary, in a letter of Fourth month, 1707. "The Assembly of the three lower counties being called, in order to make void the clause in the fort act that touches the province, met on the 1st, according to summons, being the Fourth of the week; but, the governor not meeting them, they staid two days, and adjourned on the 3d, not without great dissatisfaction: first, for their being called, and next, for being so slighted. I was at Salem at the time, and came over about an hour after they adjourned, and was surprised in not finding the governor. I stayed there that night, upon a message that came from the Indians of Conostogo, and, the next day, the governor came, after all the members, but two, were gone out of town. The occasion of his stay was, it seems, an affront from a captain of a privateer in this port; whom he imprisoned upon it, and appointed guards to attend him there, and others to defend the goal for several nights, against the men that belonged to the privateer; who, they say, designed in the night to break open the prison. These are matters that I do not very well understand, and can by no means pretend to account for."

However, this was the end of the powder-money plot, and nearly the end of this remarkable governor's administration. For the report of these, and many other acts of maladministration reaching across the Atlantic, had gradually weakened the confidence of the Proprietary in his deputy. But as it was not his wont to act hastily, or condemn without warning or affording an offender opportunity of amendment, he first addressed an admonition to the governor.

"Ealing, 15th Third month, 1707.

"Esteemed friend,

"As my dependence was upon thy honour, so I never thought myself unsafe with it; but three reports, strenuously improved to my disgrace in those parts, (for so I account everything that affects thee,) make me very uneasy.

"The first is the Alarm given the people by thy knowledge, if not contrivance, when at the same time thou knewest there was no

reality in the pretended reason of it; and thou gavest those persons the private hint of the fallacy, that perhaps could not more deserve that whisper, than others that were left to be frightened; as the very best and most obliging of our Friends in town and country were; and this just after they had shown their distinguished regards to thee and me, by provision they had zealously made for governor and government." * *

"The second report is, the sufferings Friends lie under, as well as are exposed to, on account of not bearing arms. A thing which touches my conscience, as well as honour. 'He must be a silly shoemaker that has not a last for his own foot.' That my Friends should not be secure and easy under me, in those points that regard our very characteristic, but that fines, or a forced disowning of their own principles, they must stoop to!" * *

"The third complaint is, the encouragement and growth of vice, for want of power and countenance to suppress it. Now this touches my reputation, that so fairly began, in both good laws, and good examples too." * * "In all which, I desire thy answer and utmost caution, on one hand, and care on the other to suppress vice, as by proclamation now sent; and taking advice of the most eminent Friends and safe people of that city, of who are most deserving of encouragement, or best qualified to keep public-houses there. As I desire that vice may be suppressed,—(one great end of government,)—so I desire that care may be taken that no just offence may be given the crown officers there, in reference to the revenue thereof: and hope Col. Quarry came to you last, with a disposition of living easily and fairly among you. And pray let no occasion be given him to change his resolutions; for that has hitherto been the pretence to fall upon Proprietary governments, though none so deserving of the [protection of the] crown; being made and governed at their own charge.

"Give no occasion to the inhabitants, nor yet court any selfish spirits, at my cost and my suffering family's. Distinguish temper and places; and let realities, not mere pretences, engage thee. Redress real grievances—suppress vice and faction—encourage the industrious and sober—and be an example, as well as a commander, and thy authority will have the greater weight and acceptance with the people.

"I am far from lending my ears against my own officers—'tis neither wise, nor just,—nor yet is it so to refuse to hear what is said by way of complaint, when the nature of the thing calls for it, and the exigency of affairs requires it. But there is, I know, a just caution to be observed in the use to be made thereof on all hands.

"Thy friends, of which mine are not the least, (my relations, I mean,) inquire of thy welfare; and those, and other stories, coming to their ears, have troubled them, as not savouring of the character they had before apprehended to have been thine, and suitable to one employed by me. I therefore earnestly desire thy utmost honour, prudence, justice, and courage, in my affairs; and do not despond of a happy providence and success in them at last; which hitherto has not failed to attend me in the close of various and hazardous adventures in the world. And for a conclusive paragraph upon these things,—what thy honest and friendly father and mother would advise thee, if living, to do for my service, and honest (though abused) interest, that do with all thy might, I desire thee."

This gentle admonition not availing, Penn decided, after waiting another year, to replace him by the appointment of Colonel Gookin.

(To be continued.)

For "The Friend."

DECLENSION.—RESTORATION.

The world perceives that a change has taken place in principle and practice with many amongst us, who manifest a slight opinion of the religious scruples of the old-fashioned Friends, and of their primitive example. Were it not that He who gathered them to be a people, is still calling out of Babylon those to whom he gives the same testimonies, despisers of their birth-right, would by their alliance with the world, obliterate the character of such a Society. The strictness of the cross is an offence to them. Pride, and the love of self-gratification, lead them to imagine, that so rigid an adherence to the "narrow way," is out of place with the intellectual expansion of the present day. Christianity is thought to be better understood, and hence the old declarations of faith are regarded by such as of little authority, if not antiscriptural. But while the fruits of a degenerate vine are so evident among us, there is a striking aversion to the belief that a change of principles is producing these fruits, and still greater aversion to hear it openly proclaimed. It seems as if there was almost a disposition to charge the faithful watchmen with being the cause of declension, because they cannot hold their peace for the sake of the souls of others, and the cause which the Lord Jesus raised us up to maintain. Prophesy unto us smooth things—prophesy peace. But the degeneracy does exist, and the wo will attach to those who cover with a covering, but not of the Holy Spirit, and instead of probing the wounds of the daughter of Zion, that they may be healed effectually, are striving to conceal them, and to persuade one another that there is no cause for fear.

Unity is a precious bond; but there can be no real unity among them who are not born of the Spirit, and baptized by it into one body. Where a people are thus brought into the blessed oneness, they will see eye to eye, and walking by the same rule, will hold forth the same thing. They will not be ranging under different leaders, and thereby suffer their fidelity to be withdrawn from the only Captain of salvation. Nor can they believe that the members of a religious body, holding different principles, can harmonize as if in perfect unity, or that the great object of church fellowship is attained in such a state. How could they build one another up on the most holy faith, if there was no permanent faith amongst them—if different and conflicting views of the Gospel prevailed, and each one had a peculiar scripture interpretation of his own to advance. Where would be sound doctrine and the form of sound words, if a diversity in doctrine and language on the same points is admitted.

Of what character and authority would the New Testament be, if the apostles of Christ had promulgated as many varieties of expositions of the Christian religion, as there were preachers at that time? They could not all have been right, nor their contradictory epistles or preaching been the language of the Spirit unto the churches. Moreover, their hearers would have been confused, and unable to settle to any one point. Contradictory interpretations of the Holy Scriptures must have the same effect wherever they are heard, and instead of gathering the people to Christ, and settling them upon Him, the immutable foundation, they must scatter their minds, and finally lead to the conclusion that there is no certainty in religion, or in the expounders of it.

When persons indulge in a desire for an easier way, and slightly esteem the Scriptural doctrines of their forefathers, they will soon call in question the blessed convictions of the Holy Spirit, with which they were once favoured themselves, and which in the days of their simplicity, they desired scrupulously to obey. Practices they clearly saw to be at variance with the purity which the Truth requires, are in their degeneracy regarded as harmless—allowable—quite proper, and which none but narrow minds object to. In this way the self-denial which the cross of Christ leads into, is gradually despised, declension steals on apace, and a stumbling-block is laid in the path of conscientious seekers after the way of life and salvation. And when dimness of vision has come over those who should be eyes to the blind, they begin to disesteem the faithful disciples of Christ, who keep in the narrow way, and whose lives bear testimony against their degeneracy. A departure in faith is followed by further defection in practice. Indeed it is to make way for greater latitude of indulgence, that the restrictions of the cross are put upon the back ground, and the example of worldly-minded men adopted in its place.

Courtesy and politeness of manner, are substituted for the meekness and gentleness of Christ; and where dissimulation is once admitted, such will be likely to violate the command, "let your yea be yea, and your nay, nay." Rather than appear to differ from another, they fall in with sentiments they cannot approve, and thereby give their strength to error, for fear of disturbing an outside harmony, or suffering the trouble of defending the the Truth and being counted fools for Christ's sake. Gentleness, which is the effect of true humility, is doubtless a characteristic of the spiritually-minded Christian. The wisdom that is from above is gentle and easily entreated. This gentleness, however, a writer observes, "is to be distinguished from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness, which submits without a

struggle to every encroachment of the violent and assuming, forms no part of Christian duty; but, on the contrary, is destructive of general happiness and order. That unlimited complianee, whieh on every oecasion, falls in with the opinions and manners of others, is so far from being a virtue, that it is itself a vice, and the parent of many viees. It overthrows all steadiness of prineiple, and produecs that sinful conformity with the world, which taints the whole charaeter. In the present corrupted state of human manners, always to assent and to comply, is the very worst maxim we can adopt. True gentleness, therefore, is to be earefully distinguished from the mean spirit of eowards, and the fawning assent of sycophants. It renounees no just right from fear; it gives up no important truth from flattery: it is, indeed, not only eonsistent with a firm mind, but it necessarily requires a manly spirit and fixed prineiple, in order to give it any real value. It stands opposed to harshness and severity, to pride and arroganee, to violenee and oppression; it is properly that part of charity whieh makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants; forbearanee prevents us from retaliating their injuries; meekness restrains our angry passions; candour our severe judgments, but gentleness correets whatever is offensive in our manner, and by a eonstant train of humane attentions, studies to alleviate the burden of common misery."

The original eause of the cloud whieh eovers our onee highly-favoured but now afflieted Society, is disobedience and forgetfulness of God. We live at a period when earthly prosperity furnishes the comforts, and to a large number, the luxuries of life, in great abundance. With comparatively little labour, the means are obtained to gratify the appetite for sensual indulgence, and in the enjoyment of the bountiful provision of a graeious Creator, all classes are prone to forget the great Giver and the solemn duty of constant reverent walking before Him. Self-gratifieation is more the objeet of men, than the daily inquiry, 'Lord, what wouldest thou have me to do? What shall I render unto thee for all thy benefits?' In proportion as self-love prevails, the love of God is forsaken, until it is rarely felt in the heart; for if any man love the world, to which pertain the lust of the flesh, of the eye, and the pride of life, the love of the Father is not in him. What then can we expect, but that we shall be left to our own choice, and that emptiness and confusion, in principle and praetiee, will come over us. Our perceptions and prineiples will become perverted—blindness will prevent us from seeing our conditions, and the plausible baits of Satan. We shall eome to false conclusions as to the eause of our diffieulties, attributing them to anything but our own departure from the living God, and to the pride and haughtiness, and corruption, of our own hearts. Could we be brought to see our fallen and degenerate eondition, in that light which never deceives, and thereby be humbled under the hand of the Lord, so as from the depth of sincerity to ery mightily unto Him individually, to remove the plague of our own heart, the way would soon be open for the restoration of that humility, self-denial, and circumspect walking whieh adorned us in the beginning. True love—the love of God shed abroad in our hearts—true unity—the oneness produced by the baptism and birth of the Spirit, would spring up in all the children of the Heavenly Father, born of the same ineorruptible Seed. This would bind us together as the heart of one man, in serving and worshipping God, and his dear Son, our Lord and Saviour Jesus Christ, in the way of the eross, and in steadfastly upholding the same doctrines and testimonies of the gospel, without modifieation, whieh our worthy forefathers proclaimed in his authority to the nations of the earth. Then again should we be a people whom the Lord had formed for himself, to show forth his praise, and to draw others to the teachings of Christ in their own hearts; and such a people he will have, though many may despise their birthright, and be rejected. Others will be brought in to preach the religion of the gospel in all its perfectness, for the Spirit that actuated the faithful in Edward Burrough's day will, as he says, break forth and prevail in thousands.

For "The Friend."

HISTORY
OF THE RELIGIOUS PROGRESS OF THE "PEOPLE CALLED QUAKERS" IN PENNSYLVANIA.
BY SAMUEL SMITH.

(Continued from page 407.)

In the latter end of this year, George Fox visited the new settlers in these provinces with a half-sheet of advice, respecting their treatment of the Indians, and other important matters, which was as followeth:

"An epistle to all planters, and such who are transporting themselves into foreign plantations in America, &c.

"My Friends that are gone, and are going over to plant, and make outward plantations in Ameriea, keep your own plantations in your hearts, with the spirit and power of God, that your own vines and lillies be not hurt. And in all places where you do outwardly live and settle, invite all the Indians and their kings, and have meetings with them, or they with you, so that you make inward plantations, with the Light and power of God, the gospel and the grace and Truth and Spirit of Christ, and with it you may answer the Light, Truth, and Spirit of God in the Indians, their kings and people; and so by it you may make heavenly plantations in their hearts for the Lord, and so beget them to God, that they may serve and worship him, and spread his Truth abroad. And so that you may all be kept warm in God's love, power and zeal, for the glory of his great name, that his name may be great among the heathen or gentiles, and ye may see over, or be overseers with the Holy Ghost, which was before the unclean ghost got into man and woman: so with this Holy Ghost, you may see and oversee that the unclean ghost and his works may be kept out of the camp of God, so that his camp may be holy, and all the holy may come into it, and he who is holy may walk in the midst of you, his camp, and be glorified in and among you all, who is over all, and worthy of all glory, from everlasting to everlasting, blessed and praised forevermore!

G. Fox."

"London, 22d Ninth month, 1681.

"From the rising of the sun, even to the going down of the same, my name shall be great among the gentiles; and in every place incense shall be offered unto my name: and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts." (Mal. i. 11.)

"The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad; let everything that hath breath praise the Lord; for the Lord taketh pleasure in his people: He will beautify the meek with salvation." (Psalms xevii and xeviii; and Psalms exlix and cl.)

1681.—The Monthly Meeting of Friends in Burlington was still held at the house of John Woolston, and consisted of the Friends settled about the Falls in West Jersey and Pennsylvania, and of the particular meetings at Raneocas and Shackamaxon, who were now grown numerous, as well as at Salem and Upland, and others were more thinly scattered up and down in divers parts. Friends at the Monthly Meeting aforesaid, held the 2nd of the Third month in this year, taking the same into consideration, and concluding that a Yearly Meeting might have a general service, unanimously agreed to establish one in Burlington, the first of which was to begin the 28th of the Sixth month following, of which notice was given, and they accordingly met at the house of Thomas Gardiner. On the 31st, they proceeded to regulate such business in the Society as was then necessary, particularly in appointing the times and places when and where the different meetings for worship and business, throughout the country, were to be thereafter held; among which, a general one for worship was established to be held yearly at Salem, on the second First-day of the Second month. Having settled these and other matters, they adjourned to the 6th of the Seventh month, in the succeeding year, then to meet at the same place.

1682.—The Friends about Burlington having about two years before set up a Quarterly Meeting among themselves, Shrewsbury Monthly Meeting, which had hitherto belonged to Long Island, in the year 1682 was annexed to it. A meeting, to be held once a month, for worship, was also now set up with the consent of the meeting at Burlington, to be held between the Friends at Arwamus, (about Gloucester,) and those at Shackamaxon, who were to meet the second First-day of each month; the first meeting to be at William Cooper's, at Pine Point; at Arwamus, the second First-day of the Third month this year, and the next at Thomas Fairman's, at Shackamaxon, and so in course alternately. A six-weeks meeting for business was also now established, between the Friends of those

two places, to be held alternately, from the 24th of the Third month in this year, forward.

(To be continued.)

CAPTAIN FREMONT'S REPORT.

Report of the Exploring Expedition to the Rocky Mountains, in the year 1842,—*and to Oregon and North California, in the years* 1843-44. By Brevet Captain J. C. Fremont, of the Topographical Engineers.

(Continued from page 404.)

All things, however, being prepared for continuing the route, on the evening of the 19th, Capt. F. says—

"I gathered my men around me, and told them that 'I had determined to proceed the next day. They were all well armed. I had engaged the services of — Bissonette as interpreter, and had taken, in the circumstances, every possible means to ensure our safety. In the rumour we had heard, I believed there was much exaggeration, and then they were men accustomed to this kind of life and to the country; and that these were the dangers of every day occurrence, and to be expected in the ordinary course of their service. They had heard of the unsettled condition of the country before leaving St. Louis, and therefore could not make it a reason for breaking their engagements. Still I was unwilling to take with me, on a service of some certain danger, men on whom I could not rely; and as I had understood that there were among them some who were disposed to cowardice, and anxious to return, they had but to come forward at once, and state their desire, and they would be discharged with the amount due to them for the time they had served.' To their honour be it said, there was but one among them who had the face to come forward and avail himself of the permission. I asked him some few questions, in order to expose him to the ridicule of the men, and let him go. The day after our departure, he engaged himself to one of the forts, and set off with a party for the Upper Missouri. I did not think that the situation of the country justified me in taking our young companions, Henry Brant and R. Benton along with us. In case of misfortune, it would have been thought, at the least, an act of great imprudence; and therefore, though reluctantly, I determined to leave them. Randolph had been the life of the camp, and the '*petit garçon*' was much regretted by the men, to whom his buoyant spirits had afforded great amusement. They all, however, agreed in the propriety of leaving him at the fort, because, as they said, he might cost the lives of some of the men in a fight with the Indians."

On the 22d July the party had a "fine view of the gorge where the Plate issues from the Blackhills, changing its character abruptly from a mountain stream into a river of the plains." Captain F. thus describes the locality:

"In the morning, while breakfast was being prepared, I visited this place with my favourite man, Basil Lajeunesse. Entering so far as there was footing for the mules, we dismounted, and, tying our animals, continued our way on foot. Like the whole country, the scenery of the river had undergone an entire change, and was in this place the most beautiful I have ever seen. The breadth of the stream, generally near that of its valley, was from two to three hundred feet, with a swift current, occasionally broken by rapids, and the water perfectly clear. On either side rose the red precipices, vertical, and sometimes overhanging, two and four hundred feet in height, crowned with green summits, on which were scattered a few pines. At the foot of the rocks was the usual detritus, formed of masses fallen from above. Among the pines that grew here, and on the occasional banks, were the cherry, (*cerasus virginiana*,) currants, and grains de bœuf, (*shepherdia argentea*.) Viewed in the sunshine of a pleasant morning, the scenery was of a most striking and romantic beauty, which arose from the picturesque disposition of the objects, and the vivid contrast of colours. I thought with much pleasure of our approaching descent in the canoe through such interesting places; and in the expectation of being able at that time to give to them a full examination, did not now dwell so much as might have been desirable upon the geological formations along the line of the river, where they are developed with great clearness. The upper portion of the red strata consists of very compact clay, in which are occasionally seen imbedded large pebbles. Below was a stratum of compact red sandstone, changing a little above the river into a very hard siliceous limestone. There is a small but handsome open prairie immediately below this place, on the left bank of the river, which would be a good locality for a military post. There are some open groves of cotton-wood on the Platte. The small stream which comes in at this place is well timbered with pine, and good building rock is abundant.

"If it is in contemplation to keep open the communications with Oregon territory, a show of military force in this country is absolutely necessary; and a combination of advantages renders the neighbourhood of Fort Laramie the most suitable place, on the line of the Platte, for the establishment of a military post. It is connected with the mouth of the Platte and the Upper Missouri by excellent roads, which are in frequent use, and would not in any way interfere with the range of the Buffalo, on which the neighbouring Indians mainly depend for support. It would render any post on the Lower Platte unnecessary; the ordinary communication between it and the Missouri being sufficient to control the intermediate Indians. It would operate effectually to prevent any such coalitions as are now formed among the Gros Ventres, Sioux, Cheyennes, and other Indians, and would keep the Oregon road through the valley of the Sweet Water and the South Pass of the mountains constantly open. A glance at the map which accompanies this report will show that it lies at the foot of a broken and mountainous region, along which by the establishment of small posts in the neighbourhood of St. Vrain's fort, on the south fork of the Platte, and Bent's fort on the Arkansas, a line of communication would be formed, by good *wagon* roads, with our southern military posts, which would entirely command the mountain passes, hold some of the most troublesome tribes in check, and protect and facilitate our intercourse with the neighbouring Spanish settlements. The valleys of the rivers on which they would be situated are fertile; the country, which supports immense herds of buffalo, is admirably adapted to grazing; and herds of cattle might be maintained by the posts, or obtained from the Spanish country, which already supplies a portion of their provisions to the trading posts mentioned above."

"With the change in the geological formation on leaving fort Laramie, the whole face of the country has entirely altered its appearance. Eastward of that meridian the principal objects which strike the eye of a traveller are the absence of timber, and the immense expanse of prairie, covered with the verdure of rich grasses, and highly adapted for pasturage. Wherever they are not disturbed by the vicinity of man, large herds of buffalo give animation to this country. Westward of Laramie river the region is sandy, and apparently sterile; and the place of the grass is usurped by the *artimisia* and other odoriferous plants, to whose growth the sandy soil and dry air of this elevated region seem highly favourable.

"One of the prominent characteristics in the face of the country is the extraordinary abundance of the *artimisia*. They grow every where—on the hills and over the river bottoms, in tough, twisted, wiry clumps; and, wherever the beaten track was left, they rendered the progress of the carts rough and slow. As the country increased in elevation on our advance to the west, they increased in size; and the whole air is strongly impregnated and saturated with the odour of camphor and spirits of turpentine which belongs to this plant. This climate has been found very favourable to the restoration of health, particularly in cases of consumption; and possibly the respiration of air so highly impregnated by aromatic plants may have some influence."

(To be continued.)

A Durable Paint.—To prevent the washing off of white lead from the surface of houses, &c., when exposed to the weather:—dissolve in the oil used for mixing, about two ounces of India rubber, cut in thin pieces, to each gallon, by heating it together, and applying the paint in a warm state. A firm, glossy, and durable surface is thus obtained. —*Late paper.*

Culture of Wheat.—The farmers of New York pay great attention to the culture of wheat. One intelligent agriculturalist, Gen. Harmon, has cultivated nearly forty varieties of that grain, with the view of determining the kind most advantageous for the farmer in those regions. The Albany Argus says that he has recently been testing the quality of the "Aguirre wheat," lately imported from Spain. The specimen seen by the editor of that paper is that presented to the State Agri-

cultural Society. It is said to weigh sixty-eight pounds and a half to the bushel, and the quality is even more remarkable than the weight.

Insanity in the United States.—The American Journal of Insanity states, that there are twenty-three Asylums for the Insane in the United States, containing 2763 patients. Rhode Island and New Jersey are building Asylums. Delaware, North Carolina, Louisiana, Alabama, Mississippi Missouri, Michigan, Indiana, Illinois and Arkansas, are destitute of any such establishments.

Vinegar from Beets.—A farmer in Detroit says: "The last season I grated about a bushel of the sugar beet to a fine pulp, and pressed the juice therefrom, of which I obtained six gallons. I put the same in a vinegar barrel, which was entirely empty, and in less than two weeks I had as good and as pleasant vinegar as I ever obtained from cider, and it was equally strong and clear."—*Late paper.*

Longevity.—The Wilmington Journal says, there are eight persons living within eighty yards of the Friends' meeting-house in that city, whose united ages count six hundred years: six of them live in three adjoining houses, and the other two live directly across the street. They reside within fifty yards of each other. Three are brothers and sisters, and two live in the house they were born in, and have resided there until this time.

To Restore Flowers.—Most flowers begin to droop and fade after being kept during twenty-four hours in water. Place the flowers in scalding water, deep enough to cover one-third of the length of the stem; by the time the water has become cold, the flowers will have become erect and fresh; cut off the ends, and put them into cold water.—*Late paper.*

Mosaics.—French journals give accounts, from Lyons, of three mosaics discovered at Anse, in addition to the fine one found there in 1844. These latter ones are only partly uncovered as yet; but sufficiently so to indicate their design to a commission of *savans* and artists who visited them, from Lyons, some days ago. The lateral mosaics consist of geometrical ornaments, composed of cubes in black and white marble, and exhibiting remarkable variety and elegance of forms. The central mosaic was the object of great admiration. The utmost luxury of decoration—colours of extreme beauty and designs infinitely varied—have been expended on it. Figures of fishes, birds of many kinds, dolphins, fruits, vases of antique form, &c., are multiplied over its surface—and "might serve," it is observed, "as magnificent models for the ornamental painters" of France. Sketches of some of these ornaments were made, for the purpose of being transmitted to the minister whose department has charge of the arts and monuments of the kingdom.

Fugitive Slave.—A coloured man, named William Dorsey, was taken before Judge Lewis, in Lancaster, Pa., on Saturday last, on a charge of being a fugitive slave. It having been conclusively established that he had escaped from slavery, and that the present claimant was his owner, the court, in compliance with the law, directed him to be surrendered to his owner, who resides in Maryland. Dorsey had been for several years employed at one of the furnaces of Clement B. Grubb, Esq., had sustained a good character, and had been married since he came to that county. With a liberality of the noblest kind, on learning that Dorsey was remanded to perpetual slavery, C. B. Grubb came forward and purchased his freedom for 600 dollars.—*Late paper.*

Steamboat Building.—There have been built at Pittsburg, since the first of the present year, twenty-five steamboats, with an aggregate tonnage of 3215 tons, and there have been built at Cincinnati seventeen steamboats, with an aggregate tonnage of 3215 tons, and an aggregate cost of 243,000 dollars.—*Ibid.*

Slavery in Mississippi.—By a provision in the Constitution of Mississippi, the introduction of slaves into the state, is prohibited after the present year. This prohibition extends not only to the introduction of slaves as merchandize, but settlers within the State cannot import them for their own use. This state of things induced the Legislature at its last session, to authorize the people to vote on a proposition to change this provision. It excites general attention. The New Orleans Bulletin thinks that the popular sentiment is against any change.

Factory Girls' savings.—The amount of money deposited by female operatives in the Lowell Savings' Bank, is equal to *twelve hundred and fifty dollars* for every Factory girl in the place! Some of them have saved two thousand dollars each! the interest of which, at seven per cent. would support them for life.

The Americans have six hundred whaleships in the Pacific Ocean, valued at more than twenty millions of dollars.

THE FRIEND.

NINTH MONTH, 20, 1845.

The present number brings to its termination another volume of "The Friend," and with it, on a separate sheet, will be forwarded to subscribers the Index of its contents. A corrected List of Agents will be prepared for insertion in the next, or succeeding number.

Haverford School Association.

A Special Meeting of the Haverford School Association will be held at the committee-room, Arch street meeting-house, on Second-day morning, the 22d instant, at 10 o'clock.

[illegible] ELLIS, Secretary.

Bills.

Subscribers owing for the current volume, or more, will find their bills enclosed in this or next week's number. The franking privilege being no longer exercised by postmasters, *subscribers* are requested to pay postage, (which is now little for each,) on their remittances. *Agents* may forward at our expense, keeping the weight, when practicable, within the "half-ounce."

Back Volumes for Sale.

The First, Third, Fourth, Fifth, Sixth, Tenth, Eleventh, Twelfth, Thirteenth, and Fourteenth volumes of "The Friend," will be furnished, in sheets, to early applicants, at *One Dollar* per volume, or *one-half* the subscription price.

Binding.

"The Friend," and other periodicals and books, neatly and substantially bound at this office. Persons residing at a distance, can have them attended to at short notice, by sending them, addressed to G. W. Taylor, No. 50 North Fourth street.

West Grove Boarding School.

The West Grove Boarding School for Boys, (situated in London Grove township, Chester county, Pa.,) will be opened on the second Second-day in the Eleventh month next, and is expected to continue during a term of twenty weeks annually. The course of instruction will embrace all the branches usually comprised in a good English and mathematical education. The school being limited to twenty-five pupils, well furnished with reading and class books, books of reference, philosophical apparatus, &c., and under the exclusive charge of the subscriber, is believed to offer peculiar advantages to young men about finishing their education.

Terms.—For boarding, washing, tuition, &c., fifty-five dollars per session, payable one half in advance.

THOMAS CONARD.

Near West Grove P. O., Chester Co., Pa.

Boarding.

A Friend with a small family, wishes to obtain a few Boarders. Apply at No. 50 Wood street, between Tenth and Eleventh streets. References.—The Editor of "The Friend," or G. W. Taylor.

Wanted.

A Friend in Baltimore wishes to obtain a young man, a member of Society, to assist in the Drug and Apothecary business. He must have some knowledge of the business. Address, (post paid,) W. H. B., corner of Howard and Franklin streets, Baltimore.

DIED, in Peru, New York, on the 31st of Eighth mo. last, STEPHEN KEESE, in the eighty-fifth year of his age, a firm believer in the original doctrines of Friends.

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